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"How beautiful are the feet of them that preach the Gospel of Peace."

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ANOTHER YEAR.

"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for he is faithful." Psalm cxi, 11.

Another year:
The last lies dead behind thee.

The future from thy sight is hidden still.
But He who walks beside thee knows the end,
Be patient, O son, my soul, to His will.

Another year:
To tread life's path, not knowing
Where it shall lead thee, even from day to day.
But know, my soul, thy Father is beside thee,
To guide thee heavenward in His own best way.

Another year:
To gather sheaves for heaven,
From out the harvest fields so full and white.
To find some loving work to do for Jesus,
To lead some soul from darkness into light.

Another year:
Art weary of thy toiling?
Art longing to behold thy Saviour's face?
O faint not yet! He dwells beside thee,
In all the fullness of His loving grace.

Another year:
He never will forsake thee,
Though clouds and darkness gather round and wave.
Be strong, for though temptation's power assail thee,
His grace shall be sufficient day by day.

Another year:
O doubt, my soul, no longer,
Go forward, trusting in thy Saviour's grace,
So, walking, that each day shall find thee nearer
That "Better Land," where thou shalt see His face.

For the Herald of Truth.

THE BODY THE TEMPLE OF THE HOLY GHOST.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's." 1 Cor. 6: 19, 20.

If our body is to be the temple for the indwelling of the Holy Ghost, as stated in the above text, it is worth all the preparation and the cleansing that poor mortals by the grace of God can accomplish. It should be our aim daily to live soberly and righteously in the sight of God, and to fear all evil and impurities into which frail mortals are prone to fall, knowing that the Holy Ghost will not dwell in a body where Satan has yet possession. If we thus live in the fear of the Lord, and have consecrated our bodies to Him as becometh saints, with the Holy Ghost dwelling

within us, we are not our own, but the Lord's. O, that we may be truly the Lord's, well pleasing in His sight, so that He may guide us in all our ways and fit us more perfectly for the accomplishment of good in His name. How often does the Holy Spirit within us reveal some good work to be performed, and show us evils to oppose with which Satan is trying to lure us into sin.

The good Spirit makes us kindly affectioned one toward the other, tender hearted, and fills us with a kind feeling, which causes us to remember our neighbors in their sufferings and the poor in their distress, and it calls our sympathies into action by sending us to their relief in as much as we have ability to aid and comfort. The indwelling of the Spirit fills us with charity. We must not strive against its promptings; but if we have become adopted sons and daughters in the kingdom we should practically manifest all the charity in our power or at our command, that those out of Christ may become willing to be adopted into the family of God, and also fit their bodies as temples for the indwelling of the Holy Ghost.

Paul teaches that all things are not expedient; and if we should be overtaken in many of the faults named in this chapter (1 Cor. 6), we should make haste to obey the promptings of the Spirit which will always correspond with the word when we are fully consecrated and acquainted with the teachings of the word and of the Spirit. Brother going to law with brother is one of the things He severely censures. He argues that it is unrighteousness, and says, "Know ye not that the unrighteous shall not inherit the kingdom of God? In speaking of the evil, ungodly practice of which some of the Corinthians must have been guilty, he says, "Be not deceived," such "shall not inherit the kingdom of God." We must not deceive ourselves by engaging in practices and claiming liberties which are not becoming for saints and not sanctioned by the promptings of the Spirit. If any one becomes conscious that he has not been living up to his Christian privileges and has not been denying himself the things that hinder the work of grace, he should bow himself very low,

yield perfect obedience to the teachings of the Spirit, take fresh courage, and enter into the warfare more determined than ever; for Satan will take us captive if we give up our hold on Christ, and keep us in slavery to sin if possible.

How often I have wished to be a brighter light to those around me and a more pleasing object in the sight of God; and wished that I might have been a stronger instrument for good in the past, and do still more for the Master in the future; and that without me thinking much about my own humble efforts. When any good result appears from our labors Satan is ever ready to approach us in the form of a flatterer to make us believe that we have performed some great work. Mature consideration always brings us to the conclusion that from ourselves comes no good, but if good is accomplished it is from God alone.

Since we are taught that as children of God the Holy Spirit dwells within us, and know that we are not servants of sin, but are bought with a price, we must glorify God in body and in spirit, which are Christ's. Since both spirit and body may be united in doing honor to the Lord, the service rendered must be reasonable, "as becometh saints." If the life is not fitted or cultivated for holy purposes it becomes useless, not answering the design of the Creator.

A few questions might arise concerning what becometh a saint. According to Paul's letter to the Romans it is becoming that the body be made a living sacrifice, holy acceptable unto God. And not to be conformed to this world, but to be transformed by the renewing of the mind, that ye may prove what is that good, and acceptable, and perfect will of God. Rom. 12: 1, 2. Also, "Let love be without dissimulation; abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love." And more still, "Love your enemies;" do good to all, and do it not for gain or self honor, but to the honor of God, for thanks and honor are alone due to Him, the giver of every good and perfect gift.

Once the body is made a living sacrifice unto God, it must be used only in His service, and cannot be taken to places

where God is dishonored; for instance, the drinking saloon, the fair, the circus, the dance, or any place of mindless vanity or perishable pleasure. By taking part in vain amusements and all manner of worldly affairs, though they may be apparently very nice and well conducted, we may deceive ourselves and become a stumbling block to some that we may have thought would not notice our connection with such affairs. We may even become the means of hindering them in their Christian labors or leading them astray. Thus, instead of winning souls to Christ, we may by our careless and unbecoming conduct, be the means of leaving or placing bodies in possession of the evil spirit instead of the Holy Ghost. How becoming it would be for men and how pleasing to God if all Christian professors would instruct their children in their tender years to consecrate their bodies a living sacrifice to God, guided and comforted by the Holy Spirit. **

For the Herald of Truth.

EVENINGS WITH THE BOOK OF REVELATIONS.

No. 2.

"John to the seven churches in Asia: Grace be unto you, and peace from him, which is, and was, and is to come; and from the seven Spirits which are before his throne, and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen. Behold, He cometh with the clouds, and every eye shall see him, and they which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the end, saith the Lord, which is, and was, and is to come. Rev. 1:4-8.

In the first three verses of this first chapter we have a preface to this book, the next three give us the apostolic greeting. John, the beloved disciple of Jesus our Savior, a thoughtful, serious man, who understood better than any of the disciples, the character and mission of Christ, was the fittest man of the Lord's chosen ones to receive and communicate these wonderful revelations of Jesus Christ. And it is a fact ever remembered with profit that Christ reveals himself most graciously to those who lean continually on his breast. Did we ever live near him, how few would be our dark days and distressing experiences.

"To the seven churches: God's word is not to one or to seven churches. "He that hath ears to hear let him hear."

Matt. 11:15. We must not think then that only these are meant, for the word seven is often used in the Scriptures implying completeness, totality, universal. Seventh day ends the week. Seven years ended service under the law. Seven churches then signifies to us the whole church and the whole life of the church. These words in this book are addressed to God's people in every age and every land, for reproof for correction, for instruction in righteousness.

"Grace." To the Christian: This is a comforting word when we think of our unworthiness, and remember that we deserved naught but the wrath of God. Yet, while we were in our sins, Christ died for us, that we might have life. God must be just—but *grace* is his free gift. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." *Wonderful Grace*, "the sovereign balm." The great need of every Christian and every church. Truly, Lord, Thou art good and greatly to be praised. When grace is received and enjoyed, there is peace. Peace from the Eternal God, our Heavenly Father. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Seven Spirits. We worship the true God from whom all our blessings flow. The Holy Spirit in his completeness of counsel, and consolation is here presented. He also is full of love to us. He comes to the sinner and points to Christ. He is the Father's advocate with man pleading for God, as Jesus with the Father pleads for us. How marvelous God's work for our salvation. He sends His Holy Spirit to man to lead him to that Savior "who ever liveth to make intercession for us."

He also is a faithful witness. The world is full of false testimony. But there is one who is true. However we may doubt men, here is one in whom we may trust at all times, "A friend that sticketh closer than a brother."

He is also the most powerful Prince in the Universe. He broke the bars of death and led captivity captive. He is the first begotten of the dead. We trust not in a human Savior, but in one who, though he gave up his life, suffered and died for us, yet in mighty power rose again.—His blood shed on Calvary is an ever flowing fountain where all, even the vilest, may be washed and cleansed. Such a glorious Savior have we, who is able and willing to wash us from our sins.

He hath made us *kings—rulers* (Read Prov. 16:32). We may not be able to comprehend the empires, priesthoods, and thrones of eternity, but we are assured that we shall have passed in them. We do know, however, by a blessed experience, what great things grace enables us to do.

We are exalted to be *priests*. Aaron was the only man who dare stand in the presence of God in the temple, and only once a year. The mercy seat is open to us at all times; we may come *boldly* to the throne of grace, knowing we shall find help in every time of need. Oh, Lord, help us to magnify thee in our hearts and accord to thee eternal glory and dominion, for there it is, and ever shall be. Amen.

He cometh. A great fact for the people, Peter says, 1 Epistle 5:4, "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Then shall we come into possession of our glorious inheritance.

With clouds, Acts 1:9-11. All shall see him, but not all shall rejoice. Those who crucified him shall then know the enormity of their crime. Those who rejected him shall then mourn their sins. The Lord help us sincerely to repent of our sins *now* in this our day of salvation, and make our calling and election sure in Christ Jesus, so that when he comes we may hail his appearing with joy, and not with grief. The same God, who tells us here of the end, is He who created all things in the beginning. His purposes and plans will not fail to be carried out. In the end he will be king of kings and Lord of Lords, The Almighty. For he is "far above all principality, and power, and might, and dominion." Eph. 1:21.

INSPIRATION.

It is the Work of God.—All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Tim. 3:16.

It Reveals the Mysteries of God.—Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. 1 Cor. 2:9, 10.

It is given through the Holy Ghost.—The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. 2 Peter, 1:21.

Men are used as the instruments of conveying it.—Knowing his first, that no prophecy of the scripture is of any private interpretation. 1 Peter 1:20.

SINLESSNESS.

One of the mysteries encountered by candid people, is the claim to sinlessness which some persons put forth. There are two grounds on which this claim is sometimes made. One is self-deception, and the other falsehood. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "If we say we have not sinned, we make him a liar, and his word is not in us." 1 John 1:8-10.

We heard of a preacher who conversing on the subject with a lady, said, he did not wish to speak it boastfully, but he had not sinned for *four years*. "Well, you have sinned *now*, any way," was the prompt rejoinder with which she cut short his talk.

We remember hearing of a priest who visited a certain tribe of Indians, persuaded them to change their religion, marched them down to the river in a body, sprinkled water on them, and called them Christians. He was telling afterwards of his great success in thus converting a whole nation in a day, and to illustrate the genuineness of their conversion, and show what good Christians they were, he remarked that a year later when he visited the tribe in order to "confess them," he found that they *had no sins to confess*. Such a kind of sinlessness might be appropriate in savages; but in persons who knew anything of the gospel we should find very little of it.

It is a remarkable fact that some of the persons who lay special claim to perfection, will do and say things which ordinary, fair minded sinners would be *ashamed of*; and all the while will claim that they are doing the *best they knew how*, and though they may *err in judgment*, yet they are entirely conscientious, and thus without sin. So the apostle Paul, a self-righteous Pharisee, it seems lived "in all good conscience," while he was persecuting the saints, and breathing out threatenings and slaughter towards them; but his good conscience did not hinder him from "haling men and women to prison," and giving his vote against the servants of God when they were condemned to die for the testimony of Jesus. And we have personally known more than one case where ministers of the gospel, whose preaching and writing and professing was in the direction of special sanctity and sinlessness, have said or done things which in an ordinary sinner would have been called unfair, untruthful, and dishonest.

The Scripture speaks of a number of "perfect men," but we have no record that they themselves were aware of the perfection of their characters. So far as we have known they never professed their sinlessness or perfection. Only one person has ever walked this earth who could court the most searching investiga-

tion, and in the presence of foes, acute, crafty, and malicious, say, "*Which of you convinceth me of sin?*" The man who undertakes to stand in that place must possess singular piety or immense self-righteousness and self-conceit.

There is one way in which a man may consistently defend his claim to sinlessness, and that is, by justifying himself in everything he has done or said whether right or wrong. This is a serious task for a reasonable man to undertake. He who can do this has two qualifications for a pope, "holiness" and "infallibility." But if a man can be blind to his own faults, and indifferent to the rights of others; if he can divest himself of all sense of fairness; if he can persuade himself that sleek deceptions and smooth untruths are better in the sight of God than the frank and honest, though unwelcome utterances of candid men; if he can close his eyes against all opposing considerations, and make himself the standard by which others are to shape their action; then he may claim that he lives without *known* sin. If he knew more he would know his own sinfulness. A man dwelling in a dark cave might have little difficulty in persuading himself that his garments were free from stain; he might even assert that they were spotless and white; but let a glimmer of light flash through his hiding place, and at once he is forced to admit that his raiment is not as spotless as he supposed. But if he be brought out of his burrow, and be led into the garish brightness of day, and be made to see the filth that clings about him, he will start astonished at the sight.

There are men in this world who have never become acquainted with themselves. They have a high opinion of their own excellence. Their associations with the world is largely confined to a circle of mutual admirers, and they have never learned how much meanness and villainess there is lurking about them. Sometimes the light of God flashes along the soul of such an one, and he starts, astonished at the corruption which it reveals. Even the best of men see their sinfulness in comparison with infinite purity and holiness. Job was a "perfect man," but when he heard the voice of God he said, "Behold, I am vile, what shall I answer thee?" Isaiah was a prophet of the most high, but when the vision of God's glory flashed upon him he said, "Woe is me, for I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." Peter was a chosen apostle of the Lord, but when he saw the wonderful working power of Christ in the miraculous draught of fishes, instead of writing a glorious report of his wonderful success for publication in the *Jerusalem Herald*, he fell down at the Savior's

knees and said, "Depart from me, O Lord, for I am a sinful man." So as we stand in the light of God's countenance, we shall more and more perceive our unfaithfulness, our unworthiness, and our ill desert, and, alarmed at the exhibition of our native sinfulness and helplessness, shall cry out, "Who can understand his errors? cleanse thou me from secret faults;" "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any evil way in me, and lead me in the way everlasting."—*The Armory.*

For the Herald of Truth.

UNITY IN CONFERENCE.

"Do all things without murmurings and disputings." Phil. 2:14.

Paul frequently admonishes his brethren to be of one mind in love, united together in the bonds of peace. In the above text he tells them to do all things without murmurings and disputings. As followers of Christ and the teachings of Paul these words apply to us as well as the Philipians of Paul's day. The apostle says in the same chapter, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory." How often do we see the direct opposite of this manifested among professors of religion. Truly loving disciples are frequently pained by seeing strife and hearing murmurings, disputings, and contentions, every one trying to please himself rather than his brother, looking on his own concerns, caring not for the joy or grief of others. May not this be "vain glory?" Remember to "esteem others better than ourselves." "Look not every man on his own things, but every man also on the things of others." "For all seek their own, not the things which are Jesus Christ's." "For I have no man like-minded, who will naturally care for your estate."

Christian friends, let it not be so among us, but let us work together in love and peace, not striving in contentions, especially for the things which pertain to the body, and other perishable things of this world, which tend more to confusion and dividing asunder. For where envying and strife is, there is confusion and every evil work. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and

good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace," James 3.

If we are righteous, our fruits will be sown in peace, and in such a way as will make peace with God, and promote peace between individuals. Thus men can bring glory to God, and respond to the song of the angels when they proclaimed peace on earth, good will to men. The righteousness which brings peace, brings us immediately under the blessing of the Savior where he says, "Blessed are the peacemakers, for they shall be called the children of God."

It sometimes occurs that there is strife and confusion among the brethren at conference meetings. They are not united together in one mind, but hold different opinions, and that mostly on things pertaining to worldly affairs, such as the protection of property, taking action with political organizations, and like vain and perishable things. "Vanity and vexation of spirit!" "The earth is the Lord's, and the fullness thereof." The things which we possess in this world are the Lord's, and not ours; he has given them into our care that we might care for them and use them according to the ability he has given us. We should then be faithful stewards using God's gifts, and trusting ourselves and all he has given us to his all-powerful protecting hand; for our property as well as our souls and bodies are his and he can and will take care of his own. These vain contentions and useless strivings concerning the things of this world do not advance the glory of God, neither are they instrumental in saving souls. Let the brethren come together on such occasions in the spirit of meekness and forbearance, praying for the one mind in Christ Jesus. "Do all things without murmurings and disputings," "that ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation."

"Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." What a blessing if our lives were conformed to this admonition of the apostle. The more we strive for the things of this life the farther we will be drawn from the faith of the gospel of Christ. Let us therefore not come together in disunion, engaging in unprofitable controversies, disputings, and murmurings, contrary to the gospel of Christ. Let us meet in the spirit of peace, manifesting the same mind, "doing all things without murmurings and disputings," so that we may be a joy to one another, having the mind of Christ, being knit together in love. What a joy it creates

in our hearts to know that the views of the brethren harmonize, and they can confer together in unity. "Behold how good and how pleasant it is for brethren to dwell together in unity." JACOB LONG.

For the Herald of Truth.

ARE WE HELPING THE POOR?

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." Psalm 41:1. "But he that has mercy on the poor, happy is he." Prov. 14:21. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Luke 3:11. "Only they would that we should remember the poor; the same which I also was forward to do." Gal. 2:10. "But who so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17.

From these and other passages of Scripture, we can see that it is our duty to help the poor. Let us candidly consider whether we are not running short in this duty. It is not sufficient that we talk of them in sad tones and look upon them with pity, without a helping hand. When we have an abundance of this world's goods, do we impart cheerfully and liberally to the poor, and thus devote it to the cause of Christ? Since "The earth is the Lord's, and the fullness thereof," why should we close our doors against the poor, and guard heaven's bounteous gift, with which we are blest, as all our own, to gratify self? We should "live not unto ourselves, but unto the Lord." Are we not accountable for the manner in which we use our possessions, since, strictly speaking, all belong to God?

Is it not true in this as in many other matters, that people say by their actions, "If I have plenty to eat and my purse full of money, let the wide world wag as it will." How selfish! how unphilanthropic! Yes, people can go to church and put on sober countenances, then go home and put on a different appearance and send the poor from their doors empty and sad. Perhaps their houses and beds were too fine to keep them; they must have them for show or for fine and rich visitors. Gifts are given to special friends as tokens of love, however little they may be needed. Should we not much more give gifts to the poor who need them? For worldly honor and amusement people spend money in profusion as if it were of little account; but when

the poor need help, that dollar is very dear. It is the work of Satan to tempt us to withhold our charity. We feel happier when we help the poor, than when we are too covetous and let them suffer. If we help them from the right motive we shall in no wise lose our reward.

Are we always merciful to the poor in our dealings with them? We can give them good chances and bargains in many ways. We can give them good prices and sell to them cheaply, especially if we are rich; instead of taking for an article the very last cent it is worth, or even more, as is too often done, we should take the least from the needy. Do we take a high rate of interest from the poor, and thus increase their burdens, when we should help to bear their burdens? When a poor person without money or home comes to one who has plenty of money and work, there is an opportunity for the exercise of benevolence. The poor frequently ask eagerly for work, and are thoughtlessly denied. Is this helping the poor? "Blessed are the merciful, for they shall obtain mercy." In the great day will it be said to us, "Come, ye blessed of my father, * * * for I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink * * * naked, and ye clothed me * * * Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?" J. M.

For the Herald of Truth.

THE TRUE LIGHT.

Jesus Christ "was the true light, which lighteth every man that cometh into the world." John 1:9. There is but one sun that illuminates all the bodies in our system, and there is but one light that lighteth every soul that cometh into the world; that light is Christ, the eternal word of God. How miserably blind are all those who imagine themselves so wise as to see light in their own reasonings, refusing the wisdom and light radiating from the words and life of Jesus Christ. The revealed word appears to many like a half forgotten dream, and when the gospel is preached they comprehend it not, and its wisdom and clearly shining light is called mystery and foolishness. O, vain and foolish world, is it in thee that we should trust? Thou art but illusion, yet thou wouldst have us confide in thee! Possessing thee we have nothing wherewith to satisfy our longing for substantial joy. Thou offerest thyself with pleasing enticements, and presumest to afford the highest joy, but only they are truly happy, who by the light of Jesus Christ, discover thy emptiness.

ELAM HUBER.

WINTER TIME.

J. M. GRAYBILL.

We have passed into another division of the year, denominated winter, the cold season of the year. The word is much used in composition, and is a fit emblem of opposite states and conditions in the natural and moral world. It is indeed strikingly emblematical of what is past, sadly reminding us of days of pleasure gone to come again no more forever; of noonday anticipations and cherished scenes almost consummated; of friendships sundered and the fondest relations of a lifetime severed; of maidens and young men, lovely and fair, rejoicing all the happy day, but now careworn and weary; of families united and happy, now scattered far and wide; of merry, merry hearts to-day sorely wounded, from whose home the summer of joy has fled and the winter of sorrow reigns; of happy meetings of tried friends on moon-lit shores and balmy vales on summer evenings; and of multitudes of pleasant events in the far off past of our lives.

These wintry hours remind me of meadows full of sunlight, gardens with fragrant roses, parks with enamored vines, brooks with green banks and pines with gentle whisperings. Behold creation now! The fields are covered with snow, the rivers are bound with fetters of ice, the green world is blighted, the flowers are blasted—ruin and desolation are everywhere. Ah me! what shall I say or do in these gloomy winter hours. The summer of my life is gone forever. I walk no more in pleasure's fair fields. If I return to the scenes of early life I find naught but here and there a sad relic of that happy time. It is all a dream of dreams. The friends with whom I parted then and there are gone. They will return no more. Many have crossed over to the other shore, while others are still in the wintry wilderness marching on, amid muttering storms and raging tempests, to reach the shadow of a great rock in a weary land. O who knows their sorrows! Sighs and tears go with them all the way. O, ye weary, fainting travelers in the winter of life, take courage and press manfully onward, you will soon reach a fair, sunny land. How these winter scenes remind us of the delightful summer time. So, too, the winter of old age presents mournful memories of past pleasures. All who love and serve the creature more than the Creator shall be astoundingly and bitterly disappointed. How wintry-like, indeed, is old age in sin, without God and without hope. The dead leaves of the forests and the withered grass of the fields aggravate and mock them; and the inexorable Word thunders its anathemas into their souls. Unpardoned sin is far worse than ten thousand winters. The

For the Herald of Truth.

THE CHURCH AT KILL CREEK, KANSAS.

Mennonite Pub. Company, Dear Brethren, Thinking it might be of interest to the brethren in other states to know something of the affairs and condition of our little band of brethren and sisters, it was thought advisable to inform them through the medium of the HERALD OF TRUTH. There are at present about 28 members in this county, of which Henry Newswanger is bishop, A. Shellenberger deacon and the writer the other minister. We have, through the summer, managed to erect a meeting house 34 x 36 ft. on the plan of the meeting houses in Pa. and other eastern states, in which there are services every two weeks, and here we would express our thanks to all the brethren and sisters who contributed towards building the house. If no mistake occurred, we received \$182.00 in contributions from various persons. We hope God will amply reward all who gave. Owing to the law of this state requiring a name for an organization, we agreed to call it Zion Mennonite Church, as the most appropriate name.

According to previous appointment, the Semi-Annual Conference for Kansas and Nebraska, was held in the new meeting-house, on the 15th of Oct. There were present three ministers and one deacon from Marion and McPherson counties, Kan., and one minister from Illinois, and some brethren and sisters from Adams Co., Neb. Everything passed off harmoniously, and it seemed as if all felt that it was good to have been there. The meeting was opened by an earnest appeal to all present to lift up their hearts in supplication to the God of peace to shed his love abroad in the congregation, and to guide the meeting that we might derive benefit therefrom.

Among the various subjects considered it was especially enjoined on all not to be conformed to the world, inasmuch as we are to seek an incorruptible crown, and the honor, favor and approbation of God rather than men. Insurance of life or property was protested against, accompanied by the admonition to seek to have our names written in the book of life; also against lightning rods, as we are to place our trust and confidence in an Almighty God, and not in perishable metals. Objection was made to brethren taking part in holding elections, and it was concluded best not to go to elections to vote. It was decided that we, as a non-combatant denomination, advocating as we do, the doctrine of non-resistance, as Christ, who is to be our Leader, teaches us everywhere, have no right to help to put into office men who are sworn to support the government with the edge of the sword if it should be necessary. All the

barren fields and trees, the rude snow and ice, the dark, cold nights and ominous gloom of winter are delightful when compared with the state and condition of the old yet in their sins. Mark the mandate: "The soul that sinneth it shall die." "The wages of sin is death."

To-night I am far away from the scenes of my youth. The green woodland and meadow through which I wandered with my young companions are cheerless, and dark and cold. And who composed our happy company have gone down into another valley, even the valley of death. I see naught but the ruined forests around me. I hear only the dismal sounds of the muttering storm and raging tempest. It is winter; sullen, melancholy, gloomy winter without. But how is it within? There is a winter of soul and feeling within that has no rival and which defies comparison. Alas, alas, how dangerous is the love of the creature! How cold must the heart be where none of the graces reign.

We speak with shuddering feelings and look with tearful eyes upon the homes of the poor. We speak of their scanty board, their carpetless floors, their expended fires, their shivering couches, their tattered garments and their cold and cheerless homes; but what are all these, or any of them, compared with the human heart abandoned by all sympathetic feelings, and devout aspirations to paternal regard and love unbounded. O, why still linger in the winter of sin and iniquity, with hearts colder than snow and ice, and every avenue of our affections frozen up? May the sunbeams of God's love in Jesus' name warm our cold and icy hearts. Then December will be as pleasant as May, and our summers will last all the year.

But if human life must have its winter and storms, let them come. As the winter and cold prepare the hard soil for the sower and the harvest of the reaper, so may the wintry world in which we now live turn us to the warning and softening influence of Him who can subdue every stubborn will, and warm to tenderness each icy heart. How true it is, "The world is no friend to grace to help us on to God!" Cold, selfish and unfeeling it has always been and always will be.

What, indeed, are the few wintry years of unkindness, persecutions here to the perpetual summer of the heavenly world hereafter. Come then, O Jesus, our sun and our summer, let thy warm rays penetrate our ice-fettered souls. Give us sunshine and summer within; though there be winter and coldness without. May we wrap ourselves with the robes of thy love and compassion, and heed not the storms that beat around us. And when we have suffered thy righteous providence in these low wintry grounds, take us to thyself on high, where winter and cold are no more—Musical Million.

ministers and deacons concurred, and liberty was given for all who held a different view to answer, but no one had an opposing word. The older ministers encouraged the young to be steadfast, and all together to go hand in hand and encourage each other in this world of trial, and earnestly pray for one another. Everything seemed to have been edifying to all, and it seemed as if all were united together in love as one soul. Thanks be to God for his favors to us so far, and we hope all who read this will unite with us in praying to him to keep us in unity of spirit, that the cause of Christ and the welfare of souls may be advanced. O, let us strive to be an example to those that are without. We are to be a salt to the earth and a light to the world; therefore let us watch and not betray our trust.

The next Conference will be held in McPherson Co., in May 1881, notice of which will be given sometime before. Let us all, as brethren and sisters, strive to live up to the commandment of the Savior, where he says, "Go ye into all the world and preach the Gospel," &c. There are a good many small congregations scattered throughout the Union as lambs in the midst of wolves that might exert a powerful influence on their neighbors if they would preach by their example as well as by precept. It is by the fruit that the tree is known, not by the leaves. Therefore wherever we are, whether there be few or many, let us preach by a good example, an upright, consistent walk and not by an empty profession. Knowing our duty let us do it, and look to God who will give the reward in a world without end. Amen.

Your unworthy but wellwishing brother,
CALER WINNEY.

PERFECT LOVE.

The Wesleyan doctrine concerning Christian perfection is one of the simplest and the clearest. It has been overlaid with all manner of absurdities; but it cannot be buried or deformed. It is a plain teaching that men may be perfect in love in this life. And a perfect love is a love without inward opposition, or hesitation, or uncertainty. Young men profess every day just such a love for young women. Fathers and mothers have just such a love for their children. Loving is the one thing that human beings can do thoroughly. To pretend that they cannot so love God is to assert that the ten commandments rest on sand and not on rock. Why will not our ministers who have lost their way in the endless disputes about "the higher life" and other strange terms, go back to this simple doctrine of a perfect love for God and preach it with the fire and freshness and enthusiasm of our earlier age?—*The Methodist.*

For the Herald of Truth. TIME.

There are so many and different ideas which cluster around and are indissolubly associated with our important subject—time—that it would require eternity to do full justice to all of them, and, paradoxical as the thought may seem, it is easily accounted for when we consider that on the right use of time an endless future depends. I will now endeavor to give some of the most prominent thoughts in my mind on this theme. The term *time* always implies a state or an action for which it is required; but it also has a secondary meaning—not secondary in importance, but in the order in which it is evolved in the process of thinking: the *right time*. The God who has created us in his unerring wisdom, has allotted to us the exact amount of time needed to do all that He expects us to do—not one moment too much, not one too little; each has its mission. If we put off something which we ought to do now, for some future occasion, we have lost an opportunity which it is forever impossible to retrieve. You may say, I can do it just as well some other time. Oh, my friends, you forget that "some other time" is intended for other duties, and you either have to leave those undone or neglect the first. Besides, the opportunity which you let slip by unimproved, was the proper time when the work could be done most satisfactorily, and whatever you may do afterward in this direction will only be patchwork, and that often of the worst kind—when you take a piece out of a new garment to mend a rent in an old one.

If we would make the right use of every moment of our time, we should not only find it of incalculable benefit to us, but, startling as the thought at first may seem, we would live perfectly without sin. How so? Simply because in the programme or time table of our life, as arranged by God Almighty, there is no provision made for sin, but all its divisions of time, have for their end some good; and to do good and evil at the same time is an impossibility.

A much greater proportion of the labor of human kind than is generally supposed, goes toward repairing that which has been lost or impaired by misuse or waste of time. Professions and trades are almost solely engaged in this work of doctoring up and reconstructing what has been disordered or demolished by inattention to the requirements of time. The members of which human society is constituted are largely dependent on one another. The failure of a single individual to be punctual in the discharge of his duties or obligations, may throw a whole community in confusion or alarm, or cause wide-spread disaster.

The word *time* has far greater depths

of meaning than the careless way in which it is often used, might lead us to suppose, and its awful significance is most felt in what we might call its negative side. When the human soul realizes that it has trifled away the precious moments which should have been spent in accomplishing some important work or duty, yea, even in the preparation for a future life; when this horrible conviction has once taken full possession of the mind, and the agonizing, terrible wail, *too late, too late!* will be the expression of the despairing heart, then it is that time, or rather the want of it, assumes a fearful meaning.

Some people give themselves a great deal of credit when they make use of that trite saying, "Time is money." But this shows how utterly ignorant they are of the true value of time; it is much more than money, for this can always be had when you have something to offer for it, but not so with time—when it is up, all the riches of this world could not buy one second. When used in the right direction every stroke of the pendulum adds to our stock of true happiness which will only be fully recognized when out of the seeds of time the everlasting fruits of eternity begin to show themselves. But woe unto the human being that abuses this talent. He also shall reap none, but his harvest will be a fearful one. He will find that every minute of his mispent life has borne its fruit, the bitterness of which he shall taste to all eternity.

J. SOHM.

For the Herald of Truth.

TRADITION AND RELIGION.

Free masons and Roman Catholics impiously uphold tradition as of binding authority. Among Protestant Christians, few, if any, go so far as to set up tradition as of equal weight with the Holy Scriptures. True it is, that customs and practices which have the sanction of our fathers, and of our grandfathers, and others before them, are apt to impress us so by their venerable age, that we are loth to question, much less to oppose them. In matters of religion, however, it is not for us to ask what people did and believed fifty or one hundred years ago, but to go back, away back to the still older times of the patriarchs and prophets, and Christ and his apostles. Thirty or forty years ago, it was a common custom for many of our church members, both old and young, as well as the members of other churches, to attend circuses as opportunities came, but this custom, though old, was viewed in the light of Scripture, instead of tradition, and condemned. So the custom of keeping whisky in the cupboard for the family and the hired hands, although handed down to our fathers by

the venerable practice of ancestors, has been weighed and found wanting. While the uses of wine and whisky, as medicines, are duly acknowledged, their use as beverages is so much condemned that a man who is dominated by a love of liquor, hides his bottle and gets his cask into his cellar in the darkness of night. There was a time when every farmer was expected to keep a free supply of whisky for his harvest hands. Christian families conformed with the world in this custom, but by and by the evil consequences were so clearly seen that to-day this custom is no longer practiced by intelligent and zealous Christian families. Those farmers who first refused whisky to their harvest hands were denounced as fanatics, and had some trouble in getting hands, but they were right, and the custom, though old and well established, was wrong, and after years of discussion the right prevailed.

Other instances could be given showing that tradition has come in conflict with Bible truth, but the foregoing suffice to show that it is possible for Christians, as individuals and as churches, to be misled or blinded by custom so as to practice what is wrong. We can see how his was the case when old and young attended circuses, and tolerated the free use of whisky in the harvest field. If in other days good Christian people were callous in their customs, surely we too may have customs which some day may be found not altogether in harmony with the will of God. It took a storm of opposition and many years of discussion to banish the whisky bottle from the harvest field, and so it always is where an old custom is questioned and attacked. People are at first amazed to think that any one should doubt the propriety of what has long been an established custom. In many cases they count him who does so a troublesome fanatic, to be got rid of if possible, but the years roll on, people read, think, and pray, and if the fanatic has a solid foundation of Bible truth to stand upon, he often comes out from under the cloud and is after all found to be a man like other Christian people, having his faults but still honest in his convictions, and devoted to serving the Lord and to the improvement of his church.

J. K. H.

A LITTLE girl in Reading, Pa., recently saw an old drunken man lying on a doorstep, the perspiration pouring off his face, and a crowd of children preparing to make fun of him. She took her little apron and wiped his face, and then looking up so pitifully and made this remark: "Oh, say, don't hurt him, he is somebody's grandpa!"

HE BECOMETH poor that dealeth with a slack hand, but the hand of the diligent maketh rich: Prov. 10: 4.

THE LOOM OF LIFE.

All day, all night, I can hear the jar
Of the loom of life, and near and far
It thrills with its deep and muffled sound.
As tireless the wheels go always round.
Busily, ceaselessly goes the loom,
In the light of day and the midnight's gloom;
And the wheels are turning early and late,
And the woof is wound in the warp of fate.
Click, click!—there's a thread of love woven
Click, click!—another of wrong and sin; [in]
What a checkerboard thing this life will be
When we see it unrolled in eternity.
When shall this wonderful web be done?
In a thousand years, perhaps, or in one, [I]
Or to-morrow! Who knoweth? Not you nor
But the wheels turn on and the shuttles fly.
Ah, sad-eyed weavers, the years are slow,
But each one is nearer the end, I know;
And soon the last thread shall be woven in—
God grant it be love instead of sin.
Are we spinners of good in this life-web—say?
Do we furnish the weaver a thread each day?
It were better then, O, my friends, to spin
A beautiful thread than a thread of sin.
—Selected.

For the Herald of Truth.

ENCOURAGEMENT TO MINISTERS.

Do not ministers need encouragement as well as lay members? I feel assured that nearly every minister will say "Yes, O, yes; for want of this we sometimes almost faint." The minister wants to know whether his labors are appreciated, and whether his conversations in private on spiritual matters are agreeable. The writer, a lay member, cannot speak for many others, but I assure you that there are some that not only appreciate your labors of love and spiritual conversation, but pray to God in your behalf that you may abound in grace more and more. Ministers may sometimes imagine that their members are so weak that they hardly dare to speak much of spiritual things in private conversation.

Now my ministering brethren, I think your fears are ungrounded; I used to wonder how some preachers could be so earnest in the pulpit, and so worldly in private conversation. We want you to come to us in the fullness of the blessing of the gospel of Christ, not only in the public service but in our homes. Don't think we get tired of heavenly conversation; for we have worldly and carnal men all around us, and are constantly annoyed by their unprofitable, trifling conversation; and when you come to us we expect to be relieved from it for the time. Cut short your worldly affairs and give us the bread of life, the best you have. We want to see that you are at least in earnest, both in public and in private, especially the latter. Members are all inclined to get somewhat drowsy and cold, and there are many influences against the Christian and his cause. O, how important that the watchman be wide awake. Keep sounding the alarm, for the enemy is approaching; "Ory

aloud and spare not!" True, the minister of himself cannot keep the flock awake, it is the work of the Spirit; but is not the Spirit always ready to accompany your earnest labors? Be definite; be not afraid to ask your members privately if they have "received the Holy Ghost since they believed." If they have not it is never too late, even if they have belonged to the church many years. "Whatsoever ye shall ask in prayer, believing ye shall receive."

I believe God's church should be a baptized church, and that ministers should lay more stress on the work of the Spirit. It is not loud and earnest preaching, neither protracted meetings, nor prayer meetings, that will revive the church. No, nothing can take the place of the Holy Spirit. In Him we have all we need. Christ says, "Behold I send the promise of my Father upon you." The great promise, the mystery of Godliness, that had been hid for ages, but now revealed through Jesus Christ. Can we do without this promise? Can we claim eternal life when we reject the promise that can fit us thereto? Is it a wonder that there should be looseness, confusion, and worldliness in the church when the teaching and purifying agency is ignored or lost sight of? You need not tell the man that is full of the Holy Ghost to be in earnest, and it is useless to tell them to be in earnest who have not the earnest of the Spirit, that is the earnestness produced by the Spirit. Any other earnestness is like that of Saul of Tarsus—a blind zeal, or it is spasmodic and not lasting. It is dangerous. It is a zeal without knowledge, and leads to divisions and sectarianism. I would rather see a cold professor than a blind zealot. O, how much ministers need a spirit of discernment to detect the false from genuine zeal! There may be a blind zeal for the church, for plain dress, for non-resistance, and many other good things. Such things may become epistles written with ink on fleshy tables, and not with the Spirit of the living God, 2 Cor., 3: 3, who has made us able, not of the letter, but of the spirit, verse 6. Paul insisted on having the spirit; he knew that his labors would be in vain without it. How he labored to present a church blameless. To this end he personally asked, "Have ye received the Holy Ghost?"

AFFLICTIONS ANTICIPATED—Flowers never emit so strong and sweet a fragrance as before a storm. Beauteous soul! when the storm approach thee, be as fragrant as a sweet smelling flower.—*Recher.*

THE GREATER perfection a soul aspires after, the more dependent it is upon Divine grace.

EVERY MEDIUM A FRAUD.

BY GEO. WASHBURN, D. D.,
President of Robert College, Constantinople.

The following notice appeared yesterday in the Boston papers, and not less than 3,000 persons met last night in Tremont Temple, to witness this test performance. The result ought to be known everywhere:

"The Rev. Arthur A. Waite has asserted in his recent lectures in Music Hall that 'Honest Spiritualists' are mistaken, and that all mediums are most certainly frauds; which challenge Col. Francis King publicly accepted, and will produce one of the best mediums in the world, to give tests so convincing that no one can deny the truth of Spiritualism. Rev. Mr. Waite will meet the 'unknown' medium next Monday night, Nov. 8th, at Tremont Temple, and then and there prove his assertion by reproducing at the same instant the same results, under the same condition, or publicly acknowledge of his failure."

The Rev. A. A. Waite is a Methodist minister in Boston, who was formerly a medium and was also for a time with the Davenport Brothers. Some years ago he was converted and became a preacher. He went where he was not known and his best friends had no suspicion of his former experience. But when the Rev. Joseph Cook was entrapped into a *quasi* recognition of the genuineness of spiritualistic miracles, Mr. Waite privately performed all these marvels for the benefit of his clerical associates, to satisfy them that Mr. Cook had been deceived and that every so-called medium was a fraud. That very wisely urged him to give public demonstrations of this important fact, and do what he could to save the souls of deluded spiritualists, and put an end to the spread of this fatal error, which had, for a moment, at least, disturbed the good sense of so clear-headed a man as Mr. Cook. He reluctantly consented, and has been lecturing on Spiritualism in Boston. At his last lecture he was challenged, as appears in the advertisement, by a well-known Spiritualist. He had the confidence to accept without any knowledge of what the tests were to be until he appeared on the platform. I had the pleasure of meeting him during the day, and suggested to him that, allowing that the spirits had nothing to do with these manifestations, he might still meet some trick which was new to him. But he seemed to have the fullest faith that God would not suffer him to fail. I must confess that I went in the evening with some misgivings on this point. The result fully justified his faith. The "medium" claimed to be acted upon by "Samoset," and performed his tricks with marvelous success; but the spirit of the old Indian

was no match for the live Yankee. Whatever the medium did in his cabinet, Mr. Waite did on the open stage, before the audience, with still greater skill and success. The medium finally disappeared suddenly from the stage, and the mixed committee, as well as Col. King himself, acknowledged that Mr. Waite had done everything that the medium had done. Col. King said that he could only explain it on the ground that Mr. Waite was himself a medium; rather a flimsy pretense, considering the fact that Mr. Waite had not only performed these tricks on the open stage, but had explained how they were done. All the most surprising "spiritual manifestations" were exhibited, besides some very rare ones. Two illustrations will suffice. The medium was in his cabinet, with a lady and gentleman from the audience, "the two being needed to develop magnetic power." These two had their hands on the head and shoulders of the medium, whose hands were on the shoulder of the gentleman. They testified that he did not move, but spirit hands stroked their faces, voices were heard, instruments played, the gentleman received blows on the head, and distinctly saw a spirit face looking down on him. Mr. Waite then performed exactly the same trick in his cabinet, with the same gentleman and lady, and just the same results. He afterward showed on the open stage that all was done with one of his hands, and proved by experiment with a blindfolded gentleman, a spiritualist, that it was impossible for persons placed as the witnesses had been to detect this movement of the hand.

The last test was a severe one, which was suggested by the committee and objected to by the "medium." The committee bound his thumbs together with a small cord and sealed the knot with wax. He went into his cabinet, and after some delay the usual manifestations were heard and hands were seen outside the cloth. The cabinet was opened and the seal was found unbroken. Mr. Waite at once repeated the trick on the open stage, with equal success, and showed that it was done by a peculiar formation of the bones of the thumb, which made it impossible to tie them. He then gave his thumbs to the "medium" and his aid, who exerted their whole strength in tying them. At the moment when the greatest strain was on them, he instantly withdrew one hand and presented it free to the medium. At this point the enthusiasm of the audience rose to such a point that they sprang to their feet, cheered, waved their handkerchiefs, threw up their hats, and went fairly wild. During this prolonged applause the "medium" and his aid disappeared. When quiet was restored, Mr. Waite made a few very appropriate remarks, and closed with a short but touching prayer for those who had been

led by the loss of loved ones to lend a willing ear to the false claims of deceivers, who pretended to communicate with the dead.

It seemed to me that the Rev. Mr. Waite deserved the thanks of all lovers of truth, and that I had never listened to a more profitable sermon. I have studied this subject for years in books, with increasing interest, and have often been puzzled by things which I could not explain. I learned more last night in two hours than all I knew before on this subject. There are, no doubt, mysteries in the realm of mind and in the spiritual world which we cannot explain and which will never be explained by science; but it is a great gain to science and philosophy, as well as to people generally, to be able to say that every "medium" is a fraud. Maskelyne and Cook, in London, have devoted themselves to the demonstration of this fact, and no one should visit London without visiting their hall; but the test which was applied last night was more comprehensive and satisfactory than anything I have seen in London. The Methodist church could not do better than to appoint the Rev. Mr. Waite as an itinerant preacher for the whole country, with the mission of proving the truth of his assertion that "every 'medium' is a fraud."—*The Independent*.

JAPAN.

Far away, thousands of miles separated from us, there is a land whose antiquity reaches beyond the grasp of exact history and which for that reason alone would be entitled to our most earnest consideration, even were it not that it has claims vastly more important than those of the historian and antiquarian. For untold centuries its inhabitants have been engaged in the common pursuits of mankind—in the search after happiness—but, alas! in vain. While in our more favored land, it has for many years been possible for everybody who was willing, with comparatively but few exceptions, to attain the only true and lasting happiness—the enjoyment of the Christian religion. The inhabitants of that insular empire, Japan, have been groping in darkness, or chasing a phantom, which would forever elude their grasp. They too have furnished us with the convincing proof, that man, unaided by divine wisdom, cannot find out God; for it is not that the Japanese are a people ranging too low in intellectual powers, by no means; they also have a civilization, which, although to us unaccustomed to it, would appear quaint and even absurd in some respects, is nevertheless greatly superior to the rude manners and extremely limited knowledge of barbarism.

But as by reason of ignorance of the true God, their souls' aspirations and the

energies of their mind, which must find an outlet, have been going out in the wrong direction. Their character as a nation and as individuals has become warped and deformed, and presents now a singular mixture of marvelous skill and knowledge in various arts and trifling things in no way conducive to true, substantial happiness, on the one hand and entire ignorance in matters of supremest moment to their soul's welfare, on the other. The curse of polytheism with its attending evils lies heavily upon them.

But of later years they have advanced to a realization of the necessity to comply with the demands of the times if they are not to disappear ignominiously from the ranks of living nations, and be classed among the peoples that have been. And they have not spent their time in vain regrets and idle lamentations over their dreary past; but have evinced a spirit of enterprise and energy which are truly astonishing, and far surpass anything that only a short time ago we were apt to credit them with. But this awakening from their long slumber does not only extend to political and industrial matters; it goes much farther—their hearts yearn after more light; they want more education, and now if ever, is the time to gratify their longings by imparting unto them the sum of all knowledge—the knowledge of our Lord and Redeemer, and their Lord and Redeemer, Jesus Christ.

O, might we as a nation, and more especially as a Christian people, awake to a sense of the duty we owe to that far eastern land; might we remember that from the East the light has come to us, an infinitesimal part of the untold wealth, both spiritual and temporal, which has emanated to us from that little city in the East—Nazareth. Might our hearts soften in pity, and our hands clutch less tightly the money-bag whenever we think of those millions who are still in the shadow of death, whose hands are outstretched toward us, and whose imploring cry is, "save us, or we perish!" Can we hear of this people struggling into the light and liberty of the gospel, and then heartlessly shut the door of our heart against them? Will not the hot flush of shame mantle our cheek at the mere thought of such indifference? But, thanks to God, while this may be true with individuals, it is not so with us as a nation, for our hearts swell in gratitude when we think how many of her sons and daughters are alive to this noble work, and let us hope and pray that their numbers may continue to increase and the interest and zeal in this cause not abate until the name of Jesus has been proclaimed in the meanest hut as well as the most lordly palace of Japan.

JOSEPH F. SOUX.

I will love thee, O Lord, my strength

A YOUNG MAN'S THREE CHOICES.

BY THEODORE L. CUYLER.

There are three vitally important choices to be made by young men—about which a few plain hints may be pertinent and useful. The first one is his *occupation*. "He who does not bring up his son for a trade, brings up a boy for the devil"—is an ancient Jewish proverb. In America too many of our native-born youth eschew a mechanical trade as vulgar, and go scouring about for some easier "situation." If Benjamin Franklin, the printer, and Roger Sherman, the shoemaker, were alive now, they would tell their young countrymen what a foolish mistake many of them are making. So would Vice-President Wilson, and Governor Banks, who said that he "graduated from an institution which had a factory-bell on the roof, and a water-wheel at the bottom."

In selecting your occupation, endeavor first to find out what the Creator made you for. Consult your natural bent and talent. If you have a talent for trade, then you may venture into a counting-room or store. If you have a native skill in chemistry and are made for a doctor, then study medicine. If your mathematical capacity fit you for it, you may be an engineer. If God has given you grace and a gift of effective speech [and a direct call of the Holy Spirit], you may fix your eye on the pulpit. But not every devout and godly young man was made to be a minister. More prayer and careful self-study might have kept some young men from blundering into a profession for which they were never intended. Seek the Divine direction. No man ever fails in life who understands his *forte*, and few ever succeed in life who do not understand it. Seek for a useful, productive calling; and steer clear of a career of "speculation" as you would of a gambling den or a glass of gin. Don't be ashamed to begin at the bottom and work up. Remember that every occupation is honorable in which you can serve God and your fellow-men, and keep a clean conscience.

(2) If you ask for the Divine guidance in choosing your business, be also careful to ask God to direct you in choosing a *wife*. Too many make this a matter of mere sexual passion or silly caprice. The excitement of a courtship and the frolic of a wedding fill their thoughts. But these are sorry preparations for the sober realities of after life. When the novelty is over, and the pretty face which captivated you has lost its freshness, you have got to have something solid left in the shape of pure, unselfish womanhood, or else you are doomed to a domestic bondage. Choose, first of all, a maiden who fears God and keeps his commandments. Don't marry for money. It de-

grades wedlock, and commonly ends in disappointment. Select a woman who conforms, in the main, to the description in the last chapter in the Book of Proverbs. If she is not industrious, she may bring you and herself to the poorhouse. The old English word "wife" originally meant "weaver," and in the loom of patient industry and helpful love, she may weave out for you a substantial fabric of domestic happiness. If she is willing to conform to circumstances, she will be happy and help to make you so in the humblest cottage or the cheapest lodgings. Beware of those frivolous butterflies of fashion called "society girls." A gay young man once said, "I like to dance with such girls, but I know better than to marry one of them. I want a woman who goes to prayer-meetings and teaches in a Sunday school; I want one that I can trust."

Above all choose a young woman who will help you toward heaven. If you are not a Christian yourself, you need a Christian heart next to your own. You need a wife who is anchored to truth and purity and love by a woman's faith; you need a comforter who is sustained by Christ's own arm; you want a Christian teacher for your children. If you don't pray for yourself, her prayers may be a channel of heavenly blessings. Perhaps she may win you to Jesus. Choose your wife for the next world as well as for this one. "If thou art wise, thou shalt be wise for thyself; but if thou scornest, thou shalt bear it," and a bitter trial to bear it may prove to be.

(3.) In a still more vital sense, thou shalt be wise for thyself if thou makest the right choice of a religion. The word "religion" signifies that which binds us, controls us, holds us fast. Now, if you will examine honestly the religion of Jesus Christ, you will discover that it is exactly what you require. You need to be guided; Christ's commandments are perfect as a rule of daily conduct. You need to be controlled; His grace is alone able to do this. You need to be upheld in times of depression, difficulty, and distress; His everlasting arm can bear you up. You are weaker than you imagine; but He can carry you through the sharpest temptation. You are a sinner; Jesus alone can save you. There is only one religion in the universe which is equal to every emergency of life and to the dying hour; only one religion that binds you fast to the throne of God. It is the religion which Christ brought into the world and of which Calvary's cross is the center, the glory, and the power. Then let me entreat you to choose Jesus Christ.—*Ill. Christian Weekly*.

A little girl was asked, "What is faith?" She replied, doing God's will, and asking no questions.

HERALD OF TRUTH.

January, 1881.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhardt, as second class matter.

THE MARTYRS' MIRROR IN THE ENGLISH LANGUAGE.

We have concluded to make another effort to republish the Martyrs' Mirror, or Book of Martyrs, in the English language, and during the present month we send out circulars and blanks for the purpose of securing subscribers to the work.

We propose to reprint the work in new Long Primer type (the same size type which are used on the first pages of the Herald), on good white paper, and bind in plain leather. It will make about 1,000 large, double column pages, about the same size as the English Menno Simon's work, and will also contain a number of illustrations. The price will be FIVE DOLLARS.

This work is a large one and will require a large outlay of money and for this reason we propose to publish the work by subscription, and do not intend to print many more copies than are subscribed for; hence it will be necessary for all who desire the work to subscribe for it before the work is commenced; otherwise they may be disappointed and fail in getting a copy, and we hope all who wish it will send in their orders within a reasonable time.

The printed circulars and blanks will be sent to all who wish to aid us in collecting subscribers. These circulars set forth full particulars, and show the size of a page and the general appearance of the work.

Any person who desire to act as agent for this work and does not receive an outfit will please inform us and we will send it.

We wish every person who is interested in the circulation of such books as the Martyrs' Mirror to aid us in this work. We especially ask every minister to present the matter before his congregation and encourage their people to lend their aid in this publication. The book has long been out of print and there are many who desire it, and all our people should have it as a family book, for it is the testimony of those who for the faith we profess have offered possessions, comfort, life and all, and we should cherish their memories by perpetuating and making known to the present and future generations what our ancestors in the faith endured for the faith they held.

NEW YEAR'S GREETING.—We wish all our readers a happy and prosperous new year. May they all enjoy the blessings of heaven in the richest measure, both temporal and spiritual; may this year be to all our people a year of much enjoyment of all that is good of this life, and especially may the Spirit of God work in the hearts of many, leading them to a more earnest devotion to God, to a stronger and more confiding faith, to a richer, deeper experience and a more ardent love for God, for his word, for his people, and for his church, and may the church of God be prospered as never before; may her ministers be more faithful making stronger efforts for the salvation of souls, and may much good be done, many souls saved, and the name of the Lord exalted throughout the entire land.

RELIGIOUS NEWSPAPERS.—A religious paper, devoted strictly to religious instruction and a pure gospel literature, is not only a source of great comfort to all who read it with the desire to be benefited, but it is also an invaluable means of instruction and conduces very largely to the growth of both churches and individuals in the Christian graces and piety. It is indeed a very powerful and profitable means of grace, and every family in the church should avail themselves of its benefits. It seems to us as though no church member could feel satisfied without the privilege of reading his church paper, and yet we find so many who do not take their church paper, and consequently do not become acquainted with what takes place within the bounds of their respective churches, neither do they enjoy the comfort, the encouragement, the

and the instruction in scriptural knowledge which such a paper affords.

It is a singular fact that there are still, in our day, many persons who profess a very high degree of piety that are opposed to a religious newspaper, and though they have one or more political papers, or papers of fiction, or otherwise of a secular character; papers which are not only detrimental to Christian piety, but oftentimes actually deeply tainted with infidelity and atheism, and entirely antagonistic to every principle of morality and holiness. Such papers are by some, not considered at all injurious, while a religious paper is rejected as an improper thing to have in the household.

Now there is not only a great inconsistency in such a course, but persons thus doing, debar themselves from one of the best sources of Christian enjoyment offered to them, and withhold from their children a means of instruction and a guide to a noble and better life; the loss of which may be regretted when too late to make amends.

THE MARTYRS' MIRROR.—In reply to many inquiries in regard to the Martyrs' Mirror we would say, that if we get a sufficient number of subscribers to warrant the undertaking we will commence the work in the Spring and run it out during the Summer, so that it will be ready for delivery in the Fall.

Every person interested in the publication of this valuable book should at once set to work and send for the agent's outfit, thoroughly canvass his neighborhood, and secure as early as possible the subscriptions of all the persons in his vicinity who desire to take it and then send us the list keeping a copy of it himself for reference.

All who desire the book should subscribe for it without delay. If no agent is near, or calls on you, write us direct and order the number of books you desire, and we will place your name in its proper place on our list.

NEW YEAR GIFTS are just now in time, and perhaps the most appropriate and profitable present that you can bestow upon your friend will be a year's subscription to the HERALD OF TRUTH. Many would indeed be glad for such a gift, and may be an invaluable blessing to them.

THE TITLE PAGE AND INDEX to the HERALD OF TRUTH for 1881 will be sent free of charge to all our subscribers who desire the same, if they will inform us of the fact.

The last week in November we were favored in this (Elkhart) county by a visit from Bro. Jacob Hildebrand, of Augusta county, Virginia, an account of which will be found in another column of the HERALD.

A BROTHER from Ohio writes that he has already ten subscribers for the Martyrs' Mirror and thinks he can get quite a number more. We trust we shall shortly hear from many of those to whom we sent the Blanks and circular that they may have done equally well.

WORDS OF CHEER.—Our beautiful little children's paper appears for the month of January with a fine illustration and excellent reading matter. We hope our young friends will find a pleasant fireside companion during these long winter evenings, and will make an effort to collect new subscribers in every neighborhood and secure some of the excellent premiums offered.

THANKS TO CORRESPONDENTS.—We are under many obligations to our correspondents for the interesting articles they have been kind enough to send us. In these long winter evenings is a good time to put your best thoughts on paper. Write them down and send them to us; they may cheer the weary pilgrim on his way to the celestial city, or lead some disconsolate sinner out of the city of destruction upon the narrow way.

TO AGENTS.—We should like to have an active agent in every neighborhood to solicit subscribers to the HERALD OF TRUTH and WORDS OF CHEER. With any one who will take an active interest we will make special arrangements for a cash commission. A number have written to us for prospectus and premium list. We will send them to all who will let us know that they desire them. Let us hear from any one who desires to become an active agent.

THE HERALD OF TRUTH, to OUTSIDERS.—Will not our brethren use their influence to circulate the HERALD among such as are not members of the church?

They need the paper fully as much as the brethren and sisters. By circulating the HERALD more extensively many might have their attention called to some of the distinctive features of the church and some of the most important teachings of the Bible, which are generally neglected by most other societies. We are to teach all nations, make disciples wherever we can.

FOR THE POOR.—The Primitive Christian, published by the Brethren, gives in the issue of Dec. 14th, a long list of names of persons who contributed money for the purpose of sending the paper gratis to such brethren and sisters who are too poor to pay for it. The amount acknowledged for this purpose in that number of the paper amounts to over \$250.00. We are also sending the HERALD to a large number of such persons, and we believe a poor fund made up of small contributions by those who are able, for this purpose would be eminently proper and would greatly help the publishers to bear this burden.

We have just within the last few days received a letter from a blind person who has now received the paper six years, and as we look over our free list we find that we can count up a considerable number to whom we send the paper without remuneration. So if any of our friends feel to cast in a mite for this purpose, they may aid in a good work.

MORE CHURCH NEWS.—News from the churches are subjects of interest to all who are interested in the church and the salvation of souls, and when they are given in the spirit of meekness, and not for the purpose of boasting, there can be no objection to them. The prevailing idea in some localities, that is out of place to let the brotherhood know what the Lord has done in the church, here and there, is in many respects detrimental to the progress and life of the church.

The apostles did not think it wrong to rehearse the work of the Lord among the people through their instrumentality, neither to write it in their epistles; and Paul says to his brethren that they should be followers of him, even as he was of Christ. So it cannot be wrong to let each other know how the Lord reveals his arm, and leads the impenitent to trust in His name. Let us then, even as

often to one another, through the medium of our paper, write the things which from time to time come to pass, for the edification of our brethren.

We desire correspondents in every church, and in every neighborhood who will write us each month anything of interest that may transpire and send it in for publication. In this way our paper may be made very interesting and become the means of awakening a more general religious interest everywhere.

But many will ask what shall we write?

We answer: Tell us about any special meetings, ordinations of ministers or deacons, communion services, baptisms, marriages, deaths, visitings of ministers or brethren, severe afflictions of persons, accidents, and many other incidents that from time to time transpire in every community.

You need not make a very long account of a little thing, but write it short, and say all about it in the fewest possible words, often you can write all that is necessary on a postal card.

A little attention to these matters by our friends will help the work a great deal.

OUR FAMILY ALMANAC for 1881.—The Almanac this year contains several improvements over former years; it is well printed and contains a number of illustrations and a variety of excellent, entertaining, moral, and useful reading, with recipes, &c.

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All orders by mail should be accompanied with the cash. United States postage stamps taken in amounts less than one dollar. Send your orders soon, so as to get them on sale early.

HERALD OF TRUTH PROSPECTUS FOR 1881.—As the present year is drawing to a close, and with it many of the subscriptions to the paper expire, we desire to say to our patrons that by the help of Him who has thus far sustained and kept us, we propose to continue the publication of the HERALD OF TRUTH, and again ask our friends to aid us in its circulation.

We would like to have all our old subscribers of old who loved the Lord, speak

scribers renew their subscriptions at an early date, and we should also like to see many new subscribers added to the list.

It requires time and labor to gather subscribers for the paper, and we are willing to give a reasonable compensation to all who work for us, and with this view we make the following offer.

For a club of two subscribers and \$2.00 we will send a copy of the Household Treasure, Alphabetical Index of the New Testament (paper cover), a book on Free Masonry, Gems of Truth, a copy of the Words of Cheer for one year, a copy of Noah Troyer's Sermons, Dymond ueber den Krieg, Ehe der Christen, Hand Buchlein mit Morgen- und Abendgebete, Men schenfluch und Gottesseggen, or Anrede an die Jugend.

For a club of three subscribers and \$3.00 we will give a copy of Mennonite Church and her Accusers, a copy of Plain Teaching, a copy of Horseman's Friend, by Roe, Einfache Lehre, Der Dolmetscher, Allgemeine Liedersammlung, or English Mennonite Hymn Book.

To any person sending us a club of five subscribers with five dollars, we will give one copy free, or he may select from our list any book or books not exceeding in value one dollar, a quarter ream of good note paper, 200 peace envelopes, a copy of Philharmonia, Arnold's Erste Liebe, or Nachfolge Christi, Thomas von Kempis, mit Goldschnitt.

For a club of ten subscribers and ten dollars we will give a copy of Schaff's "Through Bible Lands," a nice pocket Bible, Eng. or Ger., a gold pen and holder, a copy of The Prince of the House of David, Detrich Philip's Handbuchlein, or Gesangbuch, in use in the churches recently from Russia, or Leed's History of the United States.

For a club of fifteen subscribers and \$15.00 we will give a copy of Smith's Illustrated Dictionary of the Bible, a copy of the works of Flavius Josephus, in English, Life of our Lord upon Earth, by Andrews, the Life and Epistles of St. Paul, a gold pen and holder, Sacred Geography and Antiquities, by Barrows, Hofacker's Predigten, Eusebius' Kirchen Geschichte, Menno Simon's Fundementbuch, eine deutsche Handlbel, or Miller's Illustrirtis Kreuterbuch.

For a club of twenty subscribers and \$20.00 we will give a copy of the Complete Works of Menno Simon, (Eng.), a good Family Bible (Eng.), Gallaudet's

Scripture Biography for the Young, 11 volumes, containing 2929 pages, neatly bound in cloth, or 1000 peace envelopes.

For a club of twenty-five subscribers and \$25.00 we will give a copy of the German Martyr's Mirror, a German Family Bible, No. 1, or an English Illustrated Family Bible, a copy of Adler's Eng.-German and Ger.-English Dictionary.

For a club of forty subscribers and \$40.00 we will give a Jannison, Fauset and Brown Commentary, in 2 vols. bound in half morocco, Webster's Unabridged Dictionary, or Grieb's Eng.-German and Ger.-English Dictionary.

To obtain the above premiums the following rules should be observed: The Money must in every case accompany the order.

Subscriptions under this arrangement will be taken only at regular rates. The English and German papers cannot be taken at \$1.50 when the premiums are desired.

Money should be sent by draft or post office money order. Do NOT SEND US CHECKS, but New York, Philadelphia or Chicago DRAFTS.

Old subscribers as well as new may be taken into the clubs, but every club should have some new names. The papers making up the club can be sent to any address, single or in packages, and may be sent in at different times.

The larger premiums, which are too heavy to be sent by mail will be sent by express, charges to be paid by the person receiving the premium.

Give names of persons, Post Office, county and state distinctly. State also whether the names in the club are old or new subscribers; and if any change their post office, be particular to mention the former post office as well as the new one.

NOAH TROYER'S SERMONS.—We still have a supply of the discourses of Noah Troyer, the sleeping preacher, both in the English and German languages, containing also a sketch of his life and describing his condition while under his singular attacks. Price per copy, by mail, 25 cents.

POCKET EDITION OF THE ENGLISH MENNONITE HYMN BOOK.—We are again prepared to fill all orders for the pocket edition of our English Hymn Book. The book is nicely printed with an appendix of choice English hymns, and neatly bound. Price 75 cents per copy, sent by mail to any address.

WE REGRET to learn that our aged brother Shem Zook, of Millfin county, Pennsylvania, is in very feeble health. He is daily expecting the call from earth to his eternal reward.

Later we have learned that he died and was buried on Sunday, the 19th. See death notices.

THE family of Bro. Samuel Coffman, Rockingham county, Virginia, has been much afflicted this fall. Two of his daughters were very low with typhoid fever, from which they are, however, slowly recovering; and he has himself been confined to his bed over four weeks with sciatica rheumatism and was at last accounts not able to sit up.

SWINDLERS.—We have received a notice from Hancock county, Ohio, requesting us to notify the readers of the HERALD that some persons are traveling through those parts and painting the roofs of the buildings of such individuals as they could entrap with their swindling scheme. They agree to paint a roof for five or six dollars, and when the work is done they claim that their agreement was so much a square yard and claim the full amount. One brother's roof cost him \$160. Let the readers be on the alert.

FROM A CORRESPONDENT.—One of our worthy correspondents writes: "I am happy to see that you are from time to time improving the HERALD, making it more interesting, noting the news from the churches, advocating missionary work, and contending for unity among our different branches. If we could all unite in spreading the gospel, perhaps we might forget our minor differences and get nearer together. Unity gives strength for work and wisdom for counsel; these we need, but don't get them because of our divisions.

Missionary work and unity are subjects that evidently lie uppermost in many hearts in our churches, and I would therefore like to see them.

WHERE MARRIAGE CEREMONIES SHOULD BE PERFORMED.—We have recently been led to consider why the marriage ceremony among our people, is performed only in private houses and not in church, at the time of public service. If we are not mistaken, in some branches of our church, as for instance among our Amish brethren, the marriage ceremony is usually, if not always, performed publicly during the time of regular services, and when we consider the sacredness which our people, as a church, attach to this institution, and the solemn questions which are presented, we should, above all other denominations, according to our humble way of thinking, give it a place in our

public services. Our church, according to the form of the ceremony, holds that it is an institution of God, confirmed by Jesus Christ, and that it should be entered upon in the fear of the Lord. We recognize no divorce and in all respects hold the marriage relation as solemn and sacred as any that has been given to man, and with this view, we see no reason why it should not be solemnized in the presence of the entire congregation, as well as baptism or the Lord's supper.

We have simply written these thoughts as they occurred to our mind, for the consideration of our people. We invite correspondence on this subject.

VISITING THE SICK.—The Scriptures teach us by some of the most powerful arguments that it is our duty to visit the sick. The Word does not tell us just what we are to do for them, but we understand the New Testament teaching well enough to know that we are to comfort them and do all the good for them we possibly can. Judging from the manner in which many persons visit the sick we are forced to the conclusion that they do not understand the teaching of Christ on this subject, or have very poor judgment in carrying them out.

Remember in visiting an afflicted family that you are not needed there unless you can do something for their comfort. Persons frequently force themselves into the sick chamber disturbing the sufferer, who needs all the quiet and rest possible, and are only allowed to remain there because those who have the care are too modest or fear it would mar the feelings of their friends to ask them to come out, and frequently many persons gather at a place to see sick persons, and do nothing but increase the sufferings and cares of the family. They remain till the regular time for meals, and those who have been almost worn out with losing sleep, caring for the sick, and other necessary work, are expected to prepare meals for the crowd of thoughtless visitors. And this frequently where people are of moderate or small means. Persons forget that in families where there is sickness, there is frequently a large doctor bill to pay; that those who are sick cannot be helping to earn a living, and that they have more than they can do to provide for themselves properly. The way that some sick people and afflicted families are imposed upon by their well-meaning but thoughtless neighbors, is positively cruel. If people who claim to have so much sympathy for their afflicted friends would send or take them provisions instead of going there and eating what little they have, or give them a few dollars to pay doctor bills, which they could afford much better than their sick friends can to pay twenty-five, fifty, or a hundred dollars in connection with their sickness, they would come much nearer obeying

the teachings of Christ and the apostles when they admonish Christians to visit the sick.

EVANGELIZING.—The subject of more efficient and more systematic evangelizing is fast taking hold of the minds of our people. This is due no doubt to the fact that they are becoming better acquainted with the workings of the church and see the deficiency in that direction. They are beginning to learn that there are numbers of congregations that are continually growing less and must in time cease to exist, unless there is special effort made for their prosperity. They see, too, that other organizations are gaining great numbers by their persistent efforts. And they see that their own congregations prosper most where the greatest efforts are put forth. Some have the cause so much at heart that they send as money to be used for missionary purposes, not knowing when, where, and how it will be used.

Since some of our people seem determined to use their influence and to act in this matter it becomes necessary that we act cautiously and wisely, because a little indiscretion in undertaking and carrying forward the work, might take out of the hands of workers nearly all of their influence for good. The Scriptures command such work and probably all our people agree that it should be done, but since we cannot consider good, and are not in harmony with much of the work, and many of the plans of others, we must be careful that in everything we do, to work according to the plans laid down in the Scriptures, and where there is no Scripture direct we must be sure not to do anything that will conflict with any part of God's word.

One reason why this subject should claim more of our attention than it has in this past is, that we claim to teach Scripture doctrine without leaving out so many important truths, which we believe many omit simply because if lived up to, would require greater sacrifice than people who love to be popular are that willing to make. Another reason is that, in many places where our church is weak, the outside influence is so much stronger than that of many of our young people are drawn away from the church into other congregations, leaving the number of non-resistants so many less. We hope the subject will be carefully and prayerfully considered and that the brethren will act discretely in the fear of the Lord.

BROTHER GABRIEL BEAR.—With sadness we chronicle the death of our much esteemed brother Gabriel Bear, of Mount Joy, Lancaster county, Pa., who died at his home on the 19th of November, aged 66 years, 8 months and 25

days. The following we copy from the Mount Joy Herald.

Gabriel Bear was a quiet, even tempered, thoughtful man, successful in business, and useful in his church, the Mennonites. He came to this place about twenty-five years ago, from the vicinity of Lititz, and built here the steam mill now owned by John M. Brandt. He was not here many years when his only son, the only child, Samuel R. Bear, died, leaving a widow and two children. This evidently was the cause of his pretty soon going out of the milling business.

When the Russian Mennonites commenced coming into this country, the church here found it necessary to appoint an aid society to assist such of their foreign brethren as had not means to come to this country, and thus escape the new rule in Russia requiring them to do military duty, which to do was a violation of their faith. Gabriel Bear was appointed treasurer of this association, which office made it necessary for him to be present at New York or Philadelphia when a vessel of these emigrants arrived. After a great many had settled in the west, he and John Shenk, also a member of said society, were appointed a committee to visit them, which required quite an extended trip through Kansas, Nebraska, Dakota, and Minnesota.

When it became known that so many of these honest, industrious foreigners were coming to America, landed corporations became desirous to settle as many as possible on their lands; and the aid committee also wanted them to find the best locations. Accordingly the Union Pacific railroad company invited an examination of their land in Nebraska; and in 1875 this invitation was accepted. The party favored with this interesting visit consisted of Gabriel Bear, Peter Nissley, Jacob Brubaker, John Schenck, Lem. Brubaker, and J. R. Hoffer, who were joined at Omaha by Howard Kennedy, the genial and worthy secretary of the land department of the railroad company; and at Sydney, Nebraska, by two Russians, Rev. Isaac Peters and Jacob Wall, who had already settled in that state. The secretary took the whole party to Salt Lake City, and made this a most delightful trip for all.

How much Gabriel Bear was valued in his church may be inferred from the prominent and responsible positions into which he was continually placed. His wife and two grand-daughters survive him.

EDITH and Mabel had just put their dollies in their little crib, when Edith, with the expression of one who has had a great weight lifted from her shoulders said, "There! I am thankful we've got the children to bed. We shall have a little peace now!" Could any one guess where they got such a notion?

THREE ACTIONS IN BAPTISM.—We believe that, when we shall appear before the Son of man at the final gathering of "all nations," our inheritance of the kingdom shall not depend on the question whether we have been baptized by three actions or one only. According to Matt. 25: 35-46 we shall be subjected to a different test altogether—a righteous life, and not a formal observance of ordinances. This subject is at present receiving so much attention through the pulpit and the press by a certain class of people, who contend for three actions as though the salvation of souls depended entirely on the mode of baptism, that it becomes necessary for us to notice it occasionally in order to prevent some of our readers from falling into the same error; and it is only for this reason that we notice the subject at all.

The Redeemer commanded his disciples to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." There is nothing in this that describes the act of baptism, but the command says the baptism shall be in the name of the Father, and of the Son, and of the Holy Ghost. Every Christian denomination of which we have any knowledge uses the three names, just as the command requires; and no process of fair reasoning can make it appear that a baptism in which the three names are used is not according to the Savior's command. If using the names is not sufficient, how can those who contend for three separate and distinct actions know that once going into the water is sufficient? They could show just as much reason for the arrangement of the language that it is necessary to go three several times and be baptized once in each name, as they can for three actions upon once going. If once going and three actions (of which the Scriptures say nothing) fulfill the command, surely once going and using the three names (which the Scriptures plainly teach) is sufficient for a valid Christian baptism. Brethren, let us free ourselves more from the spirit, and enter more fully into the spirit.

BROTHER JOHN N. DURE, of Fayette Co., Pa., writes to us under date of November, 24th, stating that he has been confined to his bed by sickness for several days, but is again able, by God's mercy, to attend to his duties. They held their communion services at Mason town on the 13th and 14th of November. Bro. Daniel Roth, of Washington Co., Maryland, was with them, their meetings were well attended and they had every reason to believe that the Lord was present with them. He states, too, that he feels there is at present a deeper interest felt and manifested for the prosperity of the church in that place.

WRITE FOR THE PAPER.—Readers of the HERALD OF TRUTH, Dear Friends: As the work of the busy season is about finished and the evenings are long, let us remember our kind editor, and try to assist him in his labors. I have been thinking for some time that, since our daily papers have been so copiously furnished with what some would call interesting reading matter, we should try to furnish good religious matter for the HERALD. If the worldly minded can furnish so much to interest the readers of secular and political daily and weekly papers, should not we as Christians furnish abundant religious matter to supply a monthly paper? If all those who have the ability will spend only a few moments each month, and send to the editor some of their best thoughts, I know we shall have a better paper than any daily or weekly political paper I ever saw. In doing so we shall improve ourselves and our paper, and be doing a good work besides, possibly being the means of grace to souls out of Christ. And we can avoid the repeated calls for "original articles." J. J. B.

A VISIT TO JUNIATA AND BLAIR COUNTIES, PA.

On the 18th of October, in company with brother and sister Isaac Haldeman, I started in a carriage from Frederic Co., Va., for Juniata Co., Pa. one hundred and thirty miles distant. On the third night we stopped in Perry Co., Pa. with Brother Christian Hornish. There are six or seven families living here without a minister. We filled an appointment for services in the evening, and next day drove sixteen miles to Thompsonstown, Juniata Co., and stopped with John Haldeman son of brother Isaac. We had a number of appointments among the brethren in Juniata county: on the 22nd, at Delaware; on the 23rd at the Brick church; and on the 24th the communion was observed at the same place. In the evening there was an appointment at the Cross Roads. Spent the evening with brother Thomas Graybill and on the evening of the 26th we had meeting at the United Brethren church in Staufferstown. We visited some among the brethren and sisters, and on the 29th brother Thomas Graybill and wife accompanied me to Blair county, stopping with our bishop, Brother Jacob Snyder. On the evening of the 30th and the next day, Sunday, we had preaching at Snyder's church. Visited the brethren, deacon Andrew Kauffman, Abram Kauffman, and preacher Herman Snyder. We attended another appointment on the 3rd. The next day we returned to Juniata county, stopping at brother Jacob Graybill's, near Thompsonstown. We filled an appointment in the evening. The con-

gregation was small on account of the very rainy weather. The 5th we preached at Lost Creek, and on Sunday morning attended the meeting at Delaware and in the evening filled an appointment at Locust Run. On the 8th I returned to Thompsonstown and brother Jacob Graybill took me to an appointment at a school house. Brother William Aucker took me, the next evening, to an appointment at Lauver's church.

In the morning of the 10th our party started homeward, arriving at brother Haldeman's on the evening of the 14th. The next day, Sunday, I met my companion at the meeting at the Kernstown church. I met my family all well. I can truly say that I heartily enjoyed this visit. I became acquainted with many warm hearted brethren and sisters whom I had never seen. I here express my gratitude to all the brethren and sisters and friends. Thanks to God for his protection. CHRISTIAN BRUNK.

FROM MANITOBA.

Thinking that the following statement might be interesting to many readers of the HERALD, I send it for publication.

The Mennonite settlement known as the Pembina settlement is about 70 miles southwest of Winnipeg. This settlement contains about one half the Mennonites in Manitoba. The other settlement is about 30 miles south east of Winnipeg, from which we have no statement. The Pembina settlement contains thirty-four villages (cluster) with 558 families. The acreage under cultivation in 1869 was as follows: Wheat 10,658 acres, rye 72½ acres, barley 1,922 acres, oats 2,679 acres, flax 1,393 acres, millet 128 acres. The productions were, wheat 135,869 bushels, rye 811 bushels, barley 48,319 bushels, oats 71,870 bushels, flax seed 14,837 bushels, millet 915 bushels, potatoes 20,220 bushels. Aside from the land under cultivation they have 17,087 acres hayland. Their domestic animals number as follows: Horses 1,077, colts 155, oxen and steers 919, cows 1,047, young cattle 1,357, sheep 97, pigs 2,622.

They are in possession of the following farming implements: Mowers 215, reapers 213, horse-power threshing machines 7, steam power threshing machines 15. In four of the villages containing an aggregate of one hundred and three families, the hail destroyed the crops, and the more fortunate are necessitated to provide a living for them during the year.

JACOB Y. SHANTZ.

THE STEAMER "Ortigia" collided on the 24th with the French steamer "Uncle Joseph," near Spezzia. Only fifty out of three hundred persons were saved.

The Home.

For the Herald of Truth.

ALL FOR OUR GOOD.

"And we know that all things work together for good to them that love God." Rom. 8: 28.

How strange it oftentimes doth appear
That we, who strive to do God's will,
With upright heart and conscience clear,
Should have such fiery trials still;
Yes, daily do we feel our need
Of grace to safely overcome
Those things that mar the Christian life,
And drag the sinner to his doom.

And what we in our present state
Seek to avoid and greatly dread,
God in his wondrous wisdom great
Hath sent for good, and if we're led
By his pure Spirit—walk in love—
Then naught can harm us here below
Since He o'errules all things for good.
Though now this truth we may not know.

Though cherished hopes may be blasted be,
And failure crush our dearest aims,
God knoweth what is best, and he
Would oft remind us of his claims.
Should sickness come or sorrows pierce
The heart o'ercome by want or woe,
God's purpose is the same in all—
We'll trust him now,—sometime we'll

"All things"—How wonderful, how strange,
What perfect love God manifests!
Naught can befall us here to change
Our heavenly Father's wise behests.
He wisely orders what we need
And sendeth blessings in disguise—
The greatest trial rightly borne
Therein the richest blessing lies.

O let us then no more repine,
But love him more, and sweetly rest
Our hand in his when trials come—
He sendeth only what is best.
He careth for us day by day,
And asketh only for our love.
That He may draw us near to him
And fit us for our home above.

Victrola, Ind.

SIMON P. YODER.

For the Herald of Truth.

NEW YEAR'S GREETING.

Dear friends, brothers and sisters, I wish to you all a happy New Year. As the last hour of the old year has passed away and is buried in the past, so do I wish that your every sorrow and care of this past year might be buried with it. The hours speed on, the old year dies, and the new is born; and with it are born to many hearts many new cares, troubles and crosses, to some so heavy that they are hard to bear. Dear friends, you who are happy, lift your hearts in thankful prayer for the blessings you enjoy, and strive to make all around you happy too. You will never know what a sweet blessing happiness is until you lose it. Oh, there are hearts that through all the blessed old year have seen no glimpse of

joy or sunshine, who have borne their burdens till footsteps falter and hearts grow weary. Do for them what you can to lighten their burdens of life. There are sorrows so deep and heavy that only the hand of God can lift them from the heart. But we can wish to such a happy New Year; we can give them our sympathy and speak to them words of love. You whose hearts have never been darkened can never know how gratefully such words will be received. There are those around us who are poor, who have only such sorrows that money can cure. Let us help them. There are those who are wealthy, who possess everything that money can buy to make life comfortable; yet they are not happy. Living in splendid misery, their hearts are starving for love which money cannot buy. Oh, let us give it freely to each other. Love! the sweetest word in the English language, bringing more happiness to humanity than wealth or fame.

Dear friends, if you have won loving hearts to you, you have won a treasure that mines of wealth cannot purchase; a treasure that will cast sunshine around you while life lasts—the richest blessing heaven can bestow. Let your homes be filled with love. Bring one heart of love into a home of contention and strife, and in a few weeks you will see a remarkable change. Christ said, "A new commandment I give unto you, that ye love one another." Let us carry this commandment with us into the new year, and our hearts will be the better for it.

"A happy New Year to you," spoken from the heart, will carry a ray of sunshine to many a life. I once knew a life from which all joy had fled. A ragged tramp came along one day and said, "I wish you a happy New Year. That hardened heart was immediately lifted in thankfulness for the only wish for happiness that had been spoken by a fellow creature. New year has come again, and still those words shed sunlight into a darkened heart. Then wish to each other a happy New Year.

I remember when a child, on New Year's morning, each little one tried to be first in wishing the other a happy New Year. Ah! those were happy days. Then as the new year grows older, let us grow with it in hope and trust, giving our life into God's care; then the yoke will be easy and the burden light. I wish every reader peace and joy, hope and love, that when the years of time shall have passed away forever we may all awake to eternal joy.

BARBARA HERR.

EVEN as thou behavest towards thy brother and neighbor, even so, with just judgment, shalt thou find it afterwards that another condemns thee. The good that thou doest to a weak, trusting, wounded brother, thou doest to Christ.

SCOLDING.

—With some, scolding is chronic. Life is one long fret. The flesh is feverish, the nerves unstrung, the spirit perturbed and in a state of unrest. The physical condition and the material surroundings may have a strong tendency to disturb our equanimity and to exasperate our feelings; but we are apt to bear in mind that the scolding never did anybody any good, and withal grows to be very uncomfortable to the party who indulges in it. Inappropriate to anybody, scolding appears most hateful in parents and ministers. Set to be dispensers of kindness and love to those with whom they are more especially associated, it is horrible to see gall distilled instead of charity that blesses both parties. Scolding turns a household into a pandemonium, and a church into an inquisition. Bear in mind that kindness and gentle speech are a great deal easier to practice than their opposites. Why practice the worst when harder? Arrest yourself in the indulgence of this bad right here. Begin now and put yourself under bonds to be good natured.

SINCERITY NOT ENOUGH.

The popular adage is, "It makes no difference what a man believes, just so he is sincere." Solomon had a different saying, viz: "There is a way that seemeth right unto man, but the ends thereof are the ways of death." The words of the wise man hold the truth, the popular adage teaches a hurtful lie. A man's sincerity will not save him from the evil consequences of believing a falsehood. To believe in a lie in moral and spiritual things is hurtful to our soul's interest, however sincere I may be. In fact, the more sincere I am, the more I shall suffer.

It is truth that saves, not sincerity. Christ's prayer was that men might be sanctified through the truth, not sincerity. The truth blesses; falsehood damns. The truth makes free; falsehood brings bonds and shackles. Away with the hateful error—that sincerity will answer for truth! God has not so spoken.

A MAN arose in one of Moody's meetings and gave his experience. "I have been for five years on the Mount of Transfiguration." "How many souls have you led to Christ last year?" was the sharp question that came from Mr. Moody in an instant. "Well, I don't know," was the astonished reply. "Have you saved any?" persisted Mr. Moody. "I don't know that I have," answered the man. "Well, we don't want that kind of mountain-top experience. When a man gets so high that he can't reach down and save poor sinners, there is something wrong."

"My lifted eye, without a tear,
The gathering storm shall see.
My steadfast heart shall know no fear;
That heart shall rest on thee."

ANSWER TO PUZZLE IN DECEMBER.

A HAPPY CHRISTMAS.

1. Abel. 2. Hezekiah. 3. Abesalom. 4. Pison.
5. Pharaoh. 6. Yoke. 7. Cain. 8. Hannah. 9. Ra-
ven. 10. Israel. 11. Savior. 12. Timothy. 13.
Manasseh. 14. Aaron. 15. Stephen.

ANSWERED BY
J. B. Lehman, Sarah N. Lehman, Maurice L.
Herr.

THE COMING CENSUS.

There will soon be sent out from Lewis-
burg, Union county, Pennsylvania, govern-
ment schedules covering the strength and
distribution of all the non-combattant and
non-litigant church organizations in the
United States. These will be sent to the
various ministers of peace churches all over
the United States, for filling up and return
in an envelope, requiring no postage, which
will be sent along.

It is earnestly requested that these sched-
ules be promptly and accurately filled out.
They are not for publicity. The government
wants to know how many peace people there
are and where they are. It is entirely possi-
ble that it may be of much service to us (the
writer is a Dunkard), that this information be
available to the government.

If any reader wishes more information
concerning the work it will be cheerfully
given if a letter of inquiry be sent to the
address below.

HOWARD MILLER,
Lewisburg Co., Pa.

LINES ON THE DEATH OF ANNA MAY HAMILTON.

BY R. J. HEATWOLE.

Dear pa and grandpa, farewell,
Weep not for me, with me 't is well;
Kind friends have placed me 'neath the sod,
While you journeymen* journey tread.

In two short days my pains were o'er,
And I could go to the brighter shore,
You thought to see me in spring again,
Pray meet me now on the golden plain.

My heavenly Father called me away,
Before my feet in sin should stray,
Then don't be sad, but rejoice in this,
That I'm now sure of eternal bliss.

You mind it well, nine months have past
Since mamma dear was with us last,
And I have kissed you o'er and o'er,
And begged to see her face once more.

She told us when she died, you know,
To wean our thoughts from all below;
And meet her in that happy land,
To take no more the parting hand.

Since I am with her safe at home,
Dear papa and grandpa, be sure to come;
Your faces we shall never see
If you fail to meet us in eternity.

* Her father and grandfather had left her and her two little brothers to go to Lawrence county, Arkansas, to find work and wintering for their teams but they were probably not to their journey's end till little Anna May was consigned to the keeping of mother earth.

CARELESSNESS.—During the last year 3,553,651 letters and packages found their way to the dead letter office, of which number 2,700,000 were unclaimed, 360,000 were addressed wrong, and 4,900 were not addressed at all. 21,974 of the letters contained notes, checks and drafts to the value of \$1,500,000; while 27,000 other letters contained \$49,438 in money.

LINES

On the death of JONAS WEAVER, one of the twin brothers,
son of Joseph and Anna Weaver, Goshen, Ind.

By J. S. C.

A little household gem was ours,
With other gems as fair;
Each seemed the brightest jewel there.

Each seemed to differ from the rest,
And shine with a peculiar light,
Except two little darling ones, [Bright,
Which seemed like fair, like dear, like

While we admired these forms so dear,
And thought to keep them many years,
The Master came and claimed the one,
And took him from us 'mid our tears.

He said, these gems, however fair,
However dear, were ours alone
To love and keep with tender care,
Till He should come to claim his own

It seemed our household joy was gone,
As neath that little casket lid
Was gently placed that lovely one,
And as it in the grave was hid.

We sorely grieved to give him up,
And though 'tis months since he is gone,
We're drinking still the bitter cup,
His little mate the saddest one.

That little heart still holds him dear;
And often when we leave our home
To worship where his grave is near,
He says, "Bring *Jonny* when you come."

He thinks of him as sleeping there,
Beneath that little grassy mound;
He cannot think of heaven, where
The children live in glory crowned.

We know that he is now with God,
More safely kept than in our care;
And while we grieve that he is gone,
We still are glad that he is there.

And now we pray that, one by one,
As God shall claim our treasures bright,
That he may find them every one
Bright jewels for his crown of light.

OBITUARY.

Died in Westmoreland county, Pa., of palsy, Sister SARAH, wife of Brother John LUTCKE. She was born October 10th, 1805, and died October 19th, 1880, aged 75 years. She was buried on the 21st at Stonerville, in the Mennonite cemetery. The funeral was largely attended; many relatives and friends were present. She leaves a bereaved husband and three children to mourn the loss, but they sorrow not as those who have no hope. Her loss is deeply felt in the church, where she was a consistent member for many years. She was much beloved by all who knew her. On the morning of her death Sister Loucks was apparently in good health, and went to visit one of her daughters who lived but a short

distance from her home. In the evening she started for home alone feeling well, but on the way she was stricken down, and when found by the family late in the evening, she was unable to speak; she died the next morning. How uncertain is life, and how certain is death! O, friends, let us prepare to meet our fast approaching end, that we may be permitted to enter in through the gates into the city. Services by John N. Durr and Hickernell, from 2 Tim. 4: 6-7.

Married.

November 4th, in Holmes county, Ohio, at the residence of Daniel Yoder, by Pre. Shem Miller, JACOB MILLER and BARBARA COLENTZ.

November 18th, in Holmes county, Ohio, at the residence of Levi Mast, by Pre. David A. Troyer, ANDREW TROYER and MAGDALENA SCHMUCKER.

November 18th, at the residence of Tobias Kuhns, by Pre. Moses J. Miller, DANIEL HARNBERGER, of Holmes county, Ohio, and REBECCA YODKS, of Douglas county, Illinois.

November 27th, in Holmes county, Ohio, at the residence of David Troyer, by Pre. Chr. Troyer, CHRISTIAN TROYER, of La Grange county, Indiana, and LIZZIE TROYER, of Holmes county, Ohio.

November 27th, at the residence of Joseph Troyer, by Pre. David A. Troyer, DANIEL SCHMUCKER, of Tuscarawas county and MAGDALENA TROYER, of Holmes county, Ohio.

November 27th, by Pre. Shem Miller, at the residence of John Kober, MOSES KAUFFMAN and BECKA KAHN, all of Holmes county, Ohio.

December 4th, in Holmes county, Ohio, by Pre. Moses J. Miller, at the residence of John Weaver, DAVID MUELLER and SARAH WEAVER.

December 9th in Milford county, Pennsylvania, at the house of Eli Knaggy, ENOCH A. ZOOK and LYDIA PLANK.

December 9th, by Pre. Moses Beachey, at the residence of Isaac Miller, CHRISTIAN SCHLARAICH and TENA MILLER.

December 14th, by Joseph Yoder, of St. Joseph county, Michigan, at the residence of the bride's parents on Pretty Prairie, La Grange county, Indiana, SAMUEL L. YODER, of Champagne county, Ohio, and ELIZABETH YODER.

December 16th, by Pre. Moses Beachey, JACOB HARNBERGER and SUSANNA TROYER, all of Holmes county, Ohio.

December 19th, near Wakarusa, by J. S. Coffman, Bro. John Good and Sister CATHERINE HOLDMAN, all of Elkhart county, Ind. and.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

CORRECTION.—December 10, in the death notice of Bro. Jacob Frank it should be 38 years, in place of 20 years.

October 6th, in Lancaster county, Pennsylvania, FRANCES, daughter of Ephraim N., and Mary NUSLEY, aged 5 years and 12 days.

October 31st, in Hawpach church, La Grange county, Indiana, Bro. JAMES MORRELL, aged 73 years, 6 months and 6 days. He was buried on the 2d of November, followed to his last resting place by a very large concourse of relatives and friends. Services were held in the German by Isaac Schmucker, and in the English by John F. Funk, of Elkhart, from John 5: 24-29. Bro. Morrell was a member of the Amish Mennonite church. He bore his

affliction with calmness, patience, and resignation, keeping his trials and troubles, in a large measure to himself, and took pains to make as little trouble as possible for those who waited on him. He was rational to the last, and the last he was understood to say was something about traveling. We trust he has gone to meet those who have washed their robes and made them white in the blood of the Lamb, and to dwell forever there "where the wicked cease from troubling and the weary are at rest."

"Dear father, thou art gone to rest,
Thy toil and care are o'er;
And sorrow, pain, and suffering, now,
Shall ne'er distress thee more."

Farwell, my children dear,
I am not dead, but sleeping here:
Prepare for death, for I die you must,
And with me slumber in the dust.

November 9th, near Shanesville, Tuscarawas county, Ohio, BENJAMIN HOCHSTETTLER, aged 60 years, 11 months and 6 days.

November 13th, in La Grange county, Indiana, of cholera infantum, infant daughter of Homer and Alice TEUTSDALE, aged 4 weeks. Services by J. J. Weaver.

November 13th, in Snyder county, Pennsylvania, infant daughter of John G. and Susan WINKE, aged 8 days. Buried the 16th. Services by Thomas Graybill and David H. Kauffman, from Matt. 1: 14.

November 13th, in Snyder county, Pa., REBECCA, wife of John KUECK, aged 69 years, 9 months, and 12 days. Buried the 15th at day-longest church. Services by Thomas Graybill and Jacob Wambold. Text, Psalm 39: 5.

November 23d, in Washington county, Md., Sister — SUMMER, aged 77 years, 8 months and 18 days. She was unmarried. A large concourse followed her remains to the place of interment. Services by Adam Bear, Daniel Kuhn, and Josiah Biewer, from Isaiah 38: 1, last clause.

November 24th, near Stanford, Ontario, CATHARINE NAFZIGER. She was a faithful Christian, and looked to her Savior even unto her end. She suffered with patience, and died in a blessed hope in her Redeemer.

November 29th, near Morgantown, Berks county, Pennsylvania, fell asleep in Jesus, Sister SARAH KURTZ, wife of Jacob Kurtz, sen., aged 65 years and 17 days. Buried Dec. 2d, in the presence of a great number of relatives and friends. Discourses appropriate to the occasion were made by John P. Mast in German, and by Isaac Eby in English, from John 1: 24, 25.

"We yield her, Savior, to thy love,
Thy love so full and free—
That drew her tenderly away,
To find a home with thee."

December 2d, in Mahoning county, Ohio, HANNAH, wife of Noah M. Blosser, aged 38 years and 20 days. She leaves a bereaved husband and an adopted child. She was a zealous sister in the church, and her last words to her husband were to hold out faithful to the end, and she prayed that God would lead her parents and brothers to seek the Savior. Buried at Bixler's meeting-house. Appropriate remarks were made on the funeral occasion from Rev. 14: 13.

December 2d, in Hancock county, O., MARY, daughter of Samuel and Maria REAM, aged 8 years, 1 month and 10 days. Buried on the 5th, followed to the grave by many weeping relatives and friends. Funeral services by C. B. Brenneman.

December 3d, in Marion county, Kansas, of diphtheria, ANNA MAX, daughter of Bro. Benjamin F. HAMILTON, aged 4 years, 3 months and 7 days. Funeral services by Bro. Jacob Holdreder in English, and Bro. Daniel Wimmer in German, from 1 Peter 1: 24, 25, "For all flesh

is as grass, and the glory of man as the flower of yrase; the grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever; and this is the word by which the gospel is preached unto you."

December 4th, in Snyder county, Pennsylvania, of typhoid pneumonia, Bro. BENJAMIN SYDER, aged 68 years, 1 month and 19 days. Buried the 7th. Services by S. Winey, Wm. Graybill, and Wm. Auker. Text: 2 Samuel 16: 32.

Dec. 4th, in Elkhart, Ind., of congestive chills, NETTIE MAY, daughter of Myron Eddy, aged 1 year, 9 months and 19 days. Services by J. F. Funk, assisted by Rev. Jas. Wales.

December 7th, on Pretty Prairie, La Grange county, Indiana, Sister POLLY HOULEY, wife of Jacob P. Hooley. She was a kind and affectionate mother and wife, and a faithful sister in the Amish church. She has gone, with a hope of receiving an everlasting crown in heaven. Funeral discourse by Peter Long and Christian Werrey, from 2 Tim. 4: 6-8.

December 8th, in Elkhart county, Indiana, DANIEL F., son of Josephus and Elizabeth WAL-
LACK, aged 1 month and 8 days. Funeral services by Benjamin Berket and C. Christophel. Text: Job 14: 1, 2.

December 11th, in Holmes county, Ohio, ISAAC YODER, aged 70 years, 10 months, and 17 days.

December 12th, in Juniata county, Pennsylvania, of consumption, Bro. DAVID SHIPLEY, son of Jacob and Lydia Shelley, aged 25 years and 1 day. Buried the 14th at Shelley's meeting-house. Discourses by S. Winey, Thomas and Sol. S. Graybill, from John 16: 22.

December 19th, near Canton, Ohio, of lung fever, ELMER, son of Peter and Mary GRABILL, aged 8 years and 19 days.

Buried November 15th, near Goodville, Lancaster county, Pennsylvania, infant of John NEWKAMER.

December 6th, in Jewell county, Kansas, very suddenly, MARY, wife of George BAUCK, aged 30 years. Her husband is a painter by trade and was not at home at the time of her death. There are six children in the family, one of which was sick at the time of its mother's death. She had been complaining for some weeks but went to bed apparently as well as usual. In the night the sick child called a number of times and received no answer. At two o'clock in the morning one of the older children was awakened, and their mother was found to be dead and cold. She was buried on the 8th at Pleasant Hill burying ground. Services were held at the house by John Snyder, at the school-house by Pre. Sellers. The funeral was largely attended. Be ready to meet your God.

In November, in Montgomery county, Pa., only son of Bro. Jacob GANDER. He leaves a wife and one child to mourn his death. He was sick ten weeks, and we hope he made peace with God.

November 28th, in Markham, York county, Ontario, after several years active suffering with cancer, SAMUEL WEIDMAN, aged 60 years. His lifeless body was laid to rest in Weidman's burying ground, on which occasion many people were assembled, and Joseph Breyer made some introductory remarks from St. John 14: 13, and Bro. Samuel Weidman was the last son of our aged brother deacon Christian Weidman. He leaves a widow, three sons, and three daughters to mourn their loss.

December 17th, in Milford county, Pennsylvania, Bro. SUEM ZOOK, aged 82 years, 2 months, and 21 days. Early in life the deceased united with the Amish Mennonite church, and remained through his long life a faithful and useful member. He was a man of more than ordinary intelligence and sociability, hence the cir-

cles of his acquaintance was very large. Although strongly attached to the church in his neighborhood where he spent his later years, his religious sympathies extended to the Mennonite brotherhood in general. He greatly deplored the separations which have taken place. He was acquainted with the history of the church, and in 1849 he published an edition of the *Martyr's Mirror* in the German language. Brother Zook was a friend to Sunday schools, and attended the one held in his church as long as health and strength permitted. He was also a warm friend and supporter of the *HERALD OF TRUTH*, and an active correspondent of the same as long as mind and health enabled him. Our acquaintance with him was very pleasant. He has been indeed a pillar in the church for many years and we trust he has his reward with those who have been faithful unto death. [Ep.]

October 26th, in Whiteside county, Ill., ANNA S. STAFFORD, at the advanced age of 90 years, 9 months and 10 days. Buried the 28th. Funeral services by Henry Nice and John Kornhauser, from Isaiah 38: 1, last sentence.

November 8th, in Whiteside county, Illinois, JACOB SNAVELY, aged 56 years and 27 days. Funeral on the 10th, in the Mennonite burying-ground at Sterling. He leaves a bereaved widow and two children to mourn their loss. Funeral services by Henry Nice in German and Joseph Steier in English. Text: Isaiah 38: 1, last part.

December 2d, in Whiteside county, Illinois, RACHEL MOELLER, aged 88 years, 9 months and 21 days. Her remains were placed in the Mennonite grave yard at Sterling, on the 4th, when appropriate remarks were made by Henry Nice, from Philippians 1: 1, 2, 23.

Letters Received.

WITHOUT MONEY.

Annie S. Neff, Jacob Marner, D. Burkholder, E. N. Nisley, David Shenk, Christian Brunk A. J. Moser, J. C. Amstutz, Samuel W. Gross, C. H. Hochstetler, J. G. Resor, Barbara Near, Jacob Y. Sebantz, Jacob Hilbrand, J. D. Hershey.

WITH MONEY.

A. B. A. Amstutz, A. D. Amstutz, Jonas Amstutz, C. Amstutz, A. B. Amstutz, J. C. Amstutz, J. C. Amstutz, J. C. Amstutz, W. C. Alexander, Christian Augharver, Jacob Albrecht, Frederick Albin, John Aldinger, Jacob Aldinger, John A. Albricht, Geo. Ge. Angermier, Peter Abrams, Nicholas S. Amstutz, Peter Aeschleman, Joseph Albaugh, John Abrams, John U. Amstutz.

Walter G. Binkley, George Beery, Menno Bichel, John Barr, Noah Baker, Mary Beery, Jacob B. Beery, Henry Beyer, D. Brinkner, C. H. Berkeley, John Berkeley, Mary C. Bucher, Jacob Bachman, Mrs. Baker, Christian Berky, David Blough, C. D. Byler, David Beachey, John Beck, J. B. Bower, Ezra Baugher, F. N. Byers, David S. Beiler, Christian Berger, Edgar Samuel Blough, Christian Bio her, Daniel C. B. Bisinger, Benj. Barr, John E. Brubaker, Moses Beachy, Benj. Horutree, H. Her man, Jacob Bowman, John Blosser, Henry Blosser, Nicholas Breckbill, Jacob Bachert, Abram Becker, A. L. W. Bowers, John Baumgartner, Henry Bally, Moses Baer, H. C. Brenneman, John Berky, Jacob Beery, Noah Blosser, George Brand, John Barnhart, D. Bargin, Mary C. Buink, Christian Brenneman, Henry Bally, Mrs. Lizzie Battine, Abm S. Brubaker, Isaac Baechehl, J. P. Blough, John E. Byers, Daniel Burkhardt, S. S. Beisner, Jos. Brubaker, J. W. B. Bringer, Noah Blosser, Peter Beese, F. Barkman, Henry Birky, D. Bender, Christian Berger, Ann Burkholder, Jacob Burkholder, Abm Beese, Brenneman & Keil, Samuel Book.

C. Jacob C. Culp, John Culp Sr., John M.

Clemmer, A B Clemmer, Abm Cornelison, Geo Cobalt, Peter Christophel, George Culp Jr., Jno H Coope, Henry Cook, Peter Conrad, Isaac Christophel.

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| C. W. & M. Express..... | 6 00 A. M. |
| No. 4, Special New York Express..... | 1 10 P. M. |
| Indianapolis Exp. (via C. W. & M.)..... | 4 20 P. M. |
| No. 6, Atlantic Express..... | 9 50 " |
| No. 20, Limited Express..... | 7 05 " |

| TRAINS ARRIVE—MAIN LINE. | |
|--------------------------------------|-------------|
| Grand Rapids Express..... | 12 55 P. M. |
| No. 7, Special Michigan Express..... | 9 25 " |
| No. 7, Special Michigan Express..... | 4 15 " |

| TRAINS ARRIVE—AIR LINE. | |
|---|------------|
| C. W. & M. Express..... | 2 10 A. M. |
| Indianapolis Exp. (via C. W. & M.)..... | 11 50 " |

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THE TWO MYSTERIES.

WALT WHITMAN.

(In the middle of the room, in its white coffin, lay the dead child, a nephew of the poet, near it in a great chair, sat Whitman surrounded by little ones and holding a beautiful little girl in his lap. The child looked curiously at the spectacle of death, and then inquiringly into the old man's face. "You don't know what it is, do you my dear?" said he. "We don't either.")

We know not what it is, dear,
 This sleep so deep and still,
 The folded hands, the awful calm.
 The cheeks so pale and chill,
 The lids that will not lift again,
 Though we may call and call.
 The strange white solitude of peace
 That settles over all.

We know not what it means, dear,
 This desolate heart pain,
 This dread to take our daily way,
 And walk in it again;
 We know not to what other sphere
 The loved who leave us go.
 Nor why we're left to wonder still
 Nor why we do not know.

But this we know, our loved and dead,
 If they should come this day,
 Should come and ask us, "What is life?"
 Not one of us could say—
 Life is a mystery as deep
 As ever death can be.
 Yet, Oh! how sweet it is to us,
 This life we live and see.

Then might we say these vanished ones,
 And blessed is the thought;
 "So death is sweet to us beloved!"
 Though we may tell you naught;
 We may not tell it to the quick,
 This mystery of death,
 Ye may not tell us if ye would
 The mystery of breath.

The child who enters life comes not
 With knowledge or intent,
 So those who enter death must go
 As little children sent.
 Nothing is known, but I believe
 That God is overheard,
 And as life is to the living,
 So death is to the dead.—Selected.

For the Herald of Truth.

TWO CHARACTERS CONTRASTED.

Under this heading I purpose noticing 1 The true Christian, 2 The Christian of the present age. The true Christian loves God with all his heart, mind, soul, and strength, and his neighbor as himself. His greatest enjoyment consists in praising and glorifying God, and in min-

istering to the wants of others. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," says Christ. He has within him a forgiving spirit. He suffers rather than to cause suffering. His heart overflows with well-wishing towards mankind. He speaks ill of no one, and looks with pity, sadness, and grief upon wrongdoing. He constantly endeavors to raise man to a higher plain of kindness and loveliness. He seeks not to be avenged upon his adversary, but prays earnestly for him. When attending public worship he listens to and particularly in the exercises with great intensity of interest. He has shut the door of his heart to all worldly affairs, turned the key and handed it to the angel of his protection, and is now in sweet communion with God. Having entered the place with a craving hunger and a praying spirit he now lingers ill, filled with the riches of God's grace.

His conversation is of a kind corresponding to his devout feelings. When walking abroad and smelling the sweet perfume of blossoms in spring, seeing the verdant grass and golden grain fields of summer, beholding the rich profusion of autumnal hues and tints, examining the pure, white snow-flakes, or surveying the starry heavens he is led to exclaim, My God, "what is man that thou art mindful of him!" He sees in all these the goodness and kindness of his Maker. When engaged in providing for his bodily wants he no less notices God's beneficence. If he be a farmer he carries with him, day by day, a thankful heart for the productiveness of his farm, made so by God's pure sunlight and refreshing rain, and for his ability to work, plan, manage etc. He never forgets that all he does is done to his Protector's honor and glory; and he is equally thankful in any other vocation. At night he commits himself into the hands of his Redeemer and there sweetly sleeps until the dawn of morning, when he offers heartfelt thanks for the guardian care bestowed, and implores Christ's guidance and protection during the day. Of all books the Bible is most dear to him; and not only nicely kept, but diligently studied. The Sabbath day is to him a day (not half day) of pure, unsullied devotion; and differs principally from week-days by the absence of

manual labor. Such are some of the characteristics of my ideal true Christian.

Let us now look at the Christian of the present age. To be a Christian is to be Christ-like. Taking that view of the term, what a miserable solecism is it as applied to the (I will venture to say) Christian of this age. That there are some truly pious persons living there is no doubt, but I speak in general. I ask, where is union? where is peace? where is "love which worketh no ill to his neighbor?" I have no particular denomination in view when I say, Behold the church! Look at her from head to foot! Scrutinize her condition throughout. Has she not been and is she not being shattered to mere fragments of sects? Who causes it? The Christian of the present age. I aim to speak the truth when I say, he many a time enters the church without thinking whose house now receives him. Dare I say, he at times assumes the attitude of prayer with heart wide open, admitting things most abominable! or repeats a committed prayer without thinking what it means, or feeling the thoughts implied. Am I safe to make the bold statement that under ordinary circumstances (old age excepted) intensity of interest in any one thing produces no sleepiness?

Notice the Christian of this age after divine service. Does he speak to his brother about the points brought forth in the sermon, and encourage him to profit by them? Does he tell him of the many blessings he has received? In short does he speak about anything pertaining to religion? When meeting his brother on the Sabbath visiting, or otherwise does he then seek religious conversation? A general answer is, a pitiful "No." An exceptional one is, a cheering "Yes." See that young man making open confession in church of his sins, and in a few hours afterwards engage in trifling conversation with his gay friends! Many of those admitted to church by baptism are simply baptized mockers? A sad statement, but I pen it as a truth.

Does the spirit of forgiveness prevail in church? "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." Let us all think of that. Is not the present

Christian so deeply engaged in worldly pursuits that he scarcely has any time for devotional exercises? Is not his mind so intently bent in that direction that it will hardly yield a few moments and concentrate its action on prayer? Where is the man who does not employ vastly more time in nourishing his decaying body than his immortality? How many so-called Christian souls are deeply in-dormant within that hard shell of sin! Prayer is resorted to as a means of freeing the poor, shriveled soul. The blood of the Lamb can and will soften, loosen, and wash away the thick, hard crust if rightly applied, and bring peace and comfort. The soul being released, prayer is now resorted to with frequency and with good effect. By and by habit stealthily creeps upon the act of prayer and makes it of little or no avail. The soul again becomes buried in sin, and abounding apostasy is the result.

Need I notice here the readiness with which the present Christian speaks ill of his brother or neighbor, and the craftiness he sometimes employs to obtain and secure the "almighty dollar." This condition of things is not commendable, but I feel convinced of its truth.

S. W. GROSS.

For the Herald of Truth.

RETURN OF THE PRODIGAL.

When the prodigal had wasted all his substance with riotous living he came to a knowledge of his father's kindness and began no doubt to reason thus: "Here am I in a strange land, far away from my father's house; why did I wander so far away? Was my father so unkind to me that I could not stay with him? Oh, no; he is a kind father and merciful. There must have been something wrong in me that induced me to break these parental ties."

The prodigal was no doubt like many of our youths of the present time; they become dissatisfied with home, and begin to wander until they become like the prodigal, and could reason thus like him: "Here I have been in this strange land, and have wasted all that my father gave me; and here I am at the point of starvation. I have joined myself to this citizen, how glad would I be if he only would invite me to eat and to enjoy of the lowest and most common food, but no man gives me any. What shall I do? I cannot stay here long, for I must perish with hunger and longing. How I should have enjoyed myself if I had staid with my father. It appears to me that he will receive me even now after I have wasted all my substance with riotous living, for I know that his compassion is very great. I will return to him, I know he will

receive me, if not as a son, surely as a servant. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son, make me as one of thy hired servants."

The prodigal "arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."

As we have looked at the experience of the prodigal in a literal sense, we will also view him in a spiritual sense. First we find the prodigal dissatisfied to dwell with his father. Such is the case with many or all human beings. When they come to years of understanding, they wander away from God; and as the prodigal had the protection and comfort of his father's house, so God has always protected him in danger seen and unseen. He has often said to him, "Son, thou art wandering away from thy God." He has whispered to him in the silent hours of the night and said, "Wilt thou still refuse to sup with me?"

Jesus came into this world to save sinners that see their lost and undone condition. When the sinner comes into a state that he can realize his helpless condition he can join with the prodigal son in saying, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." When the sinner comes to a knowledge of his lost and sinful condition he feels laden with a heavy burden from which he seeks to be released. But he is sometimes afraid that he has committed too many sins, and has become too wretched to be accepted by Christ.

Satan tells him that there is no use of him trying to reform, for he has sinned away the day of grace. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." 1 Tim. 1:15. Paul's language here seems to be to this effect, "Behold what a dreadful sinner I have been, I exerted myself to the uttermost to destroy the religion of Jesus Christ; I held the garments of Jesus that stoned Stephen; I was glad when we got rid of another of this sect; I was not satisfied to stay in my own city, but went to the Sanhedrim and

obtained letters that I might go to Damascus; I thought I would destroy the religion of Christ. Just think, I, the chief of sinners, and the blood of Christ was sufficient to cleanse me! How can your condition be worse than mine? You who have committed less sins than I have, have as much reason to expect salvation as I have. Let not Satan deceive you by trying to make you believe that you are too sinful to return to your Father in heaven. God has made ample provision. Through the atoning blood of Jesus Christ all may receive the forgiveness of sins. When the prodigal son was yet a great way off his father saw him, and had compassion, and ran and fell on his neck, and kissed him. God is just as willing to rescue returning sinners as was the father of the prodigal son.

Christ in this parable sets forth the kindness that God manifests to returning sinners. God says, "Bring forth the robe of righteousness, and put it on him, and put a ring of mercy on his hand, and shoes on his feet—shod with the preparation of the gospel of peace; and bring hither the fatted calf, and kill it, and let us eat and be merry, for this my son was dead, and is alive again, he was lost and is found." In the foregoing parable in this chapter we notice that it brings joy in the presence of the angelic host in heaven to see sinners repent. O, dear reader, has God done so much and will we refuse his mercy? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

CLAUDIUS CURTIS.

For the Herald of Truth.

CROSSES.

All those things which are painful to us on our Christian pilgrimage are crosses, and will be the means of uniting us more closely to God if we bear them patiently and reap the fruits they bring with gladness. Those which conquer our pride may do us more good than those which strengthen virtue. All of us have need sometime in life, and some of us many times, to be brought down, like Saul before he came to Damascus, and be deprived of all we have within ourselves, and be made to rely upon God alone, leaving out our own judgment altogether as to how we will spend the remainder of our lives. Following the impulses of our carnal natures would make us haughty and disdainful, and cause us to feel provoked at the persons that are made instruments to bring us into humility. We must bear the cross in silence and resignation, humbly looking

to God for strength. We must become great and strong in the Lord and little in ourselves through the humiliations that are brought upon us. If we are made to endure afflictions that bring us very low, and if our nature is deeply wounded, it is a blessing to us; we can recognize the hand of the merciful Physician in our severest trials applying the very remedy we most need to correct our spiritual disorders. Through an unwavering trust we can adore the hand that strikes us. We should never open our mouths to murmurings, but say, "I have well deserved this," be the cup ever so bitter. We should find in the heart of Jesus on the cross all that we need in our own hearts to enable us to love those through whose instrumentality we are suffering, and whom our pride and selfishness would cause us to hate. When we have love in our hearts our crosses lose half their severity, for love softens everything.

We often suffer much because we love but little. We are in this world to be made perfect through sufferings, and whenever we are called upon to endure them we must try to turn them to our advantage. Our crosses are necessary; for many times we have attachments and associations that need to be broken off by suffering. God is careful to turn a life of carnality into bitterness in order to separate us from it and fix our affections upon things which endure. The sufferings which we endure are not without their fruit when we consider them as brought upon us for our sanctification. Blessed is he who never complains of his sufferings and depends not upon his own strength to bear them, but upon Him who can be touched with the feeling of our infirmities.

There are in crosses so many marks of mercy that, if nature is afflicted, through faith we ought to rejoice. By submission to the will of God and a sacrifice of carnal pleasures, we find peace in the cross, and through it our selfishness is destroyed, which gives us opportunity to enter into higher and nobler enjoyments than our carnality could possibly afford us. It is therefore to our interest to embrace the present cross, and let our carnality suffer that we may have the higher enjoyment spiritually. In our sufferings we receive comfort from God, but not such comfort as the natural man delights in, such as nourish the venom of self-love; His comforts are pure and refreshing. The peace which is experienced by submission without any outward alleviation is a great gift through which God accustoms us to be exercised without becoming dejected. If our sinful nature is cast down, and our hearts remain firmly fixed upon Christ, our peace is so much the purer, being freed from self, and becoming fruitful of the righteousness of God. We must permit God to work with-

in us; for we cannot receive righteousness of ourselves, nor from our fellow man. Sometimes when all is apparently loss, in reality all is gain. God is pleased to cast us down in our own sinfulness, to raise us up in his righteousness.

The crosses of the present moment always bring with them sufficient grace that we may be able to bear them, and, through the mitigation of the suffering they bring, we see the hand of God overshadowing us in mercy. Jesus says, "Sufficient unto the day is the evil thereof." Matt. 6:34. Unto the child of God the evils of each day are converted into a blessing. What are we that we should say unto the Lord, "Why hast thou dealt thus with me?" He is the Lord and that should be sufficient reason for our submission. We should say with Samuel, "It is the Lord; let him do what seemeth him good." 1 Sam. 3:28.

Whether he raises up or casts down, whether he wounds or comforts, whether he bruises or heals, whether he gives life or death; he is the Lord, full of gentleness and mercy. His love and comfort for his children should be assurance to us that he wills our good and accomplishes our salvation.

Let us look higher than ourselves, and no longer love ourselves with an inordinate affection, and the Lord will comfort us in whatever suffering we may be called upon to endure. By sad experiences we are drawn from ourselves and worldly vanity. Piety without crosses is merely assumed, and we remain wrapped up in self, subject to evil passions—anger, jealousy, pride, etc. While a person is in this condition he is like one whose body is covered with sores and shrinks with pain from every touch. His sensitive nature cannot bear the contradictions of impious fellow men. Neither knows the feelings nor makes allowance for the other, and thus carnal men punish each other.

The remedy for peace between nations, in communities, in families, and even between friends, is the destruction of self-love. If we wish to have perfect peace with all men we must sacrifice selfishness and self-interest, "esteeming others better than ourselves." By renouncing our selfishness we give up our own will, and instead receive the will of God. In this condition we can please our new, spiritual nature and all good men, and at the same time be fortified against the evil intents of the wicked. We can then submit to disappointments and humiliations, and understand that it is good to be humbled when God humbles us. We can then appreciate God's mercy in all that we are called upon to endure. Let pain or persecution or a martyr's death be our lot; if we have Jesus Christ in us we can hear him say, "Be not afraid of them that kill the body, and after that have no more that they can do." Luke

12:4. How weak are those who can do no more than take life; how limited the power which breaks an earthen vessel, or kill that which dies of itself. They can only hasten that which will eventually take place without their interference. But even this to the Christian is a deliverance by which he escapes out of the hands of all enemies and from all suffering into the happiness of heaven where all is perfect and permanent peace.

The conditions of Lazarus and the rich man in this world and the life beyond this show to us that the suffering of the pious here is followed by joy after death and the enjoyment of good things by the impious here is followed by sorrow there. This life is a school of discipline attended with trials and temptations which serve to correct our waywardness and wean us from the perishing things of earth and fix our affections upon things eternal. It is through suffering that we are purified. We should not think of those who cause our suffering but to love and forgive them. We should recognize the hand of God in such experiences, making use of these means to exercise our virtues and bring us into deeper humility. If we are faithful in bearing crosses we may hereafter see in the presence of God how useful they have been in bringing us to Christ and keeping us upon the narrow way to life. The pain which they cause will soon pass away, but the joys they bring will be everlasting.

ELAM HUBER.

For the Herald of Truth.

TRUE HAPPINESS.

I heartily wish for the readers and Editors of the HERALD, that the year before you may be a truly happy one; but we should all realize that we have it in our power to choose happiness or misery. One more righteous than the writer is praying that our "joy may be full," John 17. But He states positively that we cannot be of the world, and must be kept from its evils. If this is our mind he prays for us, "Sanctify them." Heaven must be a happy place, because there is no sin there. The moment we realize the blessing for which Christ prayed, we have the kingdom of heaven within us. Where God and his Christ dwell, there must be joy in fullness. I pray, "As thou, Father, art in me, and I in thee, that they also may be one of us." "I in them, and thou in me, that they may be made perfect in one," (verse 23). These texts show the near relation of the true Christian to the Father and the Son; and show the only conditions of fullness of joy.

"The pure in heart shall see God," in this life. If we do not expect to become pure in heart in this life, we cannot ex-

pect true happiness here, yet fullness of joy is one of the conditions of true disciples. Jesus said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Happiness and purity cannot be separated. If we should prefer to live in sin rather than enjoy unity with God and the Savior, living to the indulgence of carnal passions to the destruction of all purity and holiness how can we expect to be prepared for the society of heaven where all is purity? O, let us not be deceived. We may not be of the number who love the world generally, yet we may be charmed by some earthly idol that we are not willing to give up for Christ. This may be our condition while we would not be willing to acknowledge it, indeed we may persuade ourselves that we are quite free, excusing ourselves from what we call little things, and still have our affections fixed upon things abominable in the sight of God. At all events it will do us no harm to examine ourselves afresh. If we should be entertaining fears concerning our peace with God, it would be a happy event with us if a thorough examination of ourselves should show that our fears were groundless. If we should find ourselves every whit whole, pure, without spot or wrinkle or any such thing, perfect in every word and work, we would not regret having made the examination; we can lose nothing thereby. But we believe that in many cases such a work would result in an arising from the dead to the salvation of the soul. All candid, honest people must with sorrow admit that great numbers of church members are in a lost condition; yet, instead of each one saying, "Is it I? Is it I?" each one seems to say, "Is it you? It must be you."

Let us apply the teachings of Christ to ourselves such as love to enemies, and to give our lives willingly for the brethren. We may have no occasion to exercise these graces, but we must have them within us. A lack of these will betray us many times in our daily walks in life. There will be a lack in every good work; there will be a slowness in the cause of Christ generally, in evangelizing and in benevolent enterprises. There will be a coldness and a drawing back. We cannot be workers for God if his spirit is not in us because we are none of his.

Let us not look on the good works we do; but rather for that one thing that we lack. The lack of that one thing may be the cause of our losing our happiness in eternity. Let us not go with the multitude who are seeking their own glory; but let all who are minded to be fully the Lord's resolve to make a new effort, turn over to a new leaf, and be his fervent, body, soul, and spirit consecrated to the gospel of Jesus Christ, denying ourselves all things that hinder our communion with our blessed Lord. O, let us not

give up the hope that the church may be found holy and spotless at the coming of our Lord. What a glorious reward is in store for those who spend their life in this work. Come, ye anointed ones, see that you have oil in your vessels, and that you have on the whole armor of God. Then you will be able to battle for the Lord. Then you will have a happy year, a happy life, and happiness in eternity.

JOHN O. SMITH.

NEW YEAR.

When the darkening shadows fall thickest
And the ground is deep covered with snow;
When the short winter-days fade the quickest,
But the time with her changes seem slow:

Then there comes a glad break in the season,
When the first rays of morning appear,—
To our Old Friend we deem it no treason
Now to welcome the "Happy New Year."

But a lesson of far deeper meaning
Underlies the rotations of time;
For a voice in these changes, I'm weaving,
Is calling from clime unto clime.

Which will tell us, a ship on the ocean,
All adrift whilst the surges heave round,
Woeful, peril with every motion
Will run soon with her cargo aground.

And then lastly of golden hours wasted,
Whose vast numbers will nevermore chime,
And of blessings we suffered untasted
To drop into the dark grave of time.

But 'tis better by far, if we hearken
To a sweeter voice speaking to all,
From a country which changes ne'er darken;
And respond to our dear Savior's call.

For he tells us how short-lived are pleasures,
And that building on sand is in vain:
That 'tis safest to lay up our treasures
Where they free from corruption remain.

If to live like He lived we endeavor,
Or to follow His footsteps we try:
Then God's blessing will be with us forever,
No matter what changes pass by.

For the last change on earth will but call us
Before our great King to appear,
Where on sin, no transgressions intrall us,
There to taste of a "happier New Year."

H. D.

THE LAMB OF GOD.

"Behold the Lamb of God which taketh away the sin of the world!"
John 1:29.

Behold him of whom the prophets foretold; the Messiah, the King of Israel, the Mediator between God and man, the Savior of the world, who died on Mount Calvary and made atonement for the sins of the whole world. Behold him in the manger an infant child. He grew in stature and favor with God and man. Behold him at the age of twelve years in the

midst of the doctors and lawyers, both hearing and asking questions astonishing all who heard him with his understanding and answers. Behold him at the age of thirty years coming to the baptism of John, who was baptizing in and beyond Jordan, to be baptized of him. John said, I have need to be baptized of thee, and comest thou to me? See his humility and hear his words, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Behold him after the baptism receiving the Spirit which descended upon him in the form of a dove and abode upon him. Behold him taking upon himself the form of a servant, preaching repentance, saying, "The kingdom of heaven is at hand;" then going forth on his mission of mercy, doing great wonders, making the deaf hear and the lame walk, cleansing lepers, and raising the dead, and preaching the gospel to the poor. Behold him, the light of the world, shining in the glory of God in all his righteous acts and deeds of kindness, as well as upon the mount at the transfiguration; then going into the garden of Gethsemane and praying till his sweat became as great drops of blood falling upon the ground, saying, Father, not my will, but thine be done; thus setting an example of prayer and submission for every Christian to follow. Behold him betrayed by one of his chosen twelve, brought before Pontius Pilate, the governor, condemned to death, and nailed to the cross, where he suffered three dreadful hours, the sun refusing to shine, the rocks rending, and the earth quaking, while he cried aloud, "My God, my God, why hast thou forsaken me?" then said, "It is finished!" and died.

"O, he bowed his head and died.
Thus his Lord was crucified,
To atone for a world that was lost."

All are now free to choose Christ if they will, and through him be reconciled to God, live a holy life here, and obtain everlasting life in the world to come. Behold him taken down from the cross by Joseph, who wrapped him in fine linen, and laid him in his own new tomb. The holy women wept, the Roman soldiers came to watch the sepulcher lest the disciples should come by night and steal him away; but the angel of the Lord rolled away the stone while the soldiers became as dead men. Behold him risen from the dead, and appearing to Mary and to the disciples as they were assembled within the closed doors in Jerusalem, saying to them, "Peace be unto you," and afterward to many others within the forty days, eating, drinking and speaking with his beloved followers. He opened their understanding that they might understand the Scriptures, and gave them the promise of the Father, telling them to remain in Jerusalem until they should be endued with power from on high. Behold him leading them

out as far as Bethany upon the mount of Olives, lifting his hands and blessing them, and ascending into heaven, their eyes following him till the cloud received him out of their sight. With great joy they returned to Jerusalem, and were continually in the temple praising and blessing God.

He gave a perfect pattern here
For all who God would fear,
To praise and bless him evermore
With angels him adore.

S. G.

CHARACTER OF WAR.

BY JOHN HEMMENWAY.

War is always bad, hateful, horrible. As a United States General truly said, near the close of our civil war, "War is barbarism, and you cannot refine it." War comprehends everything low, coarse, unfeeling, bad, loathsome. It is full of horror, injustice, destruction, waste, deceit, falsehood, treachery, dishonesty, profanity, Sabbath breaking, lewdness in all its various forms, thieving, robbery, cruelty, agony, and death with murder, and all done "with a high hand and an outstretched arm." To describe properly and fully the character of war would require more than all the words in all the languages in the whole world which are used to express what is evil, horrible, and agonizing to mankind.

No matter how good the cause of war may be, it will and must be in itself infinitely evil. But the question may be raised, "Can not a cause of war be so good as to make war sometimes right?" Never! Never! Had the African race, in our Southern States, when in slavery risen upon the white race and gained their independence, the result in itself alone would have been glorious and good, and their course of war would have been vastly more just than that of the American colonies against Great Britain; and yet such a course of action by the negroes to gain their just rights would have been atrocious to the lowest and highest degree.

War is very different in its nature and criminality from slavery. War can not possibly be without causing terrible suffering and death, as well as mighty injustice. But a slaveholder might treat a slave so kindly and generously in all things that there would be no actual suffering or want in his condition. But war cannot be waged so kindly as to produce no suffering to any one.

War is not like intemperance. A man might use ardent spirits daily so temperately as never to become drunk. But war cannot be used so temperately as to cause no pain or death. War is the worst form of intemperance, even unto a hideous, inevitable drunkenness of the immortal soul.

A celebrated American preacher at the commencement of our civil war said that the war would prove a great improver of the virtue and piety of the people. The cause of the war was so noble and holy that the church would take the war up in the arms of her faith, and love and baptize it in her prayers, and carry it on to a victory so holy that the standard of common morality and the Christian religion would be much higher than at the beginning of the war.

But, as the result proved, never did a greater delusion ever befall a human being. Look at the vast increase of vice and crime since the year 1861 in our country, especially dishonesty in business, intemperance, Sabbath breaking, theft, and the abominable and shameful disregard of the sweet sacredness of the marriage institution, and also the great lewdness of unmarried people, and see what the war did to make the people more virtuous and Christian. When war can be conducted so as to produce no sin nor suffering, then war may be so holy as to increase the virtue and piety of the people and not till them. We may a thousand times more reasonably expect that the theatre may yet be made what it never has been, a school of virtue, than war. When it shall be right and glorious "to do evil that good may come," then let the whole Church of Christ go into war with her voice and prayers and bodily strength, with mighty valor, and let all the people shout "Amen."

But let all the church and people above the earth keep out of all war until there shall be heard an unmistakable voice from heaven, saying to all the inhabitants of the earth, "O, Earth! Earth! Earth! never do evil that good may come excepting in time of war."

War at the best is a bold disregard of all common sense, natural humanity, and the beautiful and holy sympathies and principles of our divine Christianity.

With what striking eloquence and truth has a late senator described war in his oration on the "True Grandeur of Nations." "Would that those words, true as Holy Writ, were written in bright capitals in every temple of worship and in all school room and legislative hall in all Christian lands: 'War crushes with bloody foot all beneficence, all happiness, all justice, all that is God-like in man. It suspends every command of the Decalogue; it sets at naught every principle of the gospel; it silences all law, human as well as divine, except only that blasphemous code of its own, the *Laws of War*. If in its dismal annals there is any cheerful passage, be assured that it is not inspired by a martial fury. Let it not be forgotten that the virtues which shed their gleam over the horrors of war, are all borrowed of peace. They are emanations of the

Spirit of Love. The flowers of gentleness, of kindness, of fidelity, of humanity which flourish unregarded in the rich meadows of Peace, receive unwonted admiration when we discern them in war, like violets shedding their perfume on the perilous edges of the precipice, beyond the smiling borders of civilization. God be praised that the Roman Emperor, Trojan, about to start on a distant expedition of war, encompassed by squadrons of cavalry, and by golden eagles, stooped from his saddle to hear the prayer of the humble widow. God be praised that Sidney, on the field of battle, with dying hand, gave the cup of cold water to the dying soldier. That single act of self-forgetful sacrifice has consecrated thy name, gallant Sidney, beyond any feat of thy sword, beyond any triumph of thy pen! But know well that these are not the products of war. They do not spring from enmity, hatred, and strife; but from those benign sentiments whose natural and ripened fruit of joy and blessing can be found only in peace. If at any time they appear in the soldier it is not because, but notwithstanding, he is the servant of battle. Let me not be told, then, of the virtues of war. Let not the arts of generosity and sacrifice which have blossomed on its fields, be invoked in its defense. From such a giant root of bitterness no true good can spring."—*Mess. of Peace*.

OUR SECURITY IN CHRIST.

When I was in England a lady told me a sweet story, illustrative of what it is to have Christ between us and everything else. She said she was awakened up by a very strange noise of pecking, or something of the kind, and when she got up she saw a butterfly flying backward and forward inside the window pane in a great fright, and outside a sparrow pecking and trying to get in. The butterfly did not see the glass and expected every moment to be caught; and the sparrow did not see the glass, and expected every minute to catch the butterfly; yet all the while that butterfly was as safe as if it had been three miles away, because of the glass between it and the sparrow. So it is with Christians who are abiding with Christ. His presence is between them and every danger.

I do not believe that Satan understands about this mighty invisible power that protects us, or else he would not waste his efforts to get at us. He must be like the sparrow he does not see it; and Christians are like the butterfly, and do not see it, and so they are frightened and flutter backward and forward in terror; but all the while Satan cannot touch the soul that the Lord Jesus Christ keeps between himself and him.—*Mrs. H. W. Smith*.

For the Herald of Truth.

VANITY OF EARTHLY JOYS AND TREASURES.

What a world of sin and sorrow,
What a world of toil and care!
Each it seems must bear a burden,
Each of sorrow have a share.
How we fret and strive and labor,
Fruits and joys of earth to gain,
Yet with all our anxious seeking,
All may end in tears and pain.

If we seek for true enjoyment,
Sorrow still our steps attends;
If we try to gather roses,
Thorns will pierce our finger ends.
We may roam the wide world over,
Seeking joys our hearts to cheer,
Earth resounds with plaintive echoes,
True enjoyment is not here.

Go and ask that aged father,
What the world to him has been;
What the sorrows he has witnessed,
What the trials he has seen;
Ask him if true joys substantial
He has ever witnessed here,
That were not still mixed with sorrow,
And bedimmed with care and fear.

Al! methinks I hear him answer:
"Joys of earth are not sincere;
If you grasp the floating bubble,
It will quickly disappear."
"These silver hairs do witness,
And these furrowed cheeks do tell,
How with sorrow I have struggled,
Yea with toil and cares as well."

Woe and woe are you seeking,
Only wealth and joys below?
Are you laying up your treasures,
In the vain of sin and woe?
Surely they are not substantial,
Try to make a wiser choice.
Lay not up these earthly treasures,
Is the Savior's warning voice.

Child of dust, do you remember,
That you soon must pass away,
To your mother earth to molder,
Waiting for the judgment day?
Think of this; O, think and tremble,
Whither do your footsteps tend?
Say, what treasures are you seeking?
What will be your final end?

Earthly joys are like a flower,
Transient as the morning dew;
Earthly treasures like a vapor,
Often vanish, quickly too.
They are like the shining rainbow,
Though it spans the hill and plain,
Yet 't is but a mere reflection,
Soon it vanishes again.

But the joys which are in heaven,
Are substantial and sincere,
Heavenly treasures are immortal,
Thieves can never enter there.
Let us seek those heavenly mansions,
Let us seek that golden shore,
Where the mourners cease from mourning,
And the weary weep no more.

Elida, Ohio.

DANIEL SHENK.

In "working righteousness" perfection
is not to be measured by the perfectness
of the work, but by the uprightness of
the will and the sincerity of the endeavor.
—Downham.

REPENTANCE.

For the Herald of Truth.

A few words of encouragement through the HERALD to penitent sinners. If you are truly penitent, sincerely repenting of your sins, remember that repentance is a step heavenward. When John the Baptist began to preach in the wilderness of Judea, his words were, "Repent, for the kingdom of heaven is at hand." The wilderness was a type of our sinful hearts, and though the natural voice has long been hushed in the wilderness of Judea, the voice, in silent whisperings in the spirit and power of Elias, still convinces us of sin, and warns us to bring forth fruits meet for repentance. A knowledge of the law brings a knowledge of sin, and a knowledge of sin enables us to know what is good. "He that knoweth to do good, and doeth it not, unto him it is sin," and no sinner shall be able to stand in the great and terrible day of the Lord. Hence the necessity of sincerely repenting of and getting rid of sin.

Actual repentance is a godly sorrow for sin, and will make an outward manifestation. So soon as Zaccheus knew the Lord Jesus he was convicted of his former sins and manifested his repentance by saying, "If I have taken anything from any man by false accusation, I restore him four fold." His repentance was no doubt sincere, and made a manifest difference in conduct.

John said, "Behold the Lamb of God, which taketh away the sins of the world." He taught the people the necessity of repentance, and referred them to Jesus, that through him they might become rid of their sins. "Neither is there salvation in any other: for there is none other name given under heaven among men, whereby we must be saved." Without repentance there is no salvation, and without coming to Jesus for pardon there is no remission of sins. David repented sadly and deeply of his sins, and was called a man after God's own heart. He prayed, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." "Hide thy face from my sins, and blot out all mine iniquities." "Create in me a clean heart, O God; and renew a right spirit within me." Cast me not away from thy presence; and take not thy Holy Spirit from me."

Jesus came to save us from our sins; he died that we might live; and he is now interceding the Father in behalf of sinners. Repent of your sins, look to Jesus, and he will pardon and bless you. Say in the sincerity of your heart, "I come to do thy will, O God."

J. D. HERSHEY.

THE MORE we do the more we can do;
the more busy we are the more leisure
we have.—Haelitt.

"LORD, WHAT WILT THOU HAVE ME TO DO?"

For the Herald of Truth.

ACTS 9:6.

When Saul of Tarsus was on his way to Damascus to apprehend all the Christians that he should find and bring them bound to Jerusalem to have them punished, "suddenly there shined round about him a light from heaven; and he heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. Then Saul trembling and astonished said, Lord, what wilt thou have me to do?"

Thus it is with every one who goes contrary to the will of God; whether he be a persecutor of God's people like Saul, a moralist like the rich young man (Matt. 19:16-22), or like the sluggard (Prov. 6:9), fallen into the death-like slumber of sin through carelessness and indifference. He will hear the voice of the Son of God (John 5:25), either saying to him, Why persecutest thou me? or, Why hast thou forsaken me (Jer. 2:13)? or, "Arise from the dead and Christ shall give thee light."

Whatever his condition may be, there is one thing that he must do. He must take heed to the voice, and with an anxious, sincere heart, like Saul, inquire, "Lord, what wilt thou have me to do?" And so soon as he becomes anxious to know, and desires to do the will of God, the light of truth will begin to shine round about him. He first listens to the Law, which tells him what God wants him to do and what to shun; then he begins to see what a great sinner he is (Rom. 3:20). He now sees clearly that according to the Law, which he is convinced is "just and holy," he has long been guilty of death; for he reads that, "the soul that sinneth, it shall die." He sees that, if God would deal with him as he has a thousand times deserved, he would have been cast into "outer darkness" long ago. He begins to wonder that he is still alive, and feels greatly troubled about his condition. But he hears a voice from heaven, even the voice of an angel, saying to him, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Savior." "And he shall save his people from their sins."

This is truly "good tidings of great joy" to the penitent. He is told that "in this is manifested the love of God toward us because he sent his only begotten Son into the world that we might live through him." What a feeling of love now begins to burn in his heart toward God. He feels now that he has

THE GOSPEL TRAIN.

reason to love God with all his heart, soul, mind, and strength. But when he listens to the wondrous story of the cross, how that Jesus suffered and died to make atonement for sin, he can exclaim with the poet,

"Alas! and did my Savior bleed,
And did my Sovereign die;
Would he devote that sacred head
For such a worm as I?"
Was it for crimes that I had done
He groaned upon the tree?
Amazing pity, grace unknown,
And love beyond degree!"

He sees now more than ever, the awfulness of sin; he feels now more than ever, his unworthiness and poverty; he feels an increased sorrow for his sins, and goes "mourning all the day long;" his sins have become a burden entirely too heavy for him to bear. In his distress he cries out, "What must I do to be saved?" He hears the voice of his blessed Savior calling, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." With joy he answers,

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou biddest me come to thee,
O Lamb of God, I come."

And falling down before him, he prays, "Lord, if thou wilt thou canst make me clean." Jesus now "washes him in his own blood," (Rev. 1:5) removes every crimson spot of sin, and makes them white as snow (Ps. 1:18). How happy he now feels; and, with a heart full of love and gratitude, he desires "no longer to live for himself, but for Him who died for him and rose again." He says, "Lord, what wilt thou have me to do?" The answer is, "Take my yoke upon you, and learn of me." He willingly submits to his easy yoke, and begins to learn of Jesus, who now teaches him what he would have him do.

Jesus tells him that he has a very precious vineyard which he purchased with a great price (1 Pet. 1:18-19), into which he wants him to enter to help "dress and keep it" (Gen. 2:15), and that he wants him to enter into a covenant with him, and promise him that he will now, and forever, renounce sin and Satan, the world, and all the works of darkness. The regenerate soul covenants that he will be a faithful laborer in God's vineyard, and seek to live to his honor and glory. This he willingly consents to do because he feels to say, with the poet,

"Whether many or few,
All my days are his due;
May they all be devoted to him."

The covenant is now made and sealed, and he enters into the vineyard with the promise that if he is faithful unto death he will receive "a crown of life." Having exchanged his own vile raiment for a wedding garment (Matt. 22:12), raiment

of "fine linen, clean and white" (Rev. 19:8), he now feels happy to be a "fellow citizen of the saints, and of the household of God."

Jesus still teaches his disciples further, saying, "Ye are not of the world, but I have chosen you out of the world; therefore the world hateth you, but remember that it hated me before it hated you." They are taught, too, to be separate, and to keep themselves unspotted from the world. He says the vineyard is to be kept clean and beautiful (Eph. 5:26), adorned (1 Tim. 2:10), and ornamented (1 Pet. 3:4), that it may be "all glorious within" (Psa. 45:13); that by the beauty thereof many, who are yet living in nature's darkness, may be "won" and "persuaded" to become children of the light (1 Pet. 3:1). The disciples are all furnished with lamps (Matt. 25:1), which they are counseled to keep well supplied with oil divine which can be obtained only from their Divine Master (Acts 4:12). They are instructed to keep their lamps ever burning, that the light and beauty of the vineyard may be clearly observed, far and near, even as "a city that is set on a hill" (Matt. 5:14, 16). And also to be ever in readiness for the great marriage of the Lamb. Rev. 19:7, which they are told will shortly take place; but they "know neither the day nor the hour," but are told that when the time comes they will hear one shout with a mighty voice, "Behold the Bridegroom cometh, go ye out to meet him." Then

All who watched both day and night,
And have kept their garments white,
Who have kept their vessels full
With the precious holy oil.

Shall go forth their Lord to meet,
Singing praises loud and sweet;
Feeling happy thus to appear,
And the Bridegroom's voice to hear.

He now bids them all "come in,"
And partake of joys within;
And forever reign with him,
Free from sorrow pain and sin.

But to those who've careless been,
And have not been cleansed from sin,
This will be a sad affair;
They'll be left in deep despair.

Though they now have sought and knocked,
They will find the door is locked;
Christ will say, "I know you not,"
And they'll all be left without.

Now from him they must depart;
Oh what anguish fills their heart.
Down, the careless sinners go,
Into everlasting woe.

Elida, Ohio.

J. S.

BY the compass the skillful mariner steers his ship through the storm on the sea, and directs it with certainty to a harbor of safety. Christian, your compass is religion. By it you can direct yourself through the dark and thorny path of life, and land safely in the secure haven of eternal happiness.

God's Car of salvation is now passing by: Oh! whither go a pilgrimage home to the sky? Ye wretched and needy, ye lame and ye blind, A right hearty welcome on board you will find. Our blessed Conductor will help you on board, And gracious assistance and comfort afford; He'll see to your baggage that nothing be lost, And grant a through passage without price or cost.

But see that your treasures are every one given
To Christ, the Conductor, and laid up in heaven;

For you and your treasures, at whatever cost,
Must all go together—be saved or be lost.
O come, weary waiting one, take the first train,
For daylight is passing and night comes again;
No time to turn homeward to bid friends adieu—

All heaven is waiting to see this train through
No time to turn homeward to bury the dead,
For the train never waits for the funeral train;
But dashes right onward, and keeps steady pace.

Like a giant determined to win in the race,
This train has no Depot—no station up town—
No worldly-wise persons of fame and renown,
Have ever been willing to leave their abode,
And travel with pilgrims this cross-bearing road.

But down by the highways and hedges beside,
Where the wretched, the poor and the needy abide,
'Tis there this train passes, and takes her supplies

Of pilgrims ~~to save~~ for their home in the skies.
Then onward, right onward, pass traffic and trawl,
Past jobbers and merchant-men scrambling for cash;

Past tall-steeped churches and high reared pews,
And loud-sounding organs, and ciosfisted Jews—

For none such are wanted, no room on this train
For mixing salvation with ill-gotten gain;

No traffic in churches, no pews bought and sold,
Nor praying or preaching for silver and gold.

No room for dame fashion-for ruffles or curls—
For outward adorning, gold, silver or pearls;
No room for earth's pleasures, church picnics or spears,

E'en though the poor preacher doth pocket the fees.

No room for indulgence in any known sin,
In gluttonous eating, in brandy or gin;

No room for a Mason, Odd Fellow or Knight,
No walking in darkness and calling it light.

No running to Egypt for barley or corn,
But running to Heaven through tempest and storm;

On! on! through the battle, the din and the strife,
On! on! to the Evergreen Mountains of life.

—Radical Christian.

MEMORY.—It was Bishop Beveridge who, when dying, had forgotten his friends, even the face of his own wife, but who, when asked if he knew Christ, exclaimed, with intelligent and joyful emphasis: O, yes, precious Savior! He is my only hope."

THE RICH ruleth over the poor, and the borrower is servant to the lender.

A HAPPY NEW YEAR.

We wish all the little readers of the *HERALD* a happy New Year. Happiness is what we all love and desire, and when we are engaged in anything, or when we are in any state or condition that makes us happy, we like to remain in that condition as long as we can. So we need not ask the question, which you desire most, a long or short happiness. You would all answer, I want to be happy a long time.

Would you then, dear young reader, exchange a long happiness for a short one? Why no; not one of you would; neither would I. If an angel should come to me and say, I have come to offer you two periods of happiness, and one can have your choice of the two; and the one is of short duration, and the other never ends; which of the two will you choose? I should not be long in answering—I should immediately say, with all my heart, I choose the one that never ends.

That never-ending happiness is offered to every one of us; not by an angel, but One greater than an angel came from heaven and bought it for us, and now offers it to us free—we can have it without paying anything for it. It was Jesus who bought it, and paid for it with his own blood when he died on the cross.

Now little reader, which will you have, a few years of the happiness which this world can give, or that happiness which Jesus will give if you love him and keep his commandments? I believe you all want to be happy after you die. How many of you then, will give yourselves to Jesus and become his followers this New Year? Oh, what a happy New Year it would be for you! You would say it is the happiest year you ever had. That is the kind of a happy New Year I wish every one of you.

It is so long since I wrote much in the *HERALD* for the children, that by this time the boys and girls I wrote to so often, years ago, have grown to men and women, and I will have to form an acquaintance with other little ones now. I shall try to write little pieces for the children now and then this year, and I wish some of you would write to me sometimes. I hope you will all wish everybody a happy New Year, and make as many as you can happy with your kind words and acts. By making others happy we make ourselves happy, and God will love and bless us for it.

BROTHER HENRY.

The snow lies heavy on the hills,
The lowland wastes are white,
The sharp wind whistles shrill and cold
In the great chine to-night,
And through the dim old hemlock woods
It leaves a quivering sigh,
And all the glittering hois of stars
Listen and hear the cry;
While a globe of frozen ice
The moon banges in the sky.

ADDRESS.

The varying year, with sorrows overcast,
Or brightened by the sunlight fair of pleasure,
With grief and joy at last has filled its measure
And vanished in the inevitable past.

So years have come since first the morning stars
Sang at Earth's birthday in a wondrous choral,
When flashed the new-born sun with rays auroral,
And light, like music, rang through golden bars.

So years have gone, while still old Time trudged on,
Cutting our days down—making them as stubble;
And now, old friend, have ceased thy north and
trouble,
Thou sleepest with thy fathers, quite undone.

But we, the latest children of old Time,
Find to his hoarded treasures full admission—
Flowers of earth's spring, its harvest's ripe fruition,
And all his garnered wealth of stores sublime.

"Juventus mundi"—was that time so fair
As poets dream it in their magic story?
Was earth then vested in a matchless glory
Of slumberous peace and still, ethereal air?

Was life all joy—was earth supremely blest?
Were all things fair, as in a dream Elysian,
As when some seer, apt in ecstatic vision,
Beholds all earthly turmoil lost in rest?

All that is bare made full and clothed upon,
All the unseemly purged of its distortions,
All the unseemly wrought into fair proportions,
And all that is, becomes "will be," or "ought to be."

Not so, We children of the latter day,
Reap where the early world did sow;
Not history tells, nor wisest seer presages,
Was wrought by weary hands, now turned to clay.

Happy though other nation sit in gloom,
America! last child of all the ages,
Not history tells, nor wisest seer presages,
A tale like thine, till Time shall thee enfold.—Selected.

For the Herald of Truth.

EVENINGS WITH THE BOOK OF REVELATIONS

No. 3.

Rev. 1: 9—11. "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and what thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

I John. The most important Christian personage. Probably then the only living person who had been the friend and companion of Jesus. He was the chiefest among Christians, beloved and revered by all the church. What great importance attaches to the words of such a man. Yet in his exaltation how wonderful his humility. He might have commanded and multitudes would have yielded cheerful obedience; instead, hear him say, "I your brother."

The true church is a brotherhood, where ties are felt in all the experience and relations of life, binding us together

in our suffering, trials, and cross-bearing as well as in the enjoyment of the privileges and blessings of church membership. Such a brotherhood will never be at peace in the world or with the world, for by their aggressive work for the Master they will make themselves the special objects of persecution by the emissaries of Christ. Alas, that in our day the church is at peace with herself (i. e. her condition) and at peace with the world, else why this freedom from conflict, this ease in Zion? Is it not true as the Psalmist says, "Many are the afflictions of the righteous" (34: 9)? What does Jesus say? "In the world ye shall have tribulation." *Jn.* 16: 33. And the apostle, "We must through great tribulation enter into the kingdom of God." *Acts* 14: 22. John was right—"Your brother in tribulation." He had felt the full power of the fendishness of the enemies of God, and knew that it was the universal experience of the faithful in all ages. But he was not despondent. He knew of a kingdom, the privileges and joys of which, amply compensates the suffering "endured for a season." So this brotherhood shares this hope that "having endured we shall also receive the crown of life." "For it is through faith and patience we inherit the promises." *Heb.* 6: 4. Peter says, "If ye do well and suffer for it, take it patiently." *1 Pet.* 2: 20. James exhorts, "Be ye patient, for the coming of the Lord draweth nigh." *Jas.* 5: 8. Herein is the secret of John's patience. The kingdom of Jesus Christ which is to come.

The loving John, who dearly loved the society of God's people, was banished to a barren, rocky island, called Patmos, a place devoid even of vegetable life. How desolate the solitude of such a place! But even the place became radiant with the glory of Christ's presence, and, to John's spiritual perception, "the very gate of heaven." Jacob, sad and lone with a stone for his pillow, had heavenly visions. God is nearest us when we are in direst distress. Our greatest reverses are often followed by heavenly mercies before unknown. We all have our Patmos, but thank God it only leads to better light and richer experience. He who has not stood on Patmos has neither seen the glory of the great Deliverer nor felt the rapture of his presence. John was "persecuted for righteousness' sake," and great was his reward.

In the Spirit. A condition we do not understand. Paul, in his exaltation, did not pretend to say whether in or out of the body (*2 Cor.* 12), but in *1 Cor.* 5 he speaks of being present in Spirit when he was absent in body. The Bible teaches us of the spirit as well as the body of man. We know of them as united and subject to the laws of the body. Paul speaks of being in a trance

(the body quiet but the spirit active); and Peter was in a similar state (*Acts* 11: 5). In such a condition John must have been; this is implied in being on the Lord's day. In body he could not be carried forward to behold the scenes of the last day of this dispensation, but in spirit these might appear to him. Elisha's servant was comforted when his spiritual sight was opened and he beheld the hosts of the Lord about him. *2 Kings* 6.

On the Lord's day. Though there are many similar expressions, no other exactly like this is found in the Bible. Some say this means Sunday, but that can not be proven. If we had no other term of like signification in the Scriptures then I should not deny the correctness of this interpretation. But the day of the Lord is frequently used, and in most cases plainly intimates what is meant. "The day of the Lord cometh as a thief in the night." *1 Thess.* 5. "The day cometh which shall burn," &c. *Mal.* 4. These and many others refer to "the great and terrible day of the Lord." John being anxious about the safety of the church and her final triumph was naturally looking forward to the time when Christ her Head should come again, according to the promise of the angel at the ascension (*Acts* 1). This is called the day of the Lord and what (to my mind) John refers to when he says, "Lord's day."

Heard a great voice, (or rather a loud voice). Such would ensure attention. Great revelations to man are preceded by some demonstration of the majesty of God. At Sinai the voice was exceedingly loud, *Ex.* 19: 16. "As a trumpet." This brings to mind the scenes of the last days as mentioned by Christ in *Matt.* 24: 31, "And he shall send his angels with a great sound of a trumpet." Paul referring to the same time says, "The trumpet shall sound and the dead shall be raised," *1 Cor.* 15: 52. It is none other than the voice of Jesus as the Judge of the world, which John hears, and what does he say? "I am Alpha and Omega, the first and the last." Of his first appearance we know, but the last is yet to come, and concerns us most, upon whom the ends of the earth are come. And confirmed his identity as the one who was dead yet alive forevermore, he commands that his words be preserved in a book that the church may know of what shall come to pass. May the words of this revelation sound loud upon our ears that we may recognize the voice of our coming Judge and open our ears to heed and obey in this our day of salvation, that we may make our calling and election sure and be prepared for what shall shortly come to pass.

Enter not into the path of the wicked.

"JESU MEINE ZUVERSICHT."

[Written by Louisa Henrietta, Electress of Brandenburg, ancestress of the present Emperor William, of Germany, born 1627, died 1667. Translated by Lady Von Gruenewald, of Saxe, Saxony.]

Jesus, on whom my soul relies,
To whom it now for safety flies;
Can I not trust myself with thee,
When death's last night seems dark to me.

Christ is risen, and I shall rise,
I shall behold him with mine eyes—
For he, the living, glorious "Head,"
Leaves not his members with the dead

Safety in Christ, my Lord, I've found,
To him by faith and hope I'm bound,
Not death itself the bands can sever
That binds my soul to him forever.

My body, that must turn to dust,
To him forever I will trust;
I know that it will rise again,
Will soar above, with Christ will reign.

The seed in weakness here is sown,
A glorious body, there 'twill own,
The mortal flesh that slumbering lies
Immortal from the grave will rise.

Rejoice, believers, and be glad,
Not yours to be cast down and sad;
If ye must die, 'tis but to rise
And dwell with Christ above the skies

Yet, of his joys would ye partake,
And in our Savior's likeness wake,
The longing heart must go before,
The soul whilst here the Lord adore.
—The Interior.

For the Herald of Truth

THE SPIRIT.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." *1 Cor.* 12: 13.

If we are all baptized by the same Spirit we will have the same understanding of that Spirit. If we worship God we must "worship him in spirit and in truth," and with the whole heart, mind, and strength, manifesting a spirit which is agreeable to all true Christians, who can do when they understand the Scriptures as they do when they are in perfect submission to Christ and love the truth and are influenced by the Holy Spirit. Then we can have that "one spirit," and be baptized into one body—the same body of Christ Jesus, who loves all mankind and desires every one to soul to be lost, but desires every one to come to him and be a part of his body. As members of our natural body are a part of the body, and are useful to the body, so every member of the body of Christ, if we have that one spirit we will have a desire to work for Christ all we can. It matters not where or how we are situated we can offer prayer which will be answered by him. The prayer of the

righteous availeth much. The word does not say where prayers must be offered to avail much, and be heard of God. It matters not whether we be Jews or Gentiles, bond or free, we have been all made to drink into one Spirit. If we are members of the body of Christ, and are obedient to him, and have been baptized into one body by one Spirit, we can drink of that one Spirit wherever and whatever we are. B. M. RUTT.

For the Herald of Truth.

LOOK TO JESUS, NOT TO MAN.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." *Rom.* 16: 17.

Dear readers of the *HERALD OF TRUTH*, let us bear the above words in mind, and try to apply their teaching to our lives as true disciples of Jesus; that we may not be deceived by false teaching. Let us continue in faith, believing and searching the Scriptures, praying the Lord to give us wisdom, that our understanding may be enlightened that we may not, in our weakness, be misled by such as make a pretense of being exceedingly zealous yet bring divisions contrary to the charity taught by Jesus, and also by the apostle Paul, *1 Cor.* 13.

Let us labor to grow strong in the faith, that we may become instruments in God's hands to persuade others to flee from the wrath to come, and find a refuge in Christ, resting their sin-burdened souls upon him, entering as laborers into his vineyard before the last hour of the day shall have passed and the door of mercy shall be closed. Let us, as co-laborers, pray for one another that we may abound in grace, working for Jesus, who loves us so tenderly. The Savior says, "As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love." *John* 15: 9, 10. The apostle John also says, "Hereby we do apostle John also says, 'Hereby we do know him, and keepeth not his commandments, is a liar, and the truth is not in him.'" *1 John* 2: 3, 4.

Let us therefore be watchful and prayerful, that we be not deceived by such as are seeking their own honor, neglecting the love of God, and his teachings which require us to have "charity toward all men," as well as to keep his commandments. Let us be ready when the messenger comes to call us from earth, that we may be welcomed to our eternal home with the words, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

CHARLOTTE GARBER.

HERALD OF TRUTH.

February, 1881.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class matter.

WELL DONE.—A brother from the West pays for his Herald eight years in advance.

BRO. J. M. T. MILLER, in the vicinity of Milford, Seward Co., Nebraska, will receive subscriptions for the HERALD, collect back dues, and supply all who may wish books of our publications.

THE WORDS OF CHEER will be furnished with the Herald of Truth for \$1.15. To Sunday-schools where a number of copies are taken together they will cost 10 cents a year or 5 cents for six months. Thus the WORDS OF CHEER will be one of the cheapest Sunday-school papers published.

WHO IS IT?—We recently received a somewhat lengthy and quite interesting letter without a name, from Souderton, Montgomery Co., Pa. He says he has written to me twice. I cannot answer this friend, for want of his name, and as he says he is a reader of the HERALD OF TRUTH, I ask him through its columns, to send me his name. J. P. KING, West Liberty, Logan Co., Ohio.

ALL WHO SEND CLUBS and wish their premiums to be sent without delay, will please name the article they wish so that we can send at once. Please do not omit this. A number already have sent in their lists and have not designated which of the articles we offer as premiums they wish, and for this reason they have not yet received them. All who have not yet received their premiums from any cause will please inform us and we will promptly attend to them.

THE WINTER so far has been a very severe one, commencing early and continuing with unabated rigor up to the present time. Its continued severity has been a severe trial to the poor and needy, and many have felt the need of abundance of fuel and clothing and warm comfortable houses. May those in better circumstances ever remember those who are in need of the necessities of life and do them good.

THE MARTYRS' MIRROR.—Subscriptions for this valuable work are coming in slowly. We hope our friends who wish to get the book will not hesitate to send in their orders. We have now some less than 100 subscribers. This will not by any means secure the publication of the work. The expense of publishing so large a work is very considerable and will require so large an outlay of money that we cannot attempt its publication with less than 1000 subscribers. We obligate ourselves to get up a good work, in good readable type, on good paper, and in good leather binding, and trust those interested, will make every effort to secure the required number of names.

WORKING FOR THE LORD.—We are glad to see that the Brotherhood is not idle and that our ministers especially are working. This is right. Ministers should be active, and always abounding in the work of the Lord. We hope to hear from many who go abroad during the present winter to labor for the Lord and scatter the precious seed of his word. The harvest truly is great—many are waiting for the "moving of the waters"—but the laborers are few and little is done.

We have often thought our conferences in each local district should impose upon one or two ministers the duty of going through the entire conference district, say once, or twice a year and visit all the churches, especially the weaker ones—those living isolated from other churches and scattered members where no services are held. He could hold service, preach the gospel, encourage the brethren, baptize applicants, hold communion, and thus build up the church. Such a regular system of visitation and encouragement is of the greatest importance, and we simply throw out these hints for the consideration of our people.

Much could be done by systematic visiting and a more earnest effort.

FOR TWELVE YEARS.—An aged ministering brother writes from Pennsylvania that our heavenly Father has in mercy sustained him, so that he can, with his trembling hand, write a few lines to the Mennonite Pub. Co. to renew his subscription to the HERALD OF TRUTH, which has been a welcome visitor for twelve years. He says he is truly a well wisher to the Publishing Company, and adds, "May God's blessing be with the glorious work of spreading the Gospel to awaken sinners, and bring them out of the darkness of sin to the light of Jesus Christ. May the blessing of God rest upon you all."

THINK OF THE POOR.—One of our subscribers writes that he has been a subscriber to, and has read the HERALD OF TRUTH ever since its first issue. He sends money to continue his paper, and an additional amount to send the HERALD to those who are unable to pay for it. We know that we have great numbers of readers who appreciate the HERALD, and probably many prize it as highly as the subscriber to whom we have referred, but there are too few who, while they read the paper and are entertained and built up in spirit, think of the poor with sufficient sympathy to secure to them the pleasure and spiritual comfort they themselves enjoy.

BRO. J. S. COFFMAN returned from Kent County, Michigan, on the 25th of January, where he filled five appointments which were well attended. The church there has been going through severe trials for some years, and many of the members were scattered, and some of the remaining ones became discouraged; but there is at present more than ordinary interest among the members and a number of persons outside of the church. They are making preparations to build a new Meeting-house in Caledonia, which they expect to finish till July. We hope and pray that God may bless them in their growing zeal, and that they may not be disappointed in their expectations of prosperity in the future.

BRO. H. B. BRENNEMAN, familiarly known as Brother Henry, and Sister Matilda returned on the morning of the 25th from a two weeks visit to their

friends in Allen and Putnam Counties, Ohio. They report a very pleasant time. Sleighting was very good. Brother Henry says, there is much interest manifested in the church there, and the young and old brethren and sisters are zealously working together for the upbuilding of the church; that the church is alive and working; that through their earnest zeal for the conversion of souls many outsiders are interested, and that there is a prospect of gathering into the fold many that are yet roving without a shepherd in the barren mountain wilds. He met Bro. Benjamin Huber from Perry Co., Ohio, and spent some time with him in pleasant conversation in regard to the upbuilding of the church. The pleasant seasons spent with loving brethren and sisters and friends in speaking, singing, and prayer, when all felt it was "good to be there" in the presence of Jesus, will be long remembered.

WHY.—A correspondent requires of us, Why we think every family should have the Menno Simon's work and the Martyrs' Mirror? We will try to answer. It is Menno who through the help of God has given us a clear understanding of those Scriptural doctrines which we hold so sacred. If we are Mennonites we ought at least to be acquainted with the writings, the life and character of Menno. So with the Martyrs' Mirror. It is a history of the Mennonite church in earlier days and gives an account of the sufferings and faith of the early Mennonites, and how would it comport with our profession to claim to be Mennonites and know nothing about their history? These old martyrs were pious, God-fearing men. So was Menno Simon also a man of strong piety and earnest zeal. Their writings are full of encouragement—they confirm and strengthen us in the faith, and are a means of instruction for us, and hence profitable and edifying to read, and should be read in preference to the many books which are now published, often containing that which is neither profitable nor beneficial.

THE EDITOR OF THE *Virginia Missionary*, in a recent number ventilates his ideas concerning the prosperity of the Mennonite, Quaker and other non-resistent churches. Of our own church and the Quakers he speaks as follows:

"The Mennonites of America, found

mostly in the Valley of Virginia, Maryland, Pennsylvania, and in some of the Western States, have not increased (except by the immigration of Russian Mennonites)—indeed have diminished in numbers and strength, and are still on the decline. Many of their young people, to our certain knowledge, are anxious to work for Christ and humanity; and as there is no field for usefulness among them (unless the "lot" falls on them—they cast lots for their preachers)—they seek membership in other communions where they can exercise, without restraint, in Gospel labors. They have never yet caught the mission spirit. Their ministers are uneducated—not remunerated for their labors—and hence, while many of them are good, pious, God-fearing men, and doubtless feel an anxiety for the conversion of sinners, they are powerless to do evangelistic work to any great extent. As a people, they are doomed to extinction, unless a change is effected soon in their views and practice respecting missionary labors.

It is well known that the Quakers have also been waning. The ruins of their churches can be found in many places, even in this State, where formerly they gathered and sat in silence, waiting for the Spirit, by scores and hundreds. This decline in numbers and influence is to be attributed to a want of goodness; for in all lands they are proverbial for their honesty, deep piety and consistent deportment; but they are not a missionary people, because of their views on the work and influence of the Holy Spirit; and herein lies the secret of their failure.

It requires but a momentary consideration of these facts to convince any one, we think, of the truth of our statement; and then to take a simple glance at the wonderful success of all religious bodies that have been actively engaged in mission work, will most surely confirm these convictions."

While in some things our friend of the "Missionary" is correct in his remarks, in others we think he has missed his mark a great ways. Though in various localities our church has decreased, in others she has largely increased, and we are not by any means willing to admit the fact that on the whole she has diminished either in strength or numbers. We have reason to believe that the influence of the Mennonite church to-day is more powerful than it has been at any previous time, and in numbers she is certainly not any less, and as to her decline and the certainty of her extinction we feel that the mighty Arm which has sustained the Mennonite church through all her

sufferings and trials, through good report and evil report, and who promised never to leave nor forsake his people, will not, so long as she remains a faithful church, suffer the candlestick to be removed. If her practices and her principles were of human origin, then she might soon be destroyed by the opposition of her enemies; but her principles are founded on the word of God, and that is not easily overthrown. It is true that many of our young people are led away into churches which allow a greater degree of worldly conformity. (We wish we could keep them in the bounds of our own church—but this cannot be done in a matter that is left to the free choice of a people, and the religion of Jesus knows no coercion.) But this does not prove that the church is dead or dying out, or that her customs and her principles are not evangelical and acceptable to God.

We would however not boast, but like the famous singer, when told that the people laughed at his singing, he said: "Then I must learn to sing better." So we, when we are found fault with and know that we are in the wrong, then we must learn to do better.

So if our church is not as prosperous as it should be, and our influence not so strong and effective as it should be, we must exert ourselves to make it more so. We are free to confess that we are certainly not so active in trying to extend and spread abroad our teachings as we might be. If all our ministers would labor a little more earnestly, large numbers standing aloof from the church might be gathered in and much more good could be done.

WE FEEL IT A DUTY to God and our fellow men to make an appeal to those who are blessed with means in behalf of the poor. We frequently receive letters from those who are poor in the things of this world which fill our souls with sorrow. They tell us of the anxiety with which they look for the coming of the HERALD, of the encouragement they receive from reading its columns, of the satisfaction and spiritual food it furnishes to their souls, of the Scripture truths it brings to bear upon their minds and life, or of the comfort it brings to them in the lonely hours of their afflictions; and then follow with a statement of their unfortunate circumstances, and

with many sad regrets tell us they are no longer able to pay for the paper, and ask us to stop it. It seems to us we can hear voices echoing over the whole land, "Furnish them the paper free." This is just what we would like to do and what should be done, but our free list is already so large as to fall heavily on the publishers. Are not those, who are convinced that such should have the paper free, willing to help us furnish it? It is an easy matter to give liberal advice in matters of charity, but when it comes to furnishing the means it seems more difficult. It should be remembered that there are many who are very poorly supplied with reading matter, plentifully as it is circulated, and that a religious paper would be much more studiously read and more highly appreciated by them than by those whose shelves are loaded with periodicals, and all kinds of literature, and whose tables abound with rich things for the satisfying and support of the body. Remember, too, that furnishing religious thoughts for the mind is, in general, far more important than furnishing food for the body, because in this country and in this age the mind is much more frequently neglected than the body. The result of having the mind properly directed is a glorious one; it gives the highest possible enjoyment, and accompanied with a living faith gives us an abiding hope of the joys of the world to come.

Some of our readers have had "pity on the poor," and contributed something, and a very few liberally that the paper might be sent to some who are not able to pay for it. We hope many of our readers may be moved by a spirit of Christian charity to send us considerable amounts to be thus used; and where there are poor persons who are known to need such reading matter as the *HERALD OF TRUTH* furnishes, and it is known that it would be read and appreciated, let their names and addresses be sent to us, and we will use the funds sent to us for that purpose, in furnishing them the paper.

SPECIAL COUNCIL.—A special council was held in the Wolf Creek Church, Miami Co., Ohio, by the Dunkards, on the 9th and 10th of December. The invitation was only to those members who were favorable to the old established order of the "Brethren." The invitation

was extended over the whole church, and the meeting was largely attended. The object was to decide upon some plan by which the church may maintain its former simplicity in observing the ordinances, forms of dress, modes of conducting worship, &c. A number of resolutions in harmony with the old order were adopted, and will be sent to the next Annual meeting with the request that they may be sanctioned by that body. Lately one of the papers published by the so called "fast party" has made a proposition for a special conference for the progressive part of the church. What will be the result of these deliberations remains to be seen, but they savor strongly of division.

WORDS OF ENCOURAGEMENT.—We are receiving words of encouragement from a number of different places, the readers expressing themselves well pleased with the paper. We are glad our labors are appreciated, and the words of encouragement we get from time to time give us renewed energy and a greater zeal in the work. We sincerely hope and believe that these expressions are not from the pens of wily flatterers; that could do us no good but possibly harm. Let us do all in the fear of the Lord, and give God the glory for all the good that is accomplished through his servants as instruments in his hands.

Below we give some further words of encouragement and sympathy, such as we frequently receive from our brethren who are interested in our welfare and the work in which were engaged. It is truly soul-cheering to know that we have the sympathy, good wishes, and prayers of so many of our dear brethren and sisters:

"Dear Brother Funk,—May the grace of God, which is indispensable in all our undertakings and his blessing without which there is no success in any business, be with you, and give you strength and courage to continue faithfully in your labors to His honor and to the welfare of your fellowmen, who are readers of your edifying paper. Go on scattering the precious seeds of truth broadcast all over the land.

May God bless the editor and the contributors with a still fuller measure of the Holy Spirit that you may all take fresh courage for the year that is before you. May the love of God and the salvation of souls be the main spring to bring into action your talents with renewed energy

and still increasing zeal. Raise high the banner of the cross to the glory of God and the honor of Jesus our blessed Lord and mighty Savior.

Would to God that every writer was consecrated to Jesus and his cause, that his pen would give expression to nothing but which would advance the glorious gospel of truth, that he might be the means of awakening from their slumbers the many cold and sleeping professors of religion, that they might put on new strength, be clothed with new power, live a new life in Christ Jesus, and of bringing to a sense of their actual condition multitudes who are yet out of the ark of safety and are indifferent to the salvation of their souls. May truly consecrated writers be the means, through the *HERALD*, of bringing many sinners into the ways of the living God, that they may obtain salvation through Christ, and rejoice, already in this life, in his glory. J. R.

CHURCH NEWS.

BRO. SAMUEL COFFMAN at last accounts was improving slowly, and was able at times to sit in his arm-chair for a little while.

A CORRESPONDENT from Juniata Co., Pa., writes that Bro. Samuel Wiley is not able to preach any at present. His throat and lungs are affected and he will be obliged to rest for some time.

FROM A PRIVATE letter we learn that Bro. Jacob Durr, father of Bishop John Durr, of Fayette Co., Pa., died on Dec. 28th and was buried on New Years day. See death notices.

BRO. CHRISTIAN BRUNK of Virginia has been visiting the churches in Bucks, Montgomery and Lancaster Counties, Pa., during the month of January. We hope his labors may not have been in vain.

BRO. J. J. WEAVER of LaGrange Co., Ind., left home on the 11th of January to visit the Churches in Henry, Hancock, Allen, Putnam, Wayne, and probably several other Counties in Ohio, and Adams County, Indiana. We trust he may have a prosperous journey.

HERSHEY'S CHURCH, LANCASTER CO., PA.—From a recent letter from Intercourse, Pa., we learn that there are eight applicants for baptism at Hershey's Church, and most of them young persons. There is also a prospect for more

soon. Bro. C. Brunk from Va., recently visited them, and Bro. Amos Herr preached for them on Sunday, January 23rd.

BRO. J. F. FUNK preached on New Years Evening, to an attentive audience at the Lake Meetinghouse, La Grange Co., Ind. On Sunday again the house was overcrowded and a discourse was delivered on Gal 3: 23—29. A sister from the Amish Church also was received into the Communion of that Church. In the evening Bro. Funk spoke at the Schoolhouse near J. J. Weaver's, where a pleasant and interesting service was held.

A BROTHER FROM Ragsville, Davis County, Indiana, writes, under date Jan. 3rd, 1881 as follows: "I was to Amish meeting yesterday, and heard a good sermon from Jacob Graber. He presented the truth of Scripture very distinctly, in the German language." We trust such visits may be made more frequently, and the truth proclaimed to the glory of God and the salvation of souls.

SICKNESS.—A correspondent writes from Johnson County, Iowa, that their country is visited with scarlet fever and diphtheria. Several deaths from scarlet fever have occurred at Iowa City. Diphtheria has spread considerably, and many families are stricken with that much dreaded disease. There were five cases in the family of Bro. J. J. Marner, all of which have, however, recovered.

SISTER SUSAN NEWCOMER, widow of Jacob Newcomer, of Holmes County, Ohio, deceased, went on a visit to her friends and relatives in Fayette Co., Pa. While there she took sick with jaundice and died on the 17th of November at the residence of her brother-in-law, Jonathan Galley. She was taken to her home in Ohio and buried on the 20th. Services were held by Bro. Kilmer from Heb. 11: 14. Services were also held by Bro. Gibson in the Masontown Meeting-house on the 5th of December.

IN SOUTH CAYUGA, Ontario, on the 2nd of January, thirteen persons were received into the church by baptism. Also one person who had previously been baptized was admitted to membership. May the Lord bless these precious souls and give them grace that in their walk and conversation they may be bright and shining lights in the church, and bold and faithful unto the end. We trust and pray also that many others may follow their

good example and turn away from the lusts and pleasures of sin, forsake the world and turn to the Lord in the day of grace.

THE LAKEVILLE CHURCH.—On the 10th of January the Brethren Noah Metzler, John S. Coffman and Henry Christopel went to St. Joseph County, stopping with Brother M. W. Shank near Lakeville. They had three meetings which were well attended. More than ordinary interest was manifested, some persons coming a long distance through the severe weather to attend the meetings. Brother Shank and a little band of brethren and sisters have been laboring here for some years, and, though there have been no very marked results, they are not discouraged, but say they are well convinced that there is a ripening harvest there to be gathered if they only had more laborers. They expressed themselves much encouraged by the visit, and earnestly requested the brethren to come again, and extend the invitation to all the ministering brethren. Brother Shank says, he thinks it is especially important with them that the teachings of Christ characteristic of the church be plainly and repeatedly set forth in order to impress the people of their truth. He is very anxious to be visited and rather hints that he has been somewhat neglected by the brethren in Elkhart County.

FROM MONTGOMERY CO., Pa., — Bro. Abel Horning of Telford, Montgomery County, Pa., writes as follows, under date of December 23rd, 1880: "It has pleased the Giver of all good, to lengthen out our lives nearly to the close of another year, but we know not whether we shall live to see its end, as this life is uncertain and we know not when the Lord will come; therefore let us try to be faithful in all our duties, so that we may be found faithful servants in the end.

My health has improved so much that I am now again reasonably well, and can attend to the duties of my calling, which I was not able to do, during the last four months, on account of a disease of the stomach. We have cold weather and four to five inches of snow.

A very sad accident occurred here in Telford on the 9th of December. Milton Souder, son of Henry Souder, was working for his brother in the chopping-mill. About midnight of the above-mentioned

day, he fell into the drive-belt of the mill and was so injured that he died in two and a half hours afterwards. He was conscious to the last, and conversed with his father and mother very intelligently and met his death like a hero. He was seventeen years of age. Was buried on the 13th at Gehman's Meeting-house where a large concourse of friends and relatives gathered to attend the solemn services conducted by Josiah Clemmer and the writer."

THE FOLLOWING table, arranged from the death notices, &c., in the *HERALD OF TRUTH* during 1879 and 1880, shows the number of deaths occurring under ten years of age, between ten and twenty, and so on giving the number for each ten years throughout the entire list; also some other observations which will be readily understood.

| | 1879. | | 1880. |
|-------------------|-------|--------------------|-------|
| Under 1 year | 31 | Under 1 year | 23 |
| From 1 to 5 years | 52 | From 1 to 5 years | 45 |
| " 5 " 10 " | 18 | " 5 " 10 " | 25 |
| " 10 " 20 " | 22 | " 10 " 20 " | 19 |
| " 20 " 30 " | 36 | " 20 " 30 " | 29 |
| " 30 " 40 " | 23 | " 30 " 40 " | 25 |
| " 40 " 50 " | 23 | " 40 " 50 " | 23 |
| " 50 " 60 " | 38 | " 50 " 60 " | 15 |
| " 60 " 70 " | 39 | " 60 " 70 " | 20 |
| " 70 " 80 " | 68 | " 70 " 80 " | 32 |
| " 80 " 90 " | 35 | " 80 " 90 " | 27 |
| " 90 " 100 " | 7 | " 90 " 100 " | 7 |
| Over 100 | 1 | Bishops died | 5 |
| | | 2 Ministers " | 5 |
| | | 9 Deacons " | 4 |
| | | 6 Bishops ordained | 2 |
| | | 2 Ministers " | 7 |
| | | 9 Deacons " | 3 |
| | | 6 Marriages | 54 |
| | | Marriages | 52 |

By comparing the above table with the ages recorded in the fifth chapter of Genesis we find a vast difference between them. The brevity of human life in this day presses to call upon the present generation in the language of Scripture, "Repent, and believe the Gospel;" "for in such an hour as ye think not the Son of man cometh." The Scriptures as well as experience and observation plainly teach us that our days upon earth are but as a shadow. Job says, "Man that is born of a woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not." And the Psalmist says, "Behold, thou hast made my days as a handbreadth; and hast made my days as a shadow before thee." "But mine age is as nothing before thee." "But I say, brethren, The time is short" (1 Cor 7: 29); but in this short time we may obtain everlasting happiness. "They that sow in tears shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall come again with rejoicing, bringing his sheaves with him."

Zurich, Ont.

ABRAHAM WAMBOLD.

WE HAVE received two registered letters containing money, but do not say what it is for, and without names. Who sent them, and what shall be done with the money?

For the Herald of Truth.

THE YEAR 1881.

The first number of the *HERALD* for the new year comes to us with many good wishes and happy new year's greetings for the readers. I also feel with the second number of this welcome monthly guest, to wish to every reader a profitable, happy year, full of mercy, richness of grace, and peace from our heavenly Father.

When the first number of this eighteenth volume came bearing the date January, 1881, it occurred to me that in these figures was something very unusual and that would possibly never happen again, namely, that the date from the Christian era is marked by only two different figures. If this should ever happen again it will not be in less than one hundred and ten years, and the date will be 1991. This will never happen for any of us, for we shall all have gone with the years and things of the past. And may not the King ere this time have come in final judgment "with the trump of God?"

Dear brethren and sisters, let us start with more zeal in the new year in laboring in the holy cause, which has proved such a blessing to our own souls. Especially let us not forget our dear children, but teach them to obey God and love Jesus while they are yet young, so that when the older ones are gone they may be found fortified with the truth and fully equipped with the gospel that they may be able to defend the doctrines of pure religion, and carry forward the work now in the hands of the generation before them. Let us labor for the conversion of young souls. How it would cheer my soul to hear of great numbers of young persons yet in their tender years fleeing from the bondage of sin. It would be wholesome and strengthening food for their souls to take and faithfully read this paper which contains so many good advices and kind admonitions. I love these truths, they are strength and encouragement to me, and I feel convinced that they are food and drink for many poor hungering and thirsting souls. I know that when the journey of life is about ending, our dear young friends will not regret having started early to serve the Lord; but many who have refused to accept Christ, will sadly grieve for not having opened their hearts to the gentle knockings of their Savior. Let us so live that if our time upon earth shall end during 1881, we may be prepared to enter into the better life to dwell forever with the Lord. As each succeeding January ushers in a new year, I love to think of the words.

"Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear."

H. F.

NEW MEETING-HOUSE.

Through the help of God the erection of our new meeting-house has so far advanced that on November 21st, 1880, we were enabled to dedicate it to the honor of His worship. But long before this, ever since June the 6th, it had served as a meeting-house, although it was but half finished, all our building fund having been exhausted, compelling us to postpone further building until after harvest. In due time we resumed the work and completed it at the time already mentioned. It is a frame house clap-boarded, plastered inside, 30x52; 9 feet of the length have been taken for two small rooms and a hall-way in the east end, leaving the audience room 30x43.

The house cost a little over \$1,000, \$270.85 of which has been contributed by generous members of our sister churches, in the following amounts: from Butler County, Kan., through Bishop L. Sudermann, \$75; from Pennsylvania, through Bro. Herman Gottschalk and another person, \$52.85; from Elkhart, Ind., through Bro. John F. Funk, \$20.00; through Bro. Peter Klaassen, Beatrice, Nebr., from the Prussian church of that place, \$105.00; from West Prussia, by the same brother, \$18.00. The remainder of the sum has been contributed by the members of our church.

Our heartfelt thanks to all the givers, to those of other churches as well as to the members of our own; may the Lord, who has a reward for everything done to His honor or to advance the interests of His kingdom, richly bless them all.

ISAAC PETERS, Bishop.

York Co., Neb., Dec. 21st, 1880.

NESS COUNTY, KANSAS.

I had a desire for some time to write a few lines for the *HERALD* concerning Ness county, Kansas, where I am now living. I moved here in March, 1879, from Marion county, in this state, and located on government land, which I have since been improving for a home in this new country. I have found it somewhat difficult to make a start on account of the drought the last two years, but the prospects are favorable at present for a good harvest next season. For the consideration of my brethren in the east who have no homes of their own I would state that there are still chances here to obtain land at government prices.

The land is a limestone soil, and generally lays somewhat rolling; but there is also some very level land. Water can be obtained in abundance by digging wells, and there are a few springs here and there, but there are very few running streams. There is but little timber for building purposes, but stone is plentiful

and of a good quality. The native grass is buffalo grass, but blue stem grass is starting rapidly.

Public schools are kept up wherever there are a sufficient number of children, but in some places the settlers live too scattering to have schools. With us we have a Sunday School in summer. Thus far there has been but little public preaching: there are but few persons here of the same denomination. For this reason I would invite such of our brethren who would like to secure an earthly home and willingly bear the disadvantages of a new country, to come and see the country for themselves, and if they like the country to make their home among us. We would gladly welcome brethren to our neighborhood. We often feel lonely and feel that we are separated from the flock of Christ, and temptations become more severe and trials heavier. We long to have brethren in our midst that we may build one another up in the faith,

"But since we are parted and scattered abroad,
Let us pray for each other and trust in the Lord."

There are several of our members scattered over this county and the western part of Rush county. Brother Jonas Mishler and Brother Smith live about twenty-one miles south-west from here, and about eighteen miles east in Rush county, Brother Thomas Fletcher has land and expects to live on it in the next year. Brother Kine and Sister Valen are not very far from Brother Fletcher's place.

There is a large field open here for a zealous minister of the gospel, and we heartily invite any of our ministers, and especially those who speak the English language, when traveling through the west, to stop with us and spend some time with us. Any one writing to me will address me at Cyrus, Ness county, Kansas. Any one wishing to visit us can stop at Wakeeney station on the Kansas Pacific R. R., and go south on the Ness City Mail Line and stop at Cyrus and inquire for me; or write when you will be at Wakeeney and I will gladly meet you with my team.

C. BRUNDAGE.

WARNING.

J. A. Slonaker writes from Collinsville, Ohio, under date of January 17th, 1881, stating that a few weeks ago a man calling himself Horst and claiming to be a Mennonite preacher, made his appearance and asked to meet in their meeting-house, which was promised; but before the time of the appointment arrived he was found to be an imposter. He is thought to be the same Horst that was noticed in the *HERALD* some years ago. Let the brotherhood everywhere beware of him.

Miscellany.

SHORTNESS OF LIFE.

How soon
Our new-born life
Attains to full-aged noon!
And this, we bud, soon to gray-haired night!
We spring, we bud, we blossom, and we blast,
Ere we can count our days they flee so fast.

They end
When scarce begun;
And ere we apprehend
That we begin to live, our life is done;
Man, count thy days, and, if they fly too fast
For thy dull thoughts to count, count every day the last.

COAL MINES ON FIRE.

A coal mine near Coal Castle, Pa., has been on fire since 1835. A large fire was kept in a grate at the mouth of the mine in winter to keep the water from freezing in the gutters. One night in the year 1835 the timbers in the drift caught fire from the grate; from there it was carried down the air hole to the lower drifts, and was beyond control. Two miners went down into the mines hoping to recover their tools, but they never returned. The mine was then abandoned. Although it has been flooded several times, the fire has burned ever since. An area of half a mile in every direction has been burned. No vegetation grows on the surface. There is but a thin shell of earth over the pit of fire. It is dangerous to walk across the spot. Several persons have mysteriously disappeared in the vicinity during the last twenty years, and it is believed that most of them have fallen into the burning pit. The stones on the ground are hot and snow never rests there.

The Summit Hill mine, near Mauch Chunk, has been burning for twenty-five years.

The Butler mine near Pittston, has been burning three years. It is confined to an area of forty acres by an immense ditch forty feet wide, the digging of which cost forty thousand dollars. Miners have worked in the lower drift of the Butler mine, forty feet below the fire. The water that trickles down is scalding hot, and the temperature is so high that the men can wear but little clothing.

SINCE the beginning of the sixteenth century more than 800,000 acres have been won from the water in Holland, and reclamation still goes on at the rate of about eight acres a day. Since 1850, the Lake of Haarlem has been converted into a region of farms and villages, and the pumping out of the Zuyder Zee, now to be done, will surpass in magnitude all previous endeavors.

A GARDENEER'S BAROMETER.

The common camphor bottle makes a very cloudy index to atmospheric weight and weather changes, on which the following is an improvement: Dissolve 2½ drachms of camphor in 11 fluid drachms of alcohol. Put 38 grains of nitrate of potash (saltpetre), and 38 grains of nitrate of ammonia (sal ammoniac), into 9 fluid drachms of water; when all are perfectly dissolved, mix the two solutions. Shake them well in a two-ounce or four-ounce white glass vial, cork very loosely, or, better, tie over the mouth a piece of linen or cotton cloth, and place the instrument in a good light but of the sunshine where it can be observed without handling. When the weather is fine and clear, the fluid is also; but on the least change, the chemicals, which lie as a sediment, rise in beautiful frond-like crystals proportionately and again duly subside. By watching these changes one soon becomes able to predict the changes of weather probable for a few hours to come, in any locality. This instrument is also a pretty philosophical toy, showing how sensitive some chemical solutions are to atmospheric influences. We saw barometers of this kind for sale in London several years ago, but do not recollect meeting with them in this country, except the home-made ones prepared according to the above directions, which have been several times published, but may be new to some of our readers.

WARNING TO BOYS.

Mr J. H. Wells, of Riverhead, L. I., and his wife went to church, leaving their two sons at home. About half an hour afterward the younger boy, having got hold of an old pistol that was thought to be unloaded, went out with his brother to the front of the house, when the younger boy mounted the car-block, and pointing the pistol at his brother, said in a jocular manner, "Stand, villain, or I will shoot." He then snapped the trigger, as he had often done before, and continued to do so several times. Suddenly, to his surprise, the pistol exploded, and he saw his brother throw up his arms and fall to the ground. Realizing what he had done, the boy dropped the smoking pistol, and throwing himself on the prostrate form of his brother, cried frantically. The elder brother was shot through the heart. Those who were the first to arrive at the scene had the body carried into the house. The news of the tragedy was then conveyed to the parents in the church. The boy who caused his brother's death is fifteen years of age, and always showed a warm affection for his brother. The old pistol had been handled by the boys at different

times previous to Sunday night, and no one suspected that it was loaded.

We should think that an occurrence of this kind would be sufficient to convince parents that a pistol is something that should never be allowed about the house, let alone handled by children.

CHARLEY ROSS.—Christian K. Ross, the father of Charley Ross, is quoted as saying: "The only tidings I have ever received of Charley since he was stolen was the demand for a ransom of \$20,000. If I had paid that I would have had him long before this. As it is, I have spent \$60,000 and have not got him. I am still engaged and have detectives employed, and hope in time to find him. I have examined over three hundred children in the search, some of whom had been stolen, but none of them was Charley. I would not pay the ransom; I wanted to protect the community and secure the thieves. As it is I have lost all my fortune and my boy."

REVISION OF THE NEW TESTAMENT.

NEW YORK, Nov. 1, 1880.—The American Bible revision committee have completed the revision of the English version of the New Testament and transmitted the result of their labors to England. The British committee also met in November for final action, and the university presses of Oxford and Cambridge are expected to issue the revised New Testament in February, 1881. The Old Testament will be published two or three years after. The American revisers have given their time and labor for eight years without compensation. The necessary expenses have been provided for by voluntary subscriptions. Any friend of the great undertaking who will contribute towards the expenses ten dollars or more before February next will receive a memorial copy of the first university edition of the revised New Testament, handsomely bound and inscribed. The money must be sent to the president, Rev. Dr. Schaff, or treasurer, Mr. Andrew L. Taylor, in the Bible House, New York.

Friends' Review says, "According to the best information to which we have access, the Society of Friends in Europe and America gained about 2,000 members in 1880. The statistics are not very accurate, and in some Yearly Meetings there has been a decrease in numbers."

THE Governor General of Kharkoff states that during the year 1879, 7,000 inhabitants of that province died of diphtheria, and 5,500 during the first ten months of 1880. Typhus fever is increasing in the south of Russia. There are 300 cases now in the hospital here.

A PROHIBITION BILL, recently passed by the Legislature of Vermont, containing stringent provisions against the sale of liquor, has been signed by the governor, and is now a law.

K—Wm M Kratz, David Klaasen, J

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ral history, manners, customs, costumes, &c., a complete Dictionary of Scripture proper names, their pronunciation and meaning, a new historical

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Sometimes a hurricane of strife and contention arises, and the passengers are set in a state of wildest excitement. They become dissatisfied with one another and begin to wear looks of cold-heartedness mingled with grief. Bitter, scathing words pass among them and they become divided. The Captain is sorely displeased with their conduct, and entreats them to "be kindly affectioned one toward another," to "do good to them that hate you and pray for them which despitefully use you and persecute you." He says to them in tones of tenderness, yet deep regret, "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you with all malice; and be ye kind one to another, tender-hearted, forgiving one another even as God for Christ's sake has forgiven you." But their evil passions are not quieted. He now speaks more directly yet in tones of deepest grief, "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." He not deceived. God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." Some now begin to see wherein they stand. They become penitent, and humbly ask pardon for their ill-behavior. Others

remain indifferent and refuse to accede to any compromising measures that may be proposed. And not a few drop off to be entangled by the fury of the hurricane. The storm subsides and the sunshine of peace diffuses its warmth among the passengers of the boat. We meet many other obstructions and hindrances on our way.

Now we approach the end of the voyage—death of the body; which to the spirit of the faithful is the gateway of heaven. They enter in through the gates into the city. Oh, what thrilling emotions of joy pervade their glorified bodies! Their eyes are delighted with the glory which they behold, and their ears are filled with the strains of heavenly music. Their guardian angel had sent a message of their coming and those gone before are waiting their arrival. Mothers dressed in robes of purity and immortality are standing there to catch a first glimpse of their little ones. Fathers, sisters, brothers, and friends are watching with eager eyes to get a first sight of those they left behind. Their chorus of "Welcome to the New Jerusalem" falls sweetly on the new-comers' ears. They are ushered into the presence of the great King, and see him sit upon the throne of his ineffable glory. Holy, holy, holy, is sung by ten thousand times ten thousand voices. They have been released from the ill flesh is his heir, and now stand before him in ecstatic joy. They cease not to minister unto him day and night, yet never grow weary. Oh! the thought of clasping that dear mother's hand, or kissing her lovely face, of talking face to face with that kind father, of living forever with that fond sister or affectionate brother, of paying an eternal visit to that cheerful and welcoming Friend should incite all to a determined effort for their souls' salvation.

Learn from these two voyages that in neither case were the passengers sure of reaching their destination—they sailed in hope thereof. Their hope was strong in proportion as their faith in the strength and endurance of the boat and the efficiency of the captain was great. At an unguarded moment some were swept from the boat by the breakers of fate; they could not enter the port for which they started, though they embarked with the same brilliant prospects as their more fortunate friends. Should we, therefore, say, "I am sure of eternal rest?" Let us try and so live that we may be of those who are permitted to enter the heavenly gate. S. W. GROSS.

GOD KNOWS our secret actions, and that is sufficient; for his reward is better than that of men.

Who so keepeth his mouth and tongue, keepeth his soul from troubles.

MEEKNESS, RIGHTEOUSNESS, AND MERCY.

For the Herald of Truth.

In His sermon on the mount our Lord said to his disciples and the multitude, "Blessed are the meek: for they shall inherit the earth." This is one of the conditions of the kingdom of God, which Jesus came to establish, and one of the characteristics of those who come into the kingdom to enjoy its promises and blessings.

Meekness manifests itself in a tender, gentle, humble, forbearing, and submissive disposition; in charity that is not easily provoked. So long as men are impenitent with their hearts hardened, there is no blessing promised, but much more "indignation and wrath, tribulation and anguish, upon every soul that doeth evil." By nature the heart of man is the seat of evil, of vile affections, and is presumptuous, selfish and impenitent; by reason of which it cannot be otherwise than unhappy. Therefore, to enjoy the blessings of the new dispensation, the sinner's heart must be changed and renewed by the word of God, and brought to a knowledge of its sinfulness. When the sinner's eyes are opened to his guilt and the justice of the law, he feels himself under condemnation, and will be afraid of the judgment of God. As the Psalmist says, "Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies. My flesh trembleth for fear of thee; and I am afraid of thy judgments." Ps. 119: 119, 120. Isaiah says, "Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O, Lord, I am oppressed; undertake for me." Isa. 38: 14. Coming in the fear of the Lord and deeply humbled, the sinner finds a remedy for his sins. Coming in His appointed way the Lord verifies in him the promise which says, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." This will be a meek heart, teachable and submissive. If we have such hearts, the promise is ours, that we "shall inherit the earth,"—the new earth, of which the apostle Peter says, "Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness."

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." When the natural body is compelled to fast, it becomes hungry; an uneasiness and a craving follows the lack of nourishment, which will not be relieved, when the body is in health, by anything save food and drink. So with the spiritual man; when he is brought to see the evil of sin, and thus

becomes spiritually poor—emptied of all earthly comfort and self-righteousness, realizing his want of spiritual food, he begins to hunger and thirst after righteousness, which fills and satisfies the hungering thirsting soul. Until a person realizes this hungering and thirsting he may conclude that his soul is not in health; he is still full of self and sin, and may appropriately apply to himself the words of Christ, where he says, "Woe unto you that are full, for ye shall hunger." In this condition he may hunger forever for the want of the bread of life; but those who hunger and thirst after righteousness have the promise that they shall be filled—filled to hunger and thirst no more. Those entirely ignorant of the righteousness of Christ might ask, What is this righteousness after which we are to hunger and thirst? Christ is our righteousness, and after him and his righteousness we are to hunger. Jesus says, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." When the Jews strove together concerning these words of Jesus, and even the disciples murmured, he told them that "it is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." This is the nourishment to be used as meat and drink for the hungry soul.

The word also reveals the righteousness after which we are to hunger and thirst. Paul says, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, 'The just shall live by faith.' " If any man thirst, let him come unto me and drink."

"Blessed are the merciful: for they shall obtain mercy." Mercy is that Christian grace which leads us to sympathize with and relieve those who are in distressing circumstances temporarily or spiritually. From the words of Christ, "Be ye therefore merciful, as your Father also is merciful," we learn that our mercy is to be unbounded; not only reaching to our most intimate friends, or such as are willing to do us good; but to the whole human family, be they friends or enemies; for our heavenly Father is merciful over all. "He is kind to the unthankful and to the evil." Jesus says, "If ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?" All the benefits bestowed by the merciful, who have copied after the example of their Lord in relieving the needy, and

comforting the distressed, it will be to them a source of comfort through life, and also, we believe, in the day of judgment; but to the unmerciful will be judgment without mercy. James says, "He shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment." Our Lord will reward the merciful for all the acts of mercy they have bestowed when he shall say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The wicked "shall go away into everlasting punishment; but the righteous into life eternal."

C. H. HOCHSTETLER.

ADVERSITY AGAINST PROSPERITY.

For the Herald of Truth.

"All things work together for good to them that love God." Rom. 8: 18.

There is nothing in these words for the sinner, save an inducement to forsake his sins, and learn to love God, that the words might also apply to him. All things do not work together for good to them that do not love God; the promise is alone to Christians—to them that love God. And the words are very encouraging to such, full of comfort and consolation. They teach that every circumstance in the Christian's life, every conflict, every misfortune, and every affliction, works for his good. Not for his temporal, but for his spiritual, eternal good. Can we believe this? If so, why do we so often become impatient, and murmur, and complain, when misfortunes or afflictions come upon us? We seem to forget that these things are included in the "all things" that work together for our good if we truly love God.

Trials, afflictions, and difficulties, seem to mark the Christian's pathway to heaven. Yet, we ever try to shun them. We strive against them. We are apt to look upon poverty as a disgrace, and upon misfortune as the result of crime. But as a rule misfortune is not a crime, and poverty is not a disgrace, but these are exceptions. When a person brings poverty upon himself by his own self-indulgence, it is a disgrace.

It is not the object in this article to condemn tobacco in all its forms, as is occasionally done. I feel only to say in connection with the foregoing, that when a man spends the price of his children's bread for tobacco, it is wrong and a disgrace. Not for the wife and helpless children, but for that husband which deprives them of their necessary food and clothing, simply to gratify a depraved appetite, I dare say it is sinful.

But, you may say, you do not indulge in bad habits; you are more industrious,

and more conscientious, and less extravagant than your neighbors, and yet, they prosper and you do not. You wonder why it is. You perhaps begin to think that God is favoring them and forsaking you. Let me say to you then, your poverty is no sign that God is forsaking you, but is rather a token of his blessing upon you. We are differently constituted; and consequently, what is a temptation to one, may be no temptation at all to another. You may be so constituted that worldly prosperity and riches would soon lead you away from God, and out of the path of virtue, and God is mercifully withholding from you the strength and forethought with which to accumulate wealth. Under such circumstances poverty is no disgrace. I think of one who "had not where to lay his head; and it is no disgrace to be like him. And if you love God you have the comforting assurance that all these things work together for your good.

Worldly prosperity often hinders the soul in its heavenly progress, while adversity helps it along. Our misfortunes, trials, and afflictions, are oftentimes real blessings in disguise, though for the time we fail to see them. We find the patriarch Jacob on a certain occasion alone by the brook Jabbok, and he was greatly distressed. He had received the news that same day that his offended brother Esau was coming to meet him with four hundred men, and he was greatly afraid. That night there wrestled a man with him. It is probable that Jacob did not know who the stranger visitor was. He may have thought it was one of Esau's men. At any rate, he wrestled with him. Finally, the man showed Jacob his divine power by touching the hollow of his thigh, so that it was out of joint, and the sinew thereof shrank. Jacob now finds that it is an angel of God and he implored his blessing and it was given.

Thus do we sometimes wrestle with adversity. We strive against it. We try to throw it down; and behold it is an angel of God sent down to bless us, and we have been trying to overthrow our own blessing. When the sun arose upon Jacob, he halted upon his thigh. He had received no temporal blessing, but to the contrary, a temporal inconvenience. He must have felt it keenly as he went limping on. Thus misfortune may leave its mark upon us. Through many trials and sorrows our hairs may become prematurely gray, and our cheeks furrowed. Others may see that we have been touched by trouble, and we may carry its marks to the grave. Yet, in all this there is comfort for the chastened soul; and we may say to such, God is dealing with you in mercy, he is giving you a spiritual blessing; for "all things work together for good to them that love God. Therefore "despise not

thou the chastening of the Lord, for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

In the foregoing we have tried to show that poverty and misfortune are no token that God is against us, but rather that he is for us. So also we conclude that prosperity and happiness are no assurance that God is for us, but possibly that he is against us. We frequently see the wicked much more prosperous than the righteous. The Psalmist says, "I have seen the wicked in great power, and spreading himself like a green bay tree." "They are not in trouble as other men; neither are they plagued like other men." Though they neither fear nor trust God, yet they are blessed with robust health and buoyant spirits, and increase in wealth and power. The Psalmist compares such to chaff. They are not wheat, and of no value.

Now let us contrast the above conditions with that of a poor widow, lately deprived of her husband. Her bereavement was already a hard trial for her, and now comes the hard struggle. She must provide for herself and her fatherless children. Perhaps with aching head, and throbbing heart, and exhausted strength, she begins to battle with life's duties, providing food and clothing for her little ones. It is a desperate struggle. She trusted in God, but he seems to have forsaken her, and to have given her over to poverty and adversity. And why is it? Has he forgotten to be gracious? O, no; it is because he loves her. It is because she is wheat, and must be threshed out. She is gold and must be purified. She is passing through the fire. Oh thou desolate widow! God has only "hid his face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

He has promised that "when thou passest through the waters, He will be with thee;" and "when thou walkest through the fire, thou shalt not be burned." Only put your trust in God. Fight on a little longer, the victory will soon be yours. Your deliverance will soon come. The gates of heaven will soon swing open to receive you, and the hundred and forty and four thousand will accord with Christ in bidding you welcome to all the joys of an eternal home in heaven.

We have many examples in holy writ of the troubles and afflictions of God's people. Job was a very pious man, yet Satan was permitted to destroy his property, and to smite him with a loathsome disease. David was a man after God's own heart, yet he was pursued for his life by envious Saul, and afterwards by his own rebellious son Absalom.

Joseph was cast into prison; Daniel into the lions' den; Jeremiah into a miry pit; Paul was shipwrecked; Peter was

imprisoned; John was exiled; and, most of all, Jesus our great leader and example was shamefully crucified. And if we are God's true children we need not expect to escape, and it is wrong for us to complain when trials come upon us. When the children of Israel were journeying through the wilderness, the Lord sent manna from heaven for their food. However delightful this heavenly food, they after awhile became tired of it. They thought it was too light for them. It did not suit their tastes. They loathed it. They wanted flesh—something earthly. And the Lord sent them quails in great multitudes and they fell about the camp and the people killed them and did eat. And the wrath of the Lord was kindled against the people, and he sent a plague among them, and many of them died. Thus when God sends us blessings in the form of trouble or affliction, we sometimes begin to loathe it. We become impatient. We pray for happiness, health and prosperity. And perhaps his anger will be kindled against us; he gives us our desires; and leanness of soul is the consequence. Oh, it is not the vulture of trouble that leads the soul away from the path of virtue; it is the quails of earthly prosperity and happiness! Prosperity often kills the soul, while adversity saves it. There is no way to get the straw but to thresh it. No way to purify the gold but to put it in the fire.

Christian reader, perhaps you have had trouble or misfortune to contend with. You may have had sickness and death in your family. Or perhaps you may have lost all of your property. You may have been putting your trust and confidence in God, and now it seems as though he had forsaken you. Your confidence seems to have been misplaced and your brightest expectations are gone. You cannot understand this. Your confidence in God begins to waver. You feel as though God did not care for those who put their trust in him, and you begin to think of putting a stronger confidence in the arm of flesh. Oh let us not reason thus! God has told us that "all things work together for good to them that love God." He has told us "not to think strange concerning the fiery trial which is to try us as though some strange thing happened unto us." He has told us that "whom he loveth he chasteneth, and scourgeth every son whom he receiveth." You have been putting your trust in him and he loves you; and he now sends misfortune, or affliction upon you as a token of his love. Though he wounds, he wounds to heal. You will undoubtedly yet find that your misfortunes were a real blessing to you. You may fail to see it in this life, but you will see it at that great day, when one smile of an approving God will be accounted of more value than the whole world with all its treasures.

Let us not murmur when God sends sorrows and trials upon us, lest we murmur at his goodness. But let us seek comfort in his word, and that word will tell us that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." It will tell us that "in the world we shall have tribulation;" and that "we must through much tribulation enter into the kingdom of God." It will tell us that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

This will be true comfort, such as this world cannot give, though it would assure us of long life and vast riches, and all the luxuries, and happiness this earth could give. This comfort will extend into eternity where we shall realize it in its fullness. And the time will soon come, when, if we hold out faithful unto the end, we shall exchange this prison-house of pain, for a mansion of rest, the house of mourning for a heavenly feast, sorrow for gladness, poverty for riches, earth for heaven, and a world of adversity and misfortune, for a world of joy and endless felicity above.

Elida, Ohio. DANIEL SHENK.

For the Herald of Truth.

SANCTIFICATION.

I was glad to hear once more from that dear veteran of the cross, Bro. J. M. Brennenman, through an article* in the HERALD OF TRUTH.

This name brought vividly to my mind the time when a number of us united with the church, when this brother officiated. Never shall I forget the earnest warnings that proceeded from his lips, and that fervent petition to God that we might be kept from falling. I remember, too, the sacred promise then made to God before many witnesses. The question comes to me, "Have I always been true to that promise?" I feel that I have reason to come down into the dust of humiliation; but forgetting that which is behind, I reach to the promise, "If ye confess your sins, he is willing to forgive, . . . and cleanse you from all unrighteousness." I am so glad for this last proposition—the promise of cleansing. If we were only forgiven, with no prospect but to sin again and again, grieving the Holy Spirit, we should certainly almost lack courage to ask forgiveness, knowing that very soon we shall fall again. But we have a better Savior than that. We have the promise of a cleansing and keeping.

Just review the brother's article on

*The article referred to appeared in the June No. of the HERALD for 1889. The foregoing article should have appeared sooner, but was unavoidably delayed till now. Editor.

sanctification above referred to, and see the many precious promises. Do we believe them? Do we possess them? That is our measure; let us look them fairly in the face (they are certainly meant for us), and see if we can measure up to them. Let each member read those Scriptures carefully, such as "Have ye received the Holy Ghost?" Let us begin with this, for we shall never progress until we have received this blessing; there can be no salvation without it. It is the means of our cleansing and adoption, "whereby we cry, Abba, Father." "For hereby we know that he abideth in us." How? "By the Spirit which he hath given us." Again, to those who know that they have received the Holy Spirit; have we the fruits flow in us, such as love, joy, peace, humility, meekness, gentleness, goodness, and faith? Let us not be afraid to look at these things squarely; for the time is coming when we must. Is there yet a little pride in us? then we are not fully sanctified. Have we still a love for the things of the world, or perhaps a little covetousness? "Well," says one, "I should like to have a comfortable living." I am afraid that many times there is an evil spirit lurking behind such answers. A spirit of ease and comfort is not pure; it is decidedly carnal. Jesus did not come into the world to have a comfortable living, but the direct reverse. Brethren, if we have not the mind of Christ, we are none of his.

The Holy Ghost will thoroughly cleanse us from ease and carnal pleasures. Do not Christians (so called) labor harder to-day than the world, accumulating means for bodily pleasures and ease, than for God and the cause of Christ? How then can God bless us fully with the Holy Spirit of promise, that we may be rich in him and heavenly things, when we are seeking enjoyment in the world and worldly things? The two cannot go together. Says one, "But we must work." True, we must; but it does not follow that we must work for ease and comfort. Paul says, we should work that we may have something to give. I do not understand that we should give all that we acquire, I am writing of the object of our labors and the motives that prompt us.

The fruits of pride are so apparent that none need be deceived thereby; but this spirit of ease and comfort is so general that we seldom hear a word against it, and but few suspect the extent of evil that is in it, and that it is the result of carnality. Perhaps this could be made clearer by referring to practices in which professors actually engage. When they go to places of amusement for pleasure, we naturally conclude that the pleasures of religion do not satisfy them, that Christ is not a satisfying portion to them, that they leave their Savior to seek

enjoyment in the world and in carnality. Will not the same conclusion be drawn from observing the works of those who seek comfort only? It is also serving the flesh, and the spirit is the same; yet many who serve their own flesh in this way are ready to censure those who choose another form of pleasing the carnal mind. There are many who have no disposition to engage in frolics, dancing, horse-racing, or to excel in stock-raising, but they care principally for eating and drinking, and to enjoy ease and comfort. They may hold family prayer and be strict in observing religious duties, yet live principally to gratify the inclination of depraved flesh. Under such circumstances the fruits of the spirit are not very apparent, and such persons seem slow to believe when others tell them what Jesus is doing for them—how that his promises are all verified in them, that he has taken away carnality and inbred sin and roots of bitterness. But it should be remembered that such persons make it their whole business to please God in all things. They would rather bear the severest punishment than get angry once, or to offend God in the least thing. They watch and pray continually, and believe God's promises—every one. And it is comforting to know that Jesus says, "To him that believeth, all things are possible." "This is the will of your Father, even your sanctification." They believe this and accept it as his will. They also believe that, "faithful is he who promised it, who also will do it." So it remains for those who will to receive the blessing. We may be as confident that some receive this blessing as we are that any one receives pardon of sins. The promise of the one is as plain as the other.

John says, He will forgive, and also cleanse from all unrighteousness. Carnality and depravity are the works of the devil, which Christ came to destroy. Where sin abounds, grace does much more abound. Our Savior is mightier than Satan. O, if we would only believe, forsake ourselves, our ease and carnal pleasures, we might well be able to possess the rest which Christ has promised to the laboring and heavy laden. Let us not stumble over those who profess to have the blessing and do not seem to live accordingly. This is no excuse for any one. The world uses this argument against Christianity generally, and we charge them with folly, which it really is. I believe there are living witnesses to-day. Let us help to swell the number. Let us rather receive the truth than censure those who proclaim it. Satan will come between us and our consecration to Christ if possible. If he can persuade persons that there is no harm in wearing certain articles of ornament just a little—a fine bosom and a fashionable collar—he has perhaps accomplished his object.

But an eased conscience at the instigation of Satan does not change the Gospel, if he can persuade plain people to neglect holiness he has them in his service just the same as he has those professing holiness yet donning the apparel which he suggests. Let people preach holiness and practice the contrary—love dress and fashion, and in the language of Finney, "Heaven may weep." Let plain people boast of their good doctrines and refusing to obey fully their profession is just as vain. JOHN O. SMITH.

THE INQUIRY.

Tell me, ye winged winds,
That round my pathway roar,
Do ye not know some spot
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the west,
Where, free from toil and pain,
My weary soul may rest?
The loud wind dwindled to a whisper low,
And sighed for pity, as it answered—"No."

Tell me, thou mighty deep,
Whose billows round me play,
Know'st thou some favored spot,
Some island far away,
Where weary man may find
The bliss for which he sighs—
Where sorrow never lives,
And friendship never dies?
The loud waves, rolling in perpetual flow,
Stop'd for awhile, and sigh'd to answer—"No."

And thou, serenest moon,
That, with such lovely face,
Dost look upon the earth
Asleep in night's embrace,
Tell me, in all thy round,
Hast thou not seen some spot
Where miserable men
Might find a happier lot?
Behind a cloud the moon withdrew in woe,
And a voice sweet but sad, responded—"No."

Tell me, my secret soul,
Oh! tell me, Hope and Faith,
Is there no resting-place
From sorrow, sin and death?
Is there no happy spot
Where mortals may be blessed,
Where grief may find a balm,
And weariness a rest?
[Given,
Faith, Hope and Love, best boons to mortals
Waved their bright wings, and whispered—
"YES, IN HEAVEN!"—Ed.]

For the Herald of Truth.

PRAY HUMBLV.

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself: God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even such as this Publican. I fast twice in the week, I give tithes of all that I possess.

And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18: 9-14.

Jesus spake this parable unto certain which trusted in themselves that they were righteous, and despised others. There may have been some such persons among our Lord's disciples; and as there is a great amount of pride and self-righteousness even among professed Christian people of our day the parable will apply to those who make pious pretensions at this late day. We should keep out of our hearts that pride which might make us like the Pharisee, of whom our Lord speaks, or cause us to treat our brother unkindly. It is required of us to be somewhat like that Publican who humbled himself, and smote upon his breast, and said, God be merciful to me a sinner. His prayer seems placed before us as a model one. It is important that we study it carefully and notice its principal characteristics.

It may not be amiss here to notice briefly the different classes of people to be found among the Hebrews at the time of our Lord's public ministry. 1st, the general character of the Pharisees. The very name which is given to this class seems to speak of their character. It is derived from the Hebrew word *pharish* which signifies to separate. These were separated from the society around them by their religious pride, and by their self-conceit. They were great sticklers for ceremonial precepts and traditions, but were not so zealous for moral purity. 2nd, The Sadducees, who were different from the Pharisees in their religious opinions. They denied the existence of angels and spirits, and believed that death was the end of existence, ignoring the resurrection of the dead. 3rd, The Essenes, who were, with some exceptions, the monks of the Hebrew church. They lived in separate communities, had their goods in common, abstained from marriage, and had certain rules for the regulation of their lives. 4th, The Herodians who were probably connected with the family of Herod. 5th, The Publicans were the tax collectors. The right to collect taxes was bought and sold; the last purchaser collecting the increased tax was regarded as belonging to the lowest class of people. Such a man was despised by the Jews.

But we can learn from this parable that what is despised by the self-righteous may be righteous and just in the sight of God. That is certainly a very humble prayer made by the poor, unassuming publican. There is nothing in the man's words or manner to show that

pride existed in his heart. He did not come pleading any righteousness of his own; and if we are to be like him, we are not to plead our own goodness. In a spirit of deep humility, and feeling that we are unworthy of God's good gifts we are to come before our Father. We should not remain away from the duties of the church because we feel that we are not good enough to come to them. The publican did not wait to become better before he came to his God for forgiveness. He was a man despised by the people, and he did not feel that he could come and plead his own righteousness, therefore it is better to have a spirit like his, than to have one like that of the proud Pharisee.

Another character of this prayer is its being earnest and sincere. Remember there is a considerable difference between saying prayers and really praying. The mere repetition of a form is not sufficient. A person may present very earnest supplications to his God as he walks along the highway or while he is performing his every day labors. This is no reason for having no regular times and places for prayer. We should be earnest, and our knocking should not be like the mere formal knocking of a mischievous child. The publican's prayer was a personal one, and one in which he asked for mercy. He did not merely go and join with the congregation in general prayer. He felt his own need of pardon, and he prayed for himself as an individual. He did not come and merely offer thanksgiving, although it is well for men to be thankful. He pleaded earnestly for God's mercy without which none of us can have eternal life. This man obtained that justification which is needed by all human beings, when he humbled himself and sought it with earnestness and true repentance. Should we not strive to be like him? We need the mercy of our God and it is granted freely for Jesus' sake to all who like this publican did, but woe unto the Scribes and Pharisees! J. P. M.

"I KEEP UNDER MY BODY."

Willie and Harry were each given a little garden plot. The ground of both had before been a regular idle-wild, but the gardener had pulled and hoed and dug, until, as the boys thought, the weeds were all gone. Then he had put in seeds for pretty flowers and choice fruits. The sun and rain came, and up came the flowers. The boys were so delighted with watching and tending them, that at first they did not notice the old weeds coming up among them again.

When they saw the weeds both went to look at the gardener. The gardener came to look at their beds, and with his wood-

ing knife, cut the roots of some of the weeds and that was the end of them. But a good many of them had such deep roots that when he pulled at them the tops broke off, and he said they would be up again. Others had such large roots that pulling them out would tear up the choicest plants of the garden. So he told the boys that they must watch them for the present, keep them from spoiling the looks of the garden or choking out the valuable plants, and that by and by he would see that they were all cleared out.

Both boys worked well for a while, but it was a very thankless task. Every time there came a nice warm rain, to brighten the flowers and fill out the fruit, up would come the weeds, just as if showers were entirely for their benefit. Then if drouth came, while the tender seedlings could barely live with most careful tending, the weeds could draw moisture from the earth deep down with their old roots and laugh at the weather. So Harry grew tired. In the first place, he thought it was no use, after all, the weeds didn't look so very bad. His garden, too, was well started, and if weeds could choke out flowers, why couldn't flowers choke out weeds? At any rate, it was the gardener's own fault. He left the weeds, and he might take the blame if they did any harm. So he put away his hoe and weeding trowel, and used nothing but the watering pot. Up came the weeds, while their great strong roots fairly rejoiced to throw out long branches of broad leaves to drink in the air and sunlight. Harry knocked off a top now and then, when it became too ugly, and plucked a little bunch of the best flowers occasionally to display them as a sample of his garden. But it was a sorry-looking garden.

Willie, meanwhile, fought away manfully on the line which the gardener had suggested. Harry called him a hypocrite for trying to hide the presence of the weeds. But he said his trowel and continual labor might teach sensible people that he had weeds to fight, and the others might thank themselves for their own foolishness. Anyhow, it looked better, and was really helping the garden, so he would keep it up. Besides, he didn't believe the weeds came up so quickly or so strong as at first, and he half hoped he might get quite rid of them.

Spring came and the gardener. Harry's bed was just about where it had been at first. The gardener sadly repeated the clearing out of the previous spring. When he had finished, he said, "Some good seed has been scattered by last year's plants; not so much nor so strong as you had last spring, but with careful tending, it will grow. Once more I tell you, keep down the weeds." Then he went to Willie's garden. Then Willie learned something. He had always

thought that leaves lived on roots, but had never known that roots also lived on the leaves. By cutting down the tops the last year, he had been starving out the weeds. Only a few sickly sprouts came timidly peeping out, as if they remembered last year's discipline and only waited to be chopped off or plucked up. But that wasn't all. The plants the gardener had sowed were perennials, and while the whole ground was alive with the self-sown seedlings, from the strong roots of a year's growth, plants came up, which the hail might cut, or the wind break, or the fire scorch, if need be, and they would only come up again in ten times as many shoots.

Actions are the stem and branches and leaves of character. Sins are the leaves and the flowers by which sinful lives and reseed itself in the heart, by which it overshadows and chokes out the fruits of the Spirit. If we cannot now be rid of the flesh, its passion, its pride, its selfishness, let us keep it under, out of sight and out of the way, and better than all, cut off from it its necessary food. While we long for perfect purity of heart, let us follow our Master in kindness and honesty of daily conduct. The thoughts which never become purposes, the purposes renounced before they become acts, grow weaker and weaker, and in his own time, the full triumph over sin shall be given us; we will stand in God's presence, pure and sinless, redeemed from all iniquity.—Church and Home.

For the Herald of Truth.

HOME—EARTHLY AND HEAVENLY.

How pleasant to think of our sweet home—that home above, the New Jerusalem of the saints. I often think of the remarks of an old colored woman, who, when any person had died, used to say, "They have gone home. That home is for all, and every one who loves God and obeys his word will reach his home, where Jesus is. He teaches us to seek first the kingdom which is above. Let us see well that we so live that when we shall be called away from this earthly home we shall be prepared to enter that home of rest beyond this life.

It is also right and our duty to secure, if we can, an earthly home, to be used while we are permitted to stay here. I would say to those, who are looking for homes, that they can secure them cheaply in Clay County, Ill. Land sells here at from \$6. to \$20. per acre. Timber land from \$3. to \$4. per acre. We are near railroads, have good schools and good markets, and fair improvements. Any one desiring further information can write to A. F. DETWILER, Louisville, Clay Co., Ill.

ONE WEEK TOO LATE.

Reader there is danger in postponing the salvation of your soul. Thousands have put off seeking religion until death came and then found it too late. The God-given time to save is now. Now when we see our duty and feel our unfitness to die—now, while you are in health—now, you ought to yield to Christ, and prepare for eternity. To-morrow, or next day your body may be in the grave, and your soul in hell. Quick as a flash your last opportunity for heaven may be gone. Death often comes unawares. "His time, there's none can tell."

A certain lady in Scotland was so troubled one night about her soul, that she could not rest, and got up and wrote in her diary: "One year from now I will attend to the matters of my soul." She retired, but could not sleep; so she rose again and made a better promise in her diary: "One month from now I will attend to the matters of my soul." She retired again, but found no rest, and rose again and wrote: "Next week I will attend to the matters of my soul." Then she slept soundly. The next day she went into scenes of gaiety. The next day she was taken sick, and the middle of the next week she died. Delirium lifted from her mind just long enough for her to say, "I am a week too late. I am lost!" Oh! to be a year too late, or a month too late, or a day too late is too late for ever too late, and forever lost!—The Earnest Christian.

For the Herald of Truth.

EVENINGS WITH THE BOOK OF REVELATIONS

No. 4.

REV. 1: 12—20.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two edged sword; and his countenance was as the sun shined in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last, I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter: The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

We have here a vision and its interpretation. John heard a great voice, and turning saw a man tending seven golden lamps. Verse 20 tells us that the candlesticks represent the seven churches—these churches must be like lamps. We know lamps are of no use except in dark places; the world is a dark place and sadly needs, even in our day, more light. Jesus has established his church to give

light. Christians are light-bearers. "Ye are the light of the world." A light in a dark place is always noticed; so the Christian, who has in his soul the fire of the Holy Spirit, is a conspicuous object; and as these lamps were of gold, so the Christian is costly, for "ye are bought with a price," even the life of the Son of God. Sacred vessels are made of gold, so we are sanctified unto the service of our Master. The church then consists of the pure gold of the world.

One like unto the Son of man has care of the churches. Jesus the Author and finisher of our faith is even in our midst. When in the flesh he was the Son of man, and now he is so like that we shall recognize him, but he is more than the Son of man; for he has a long white garment. He is our High Priest, our Intercessor, and is even pleading for us;—but he has on a golden girdle, which signifies royalty. He is King also, pure and holy.

His hair white like snow. Daniel saw One who had hair white like wool. "The hoary head is a crown of glory." Wisdom and power crown such heads even among men. Jesus is the "Light of the world," rich in wisdom and worthy such a crown.

His eyes a flame of fire. He sees the thoughts and intents of our hearts, can look into our inmost soul, discovers our most hidden secrets. "Neither is there any creature that is not manifest in his sight."

His feet like unto fine brass. Pure from the sole of his foot to the crown of his head. Few eyes can endure the brightness of melting brass. To sinful beings even the feet of our glorified Savior are insufferably bright. His voice, of such volume and power as to be heard everywhere. It strikes the fearful heart with terror. "Whose voice then shook the earth, but now he hath promised saying, Yet once more I shake not the earth only, but also heaven." Heb 12: 26.

In his right hand stars. The lamps are not sufficient for the great darkness. He holds up other lights. We need not only the light of the church to show the true way, but also an active ministry to keep her pure and untarnished. This is God's own plan and let not men say aught against it, or seek to supplant by schemes of their own lest the candlestick be removed. The ministry is a holy office, an high distinction; for they are in his right hand. "In all things showing thyself a pattern of good works" Tit. 2: 7.

He is armed also, for he has a sword. This speaks of judgment. "For judgment am I come into the world." Christ says, the word which he has spoken shall judge us. For the word of God is quick and powerful and sharper than any two-edged sword. Heb. 4: 12. How many

thoughtlessly cast aside this word which is a savor of life unto life, not recognizing the blessings which it conveys, nor stopping to consider that it may prove to them a savor of death. "For by his sword will the Lord plead with all flesh and the slain of the Lord shall be many." Is. 66: 16.

Countenance as the Sun. We recognize that countenance by what the evangelist tells us of the transfiguration, "his face did shine as the sun." Mortal eyes cannot endure that glory; but we shall see him "for we shall be like him." Then can we bear the light of his face and the joy of his presence. He is the sun—the great source of all light. He sends his light into the world to lighten every man. He places his lamps wherever men will suffer them to burn, and sets his angels over them. How complete all his arrangements for the thorough lighting of the world. Alas that men will continue in darkness!

Saw him. In his relation to the world through the church as typified by this imagery, and in the purity and power of his holiness and love.

He fell as dead. Unconsciousness ends the suffering of sinful flesh. Jesus is merciful; his right hand is extended to them who have sinned against him and dare not look into his face. His words, "Fear not," comfort the terrified and distressed. He is still the same tender Shepherd, exercising his loving care. Though crucified by carnal hands, yet alive for evermore, and has power over death and hell. Over many millions of souls has this monster thrown his chains. "For death has passed on all men, for that all have sinned." But Jesus here declares himself the great Deliverer who has wrought out our perfect redemption.

Write, this glorious news that all the world may know that salvation is free; that men may be taught correctly and observe the order and teaching of this vision.

Which thou hast seen. Jesus, though dead, buried, arisen, and ascended, as preached by the apostles, is still in the midst of the church leading her through the persecutions of the present to her final and complete triumph.

Which are. His message of instruction to the church to warn, correct, and encourage in their experiences.

Which shall be hereafter.—The things written in this book, and described in the chapters following the message to the church. The sun, stars, the golden candlestick, the angels, are mysteries; but not unto us, for they are explained. The language is simple.

We have now come to the end of the first chapter. We have found one mystery and also its explanation. Have we comfort and confidence in this self-illuminating word to press on through following chapters in the same spirit, ex-

peeting with types and shadows to find also the key to each, which will enable us to discover the interpretation, and receive its lesson to the edifying of our souls?

For the Herald of Truth.
THE GREAT HARVEST.

"The harvest truly is great, but the laborers are few."

The faithful and wise husbandman, who has sown a large harvest, is prudent enough to engage his laborers before the time of harvest has arrived, lest, when the grain is ripe, he may fail to find a sufficient number to reap and gather into his barns in season, all the products of his fields, as much may be lost by becoming over ripe, and shattering. He considers well the number of acres to harvest, and the number of hands required to reap them, and makes sure of plenty of help—rather employing a few more than he thinks are really needed, than to have too few.

Thus, wise as men are in worldly affairs, there often seems to be a lack of wisdom among the professed followers of Jesus with regard to the spiritual interest of the church. Great as the harvest evidently is, and great as the work to all true Christians, whose hearts yearn for the salvation of souls, appears, there are still scores and hundreds who do not seem, in the least degree, to observe the vastness of the work to be done, and the number of precious souls to be gathered into the fold of Christ. Christian professors generally do not seem to consider the inestimable value of souls; neither do they manifest that true feeling or sympathy for their fellow men in this respect as should be manifested among true Christians.

Let a man see his neighbor's house on fire, and knowing the family to be in it asleep, not aware of the danger they are in, he will not hesitate a moment as to whether he shall go to alarm and rescue them from the destroying flames, but with a feeling of sympathy, and anxiety for their safety, he hastens with all speed to their rescue, breaks open the door with a crash, rushes in, exclaiming, "Neighbor, your house is on fire! come out quickly, or you perish! seize the help—less children from their cots, rushes for the door, and is not satisfied until sure that all are safe.

My brethren and sisters, and all who love the Lord Jesus, of how much greater value is the soul than the body! And how much more should we be concerned for the everlasting welfare of our fellows than for the safety of their fleshly, mortal bodies! Should we not put forth every effort in our power to rescue from the eternal burnings, those precious souls

for whom Christ died, whose ransom he paid with his own precious blood? Surely there is a grievous lack here on the part of many of us, and it is high time that we arouse ourselves to this all-important duty; and that we lose no time, as, if we tarry, the burning building may soon come down upon many poor, sleeping sinners, and the opportunity to save them, lost, *lost forever!*

I speak now to my own, my Mennonite brethren, Is not the above a correct statement of facts? I appeal, with feelings of deepest concern for the salvation of souls, to your own hearts: Are we not, in view of the importance of this matter, entirely too slack and too backward, in putting forth our efforts to bring souls to Christ, and working for the up-building of the church? Do we not let many an opportunity to speak a word for the Master, pass by? Do we not almost daily come in contact with some unconverted persons to whom we might speak a kind word with regard to the salvation of their souls?

I ask our bishops and ministers: Do you not see that the work is entirely too extensive for the number of laborers in the field? Oh, we pray, we cry *aloud*, that more laborers may be sent into the harvest! To say nothing of missionary work in foreign countries among the heathen, there are hundreds of fields in our own country where churches might be organized, and souls gathered in, if we had the laborers. We hear the importunate cry from different parts of the country, in a voice of earnest solicitude, saying, "Come over into Macedonia and help us!" In many newly settled neighborhoods, where perhaps a few families of our people have sought homes, we hear the pitiful, moaning cry, "O, if we only had preaching here! Cannot some of our ministers visit us occasionally? We are like sheep without a shepherd!"

Again, from different neighborhoods we frequently hear of persons—whose parents perhaps were Mennonites—who say they would unite with our church if there was only some one to preach for them. I ask you then, with a yearning heart, a heart lifted up in prayer to the Master of the harvest, Shall these urgent calls not be heeded? Shall we be so indifferent, our sympathies so unmoved, care so little whether souls be saved, the church built up, Christ's kingdom advanced, *God glorified*, that we regard not these things? God forbid! There are enough in our church who would make good, able laborers; there are many whose hearts are full of sympathy for poor sinners, and who feel prompted by pure desires to labor in the vineyard, to save souls, and help build up the church, if they were allowed the privilege. They are longing and praying for an opportunity to help build the walls of Zion.

In many places where perhaps a few of our members reside that cannot have any of our ministers to preach for them, they unite with other societies; and we lose not only them, but others who in the same neighborhood might be gathered into the church. Also in localities where there are persons who are anxious to unite with our church, and who perhaps defer the matter a long time in hopes that at some future time there may be a Mennonite church established there, but finally despair of the hope, and unite with some other branch.

Other denominations are not idle, but are making every effort in their power, using every means imaginable to build up their churches, and making as many proselytes everywhere as they can, and are taking many away from right before our eyes, who would rather be members in the Mennonite church, if they could see the effort to build up the church, and the zeal and earnestness manifested in the church which they desire to see, and which they see in other churches.

It seems to me that there ought to be twice the number of ministers in our church that there are at present. In many places there are barely enough to fill the regular appointments, so that when there is a call out of the district, and where it is really necessary, there is no minister to spare, unless perhaps an occasional night appointment be made. Brethren, these things should not be so. We should not feel satisfied with just a sufficient number of ministers to serve the churches that are established, but we should consider that the souls still outside of the church, in other neighborhoods, are just as precious in the sight of the Lord as those already in the church; and if we make no effort to bring them to Christ and into the church, we certainly neglect a duty which God demands of us.

Now, my brethren, will you consider this matter? There is certainly no time to be lost. The work is urgent, and demands prompt, energetic action. And to my brethren and sisters whose minds acquiesce with what I have written, let us unite in earnest, fervent prayer to the Master of the harvest to send forth more laborers; for "the harvest truly is great, but the laborers are few."

I was much impressed with the extract from the *Virginia Missionary*, given in the editorials of the February *HERALD*, that the Mennonites "indeed have diminished in numbers and strength, and are still on the decline." This is too true in some parts of the country, as is plainly seen by an empty, deserted meeting-house here and there, in Ohio and Pennsylvania, and perhaps in one or two other eastern states, where perhaps thirty years ago there were large and prosperous Mennonite congregations. And when we inquire why this is so, we learn that

it is, first, because there was no English preaching there, and the young people receiving an English education, had but little satisfaction from the preaching, and therefore went to other churches. Second, because there was not the interest taken in the young people necessary to hold them in the church, and other societies around them had their Sabbath-schools, &c., which attracted and drew them away, and becoming attached to these things they united with the churches that practiced them; and third, because the young people—older ones too—have long noticed that, in general, there was not that zeal and energy exercised in the church which is necessary to build it up, and which is seen in other societies, and which the times demand.

I desire that some of our brethren write more on the above subject, as it is an important one, and demands our united efforts to stimulate the church into more active effort and bring about a season of greater prosperity. B. H.

I WISH I HAD KNOWN IT BEFORE.

BY ANNIE A. PRESTON.

A beautiful woman lay on a bed of sickness in an elegant residence of one of the finest and most fashionable of Boston's broad avenues.

She was surrounded with every luxury and attended by kind friends anxious to anticipate every wish, and to relieve the monotony of her weary, painful days in every possible manner.

One afternoon she opened her eyes and said, in a low, weak voice,

"Read to me, please. O dear, how I wish there was something new in matter and manner in the literary world. I am so tired of everything."

Her sister went into the next room for a book of poems, and while she was gone the professional nurse who sat beside the bed took from the pocket of her plain drab wrapper a small Bible, and opening it, began reading in a subdued voice.

"And seeing the multitude, he went up into a mountain, and when he was set, his disciples came unto him, and he opened his mouth and taught them, saying,"

The sick woman listened attentively until the nurse paused with the words, "And the people were astonished at his doctrines, for he taught as one having authority, and not as the scribes," then she said,

"That is beautiful! That will create a sensation! Who wrote it? Where did you get it?"

"Why," said the nurse in astonishment, looking with surprise at her patient, and thinking at first she was wandering in her mind, "it is the Bible; Christ's Sermon on the Mount, you know."

"That, in the Bible? Anything so beautiful and as good as that in the Bible?"

"What did you suppose was in the Bible if not something good?" asked the nurse seriously, yet smiling, in spite of herself, at her patient's tone of surprise and incredulity.

"Oh, I don't know. I never thought much about it. I never opened a Bible in my life. It was a matter of pride with my father never to have a Bible in the house. How did this one come here? Oh, it's yours, your pocket Bible. It is strange you should have surprised me into listening to a chapter, and that I should have been so charmed and not know to what I was listening."

"You have certainly heard the Bible read in church?" asked the nurse in surprise.

"Not I. I never have been to church. We have always made a holiday of Sunday. Papa got into that way in Paris. We have been to all popular places of amusement, of course, but never to church. I never have thought of the Bible. I did not suppose it had literary merit. I had no idea it was written in the simple, beautiful style of the portion you have just read. I wish I had known it before."

A few hours later her disease took a fatal turn. The physician came and told her that her time on earth was very short. She would never see another sun rise.

"It cannot be possible," she said, "I never supposed it possible for death to come to me. What was that prayer you read, nurse? 'Our Father which art in heaven.' Say it with me, husband," and he did.

"I wish I had known it before," she said, over and over, until she fell into a sleep from which she awoke in eternity, and that wail of regret was the last word upon her dying lips.

The nurse said it was the saddest experience of her career to see that beautiful, cultivated, gifted young woman, with kind friends, a loving husband, and a beautiful home, who had all her life taken pride in ignoring the Bible and the Christian Sabbath, turn, when death came, from everything she had prized to the little despised book, and die with the cry upon her lips, "I wish I had known it before."
—*The Manna.*

For the Herald of Truth.

REMEMBER THE POOR.

When Paul was teaching the Hebrews, he was also teaching me. He gives me to understand by his many and varied instructions that all things with which we have to do were open to his understanding. Since Christ is still here in Spirit, and promises his disciples to lead them by his Spirit, we should do every

thing that we do for Christ. We must believe that Christ in the Spirit dwells in his children who love him and trust him. Then if we see a poor member in need and turn away from him when he asks our sympathy and aid, we are turning away from our loving Savior. If we could only see that by doing good to the faithful poor and gaining more of their love we are gaining more of the love of Jesus, we might sometimes be more ready to remember them in acts of kindness by supplying their wants. If we do these things not to his little ones, we are not ministering to the wants of Christ, which will be remembered at the judgment day, and may be the cause of barring some from heaven, who seem not to know that they ever refused to minister to Christ. May the Lord help us to increase our vigilance that we may not neglect the poor in whom the Holy Spirit dwells. God only knows what a blessing it is to the really needy when their wants are relieved. They are convinced that the good Spirit dwells in those who show charity, and if the poor struggler ever finds himself in favorable circumstances he may be so much impressed with the wants of the needy that he will be especially generous. A kind action never dies. When charity is refused the needy they certainly feel it keenly even though they remain perfectly silent; and the remembrance of it must bring unpleasant thoughts.

I once asked a sister how the minister was getting along. She said he was barely supporting his family by hard work. I told her I thought it our duty at present to haul him some wood. She said she had told her husband to tell the minister to come and get a load, but I never heard that he brought any, or that they ever hauled any for him. So it is, too many content themselves with thinking and telling what ought to be done. Let us thoughtfully read James 2: 15, 16. Let us not provoke the Lord to anger.

I. L.

HABIT is a cable. We weave the thread of it every day, until at length we cannot break it. The chains of habit are generally too small to be felt until they are too strong to be broken. To one who murmured because he rebuked him for a small matter, Plato replied: "A custom is no small matter. A custom or habit of life does frequently alter the natural inclination for good or for evil." After a series of years winding up a watch at a certain hour becomes such a routine as to be done in utter unconsciously; meanwhile the mind and body are engaged in something different. DR. CYLER.

You need one day in seven to rest the body, so you need the Sabbath to make you think about God and prepare for Heaven.

HERALD OF TRUTH.

March, 1881.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class matter.

WE DESIRE all our friends who are gathering subscribers for the Martyrs' Mirror to send us the number they have secured by the first of May. Then we can decide whether we can go on with the work or not.

THE REASON IT WAS NOT PUBLISHED.—We hope our correspondents who sent us articles suitable for the beginning of the year will not censure us because they have not appeared in the early numbers for 1881. We published a number of such articles and still have quite a supply on hand.

CANADA MONEY.—We wish to remind our subscribers in Canada that there is a discount of nearly four per cent. on Canada paper money—bills of all denominations, and in sending us money should send it by Draft, Money Order, or silver in registered letters. Canada postage stamps and twenty-five cent notes cannot be used in the United States. Please do not send them.

WE DO NOT wish to make ourselves responsible, nor to answer for all the opinions and views of our correspondents. We must, as a public journalist, sometimes give the privilege to our correspondents to say things in their articles which we do not consider unedifying but with which we do not fully agree; and for this reason we do not wish to be held responsible for all the opinions that men express in their writings, yet we shall with jealous care guard the principles of our faith and the doctrines of the church as taught in the Bible.

AN OATH.—"An oath is a very little thing, but it is recorded in the great ledger of Heaven." So says the *Virginia Missionary*. Will the editor please state where it is commanded or even sanctioned in the New Testament?

WRITE FOR THE HERALD.—We need more articles for our papers. Let all our friends who are able to write exercise their talent and help in the good work. We, of course, cannot promise to publish everything everybody writes, but we promise to take that which, according to our judgment, is good and edifying, and which will encourage and build up the brotherhood and conduce to peace and an earnest devotion to the cause of Christ, yea, to a living faith in Jesus.

FIRESIDE READINGS.—This is the title of a neat little book compiled and published by H. A. Mumaw, of this office. It contains one hundred and twelve pages beautifully printed on fine tinted paper, and is composed chiefly of original essays, poems, and sentences, written expressly for the work by a number of the most popular writers. The character of the work is such that it can be heartily recommended to every one who desires entertaining and instructive moral and religious literature for his home and fireside. It was printed at this office, and costs, bound in cloth, 75 cents; bound in paper, 50 cents. Address,

H. A. MUMAW, Elkhart, Ind.

APOLOGY.—If some of our correspondents have failed to see their articles in the paper, they need not be discouraged from writing. The writer of an article probably, as a general thing, derives more benefit from it than the reader, because the writer bestows more care, research and study upon it than any one else; but aside from this we are sometimes compelled to throw articles away because they are written too carelessly; sometimes because they are too much on one subject, saying over the same things that the same writer and many others have repeated over and over until the readers have become wearied with the same threadbare expressions and ideas, and sometimes persons start out with a subject and write a paragraph or two, and begin to wander about without any settled point, and lose the thread of their

article altogether, and some run along and make very long articles in this manner. It is much better to write a short article and keep close to your subject, than to write so long and lose it. We have written this partly as an explanation and partly to give a few hints as to the reason why we sometimes have to reject articles, and whereby those who write may be able to improve themselves in the work.

A CORRESPONDENT says: "In the January No. of the English Herald is an article entitled, 'A Young Man's Three Choices,' which contains sentiments inconsistent with our faith. It advises a young man, if he is not a Christian, to marry a Christian wife. No doubt you would advise the Christian young woman not to marry a young man out of Christ."

The article above referred to was a selection from another paper and the point referred to was overlooked by the editor. We fully agree with our correspondent. While it might be profitable for the unconverted young man to have a Christian wife, it might not be profitable for the Christian young woman to have an impenitent husband, besides the apostle teaches us not to be "unequally yoked with unbelievers," and the Bible in all things must be our guide-book. Let us heed its instructions.

The same correspondent also says, "I am anxious to see the Herald grow and prosper. I would be glad to see it changed to a semi-monthly. I generally read it through in a few days and then have to wait nearly a whole month for the next number."

We also trust the time is not far distant when we will be able to make our paper a semi-monthly. If all its friends would interest themselves as this brother does, the time would not be long till this desirable result would be reached.

OUR WORK—OUR NEEDS.—Our brethren and friends who are interested in the teachings conveyed from month to month in the Herald of Truth, should remember that comparatively few professing Christians are in sympathy with the doctrines which require the true Christian to make a full sacrifice of worldly things and humbly bear the cross. As there is no great rush of people into our church ready to endure afflictions and persecutions with us, so there is no great rush of subscribers to our list. It is only the few

here and there who are willing to support a paper that reproves the popular sins of the day, and who enjoy the teachings that require them to come down into humility and follow in the footsteps of Jesus, observing all things whatsoever he has commanded. It is only by pressing upon their attention the importance of becoming interested in teaching of this kind that we get them to subscribe for the paper.

It seems to us sometimes that many of our non-resistant people manifest a kind of apathy in their support of our paper, as though it were of small consequence whether the truths we teach were kept before the people or not. We are earnestly engaged in the work, looking to God to order all our ways. We realize that we need the hearty co-operation of every friend interested in our work. Shall we have it? We hope and pray that God will raise up many earnest workers in the all-important cause.

REMOVE THE BEAM AND SEE CLEARLY.—Not long since, as we were examining a religious paper published by a society that practices baptism by immersion, we chanced upon the following remark:

"Recently a minister gave a sermon on baptism, in which he declared that baptism by immersion was sheer nonsense and was practiced only by the illiterate. Of course we know that such statements are not made by the intelligent men of this denomination, and our brethren are not inclined to give them any attention. It shows what men, under the influence of a sectarian spirit, will do. We firmly believe that the progress of the truth is more impeded by sectarianism than infidelity. There are thousands of church members to-day who are far more concerned for their church than the truth."

We have no fault to find with the comment on the remark of the minister; we agree with it, indeed, are highly pleased with it; but what strikes us most forcibly is the fact that this well-deserved criticism is first made upon a remark made by one who is opposed to this critic's mode of baptism, while there are a great number of his own brethren repeatedly indulging in expressions which vividly show the truthfulness of the above comment. Recently a minister of his denomination while on a preaching tour, in one of his sermons (we know not the character of his other sermons) made remarks if possible, more unkind than the

one above so ably criticised. Observation sometimes almost forces to the conclusion that a certain class of people think, because they believe just as they do about the mode of baptism, they are at liberty to make the severest kind of remarks concerning the practices of those who do not agree with them, yet they are the first to cry out when their practices are assailed. Would it not be well for us all to clear our eyes of beams before we get to searching for mote in the eyes of others?

BENEFITS AND PLEASURES DERIVED FROM RELIGIOUS PAPERS.—A correspondent writes the following words of encouragement to the publishers and contributors:

"Dear brethren of the Mennonite Publishing Co.: The Herald of Truth and Word of Cheer are longed-for and welcome visitors to our home. We are rejoiced and strengthened by reading the excellent articles which they bring to us monthly. We are pleased, too, that they also show improvement from time to time. We are encouraged and built up by the friendly warnings, the glorious promises, the exhortations, the Bible teachings, the things 'old and new' from God's treasury, which they bring to us. How much more entertaining those things are than the careless talk of the worldly-minded or cold professors, who cannot comprehend spiritual things. In reading the Words of Cheer, I feel truly cheered to think that so many young persons and children many of whom I personally know, are reading these precious truths. Many more might read them, and I think those who are able should send it to poor children.

We learn much by our efforts to write for religious papers, even if we fail to get our articles as readable as some others. We learn to think and to reason, and by the references to the Scriptures, which we are naturally led to make, we become more familiar with that Holy Book. Our thoughts are occupied in a way that will make our lives better. And how might it ease our dying hour if we knew that our feeble efforts had sown a seed that was bearing fruit to eternal life—having led a soul to Christ!"

LIVE AND LEARN.—One of our correspondents writes us that in this world we must live and learn; and so we must. Another brother writes us that in making an effort a few years ago to introduce the Herald of Truth among his acquaintances, and gain a few names for our list, the objection to supporting the paper was presented that the editor was making

money and getting rich. Truly a wonderful argument, when these very people take one or two large and costly secular papers, which bring their editors a clear profit each year amounting to more than our entire receipts, and they never think that they are helping to enrich them, and assist them to live in affluence, and oftentimes use the means thus obtained for purposes which their patrons would utterly condemn.

Though we conduct our business with the greatest care and economy, devote our time strictly, early and late to the work which we have taken upon ourselves, and often are compelled to deny ourselves privileges and pleasures which others take time and means to enjoy, and continually make great sacrifices of personal comfort for the good that we seek to do in the work of the Lord, we do not complain, nor do we love those brethren less. Every one has a right to his own opinion and to choose that which seemeth him good, only we trust that no one will be kept from subscribing for our paper for fear that the editor might get rich. We could make good use of it and bring joy and gladness to many a cast down and discouraged heart, contending against poverty and adversity, if our income, was larger. Dear friends, if you can do good to others while you are doing good to yourselves, do it. The true Christian spirit is the spirit of charity and liberality. And charity thinketh no evil.

MARTYRS' MIRROR.—Since we have made a move to secure subscribers to the Martyrs' Mirror, that we might be able to publish the entire work in the English language, there have been many inquiries made concerning the work. A brother in Pennsylvania who is getting up a club in his neighborhood writes as follows:

"A good many know nothing about the Martyrs' Mirror, because many of our young and middle-aged members cannot read the German language. Some are under the impression that it (the proposed work) is the same as Fox's Martyr Book. I told some that it will be a translation of the German, including the valuable letters written by the martyrs before their execution, and also some of the disputations of some with the Romish Priests, which I consider very valuable. Was I right when I made the above statement? Would it not help the sale of the book if you would give a synopsis

of its contents in the HERALD? So very few of the young know anything about it. I think it is one of most valuable books we have, and should not be lost to the members of the Mennonite Church and the English Christian literature."

The proposed work above alluded to, will be a translation from the original Holland written by Thielen J. Van Bracht in that language. It will be carefully compared with the original. It contains an account of the faith, doctrines, practices, baptisms, sufferings, and martyrdom of "Defenseless Christians," from the time of the apostles to the year 1660, the Apostles Creed, the particulars in which the true church agreed in all ages, the First and Second Confessions of Faith published at Amsterdam in 1627 and 1630, the Third Confession of Faith published at Dortrecht in 1632, and the Thirty-three Articles of Confession generally believed and maintained by early Mennonites and defenseless Christians. It also contains many of the letters and conversations of the martyrs, showing their doctrines and steadfastness, some of their strongest characteristics and arguments were against bearing arms, going to law, swearing oaths, conforming to the world in dress, etc., and infant baptism. It is truly a most interesting and valuable work, and our brother is certainly right when he says it should not be lost to the Mennonite church and the English Christian literature. We hope the brethren and sisters everywhere will be interested in its publication and subscribe for it. Let our agents feel the necessity of the work, and be especially active.

CHURCH NEWS.

WANTED, the Post Office address of Noah M. Geil, in the State of Iowa. Inform through the HERALD, or by private letter. A. A. GOOD, Elida, Allen Co., O.

SICK.—A letter from Lancaster, Ohio, brings the intelligence that our aged brother, Deacon T. D. Zook, of Fairfield County, is in very feeble health, and daily expecting his hour to depart and be with Christ. We sympathize with him in his affliction, but rejoice in his hope.

FAVORED WITH A VISIT.—The last week in January the church in Fairfield County, Ohio, was favored with a visit by Preacher David Hartzer, of Logan County. A brother says, "Thank God for the two very interesting sermons he

delivered to us. Let more of the ministering brethren visit us."

ON THE 19th Bro. J. F. Funk and Bro. Henry Shaum went to visit the church near Lakeville, St. Joseph Co., Ind. They expect to remain till the 22d, and hold meetings. The members there are very anxious to have meetings, and anticipate, with proper effort, more prosperity than they have had for some time past. Bro. Shank has been sowing good seed and we believe with a little help and the grace of God it will bear fruit.

BRO. C. B. BRENNEMAN, of Allen Co., Ohio, visited the church in Branch Co., Michigan, on the 11th of February, and held a number of meetings. The meetings were well attended with a growing interest to the last. So great was the interest that Bro. B. felt it an urgent duty to stay longer than he had originally intended. He visited among the members and their neighbors, and reports very favorable prospects for a number of additions in the near future. Brethren and sisters be diligent in your prayers to the Lord of the harvest that the seed sown may be abundantly fruitful. Bro. B. is, at this writing, (Feb. 21) in Elkhart Co., Ind., preaching nearly every day and evening. He expects to reach his home on the 23d.

FROM THE CHURCH IN SHELBY Co., Mo.—To the readers of the HERALD, and especially the brotherhood: Our church here is reduced to thirteen in number; but we should not be discouraged, for God has promised to be with the few as well as with the many. Christ says, "Fear not little flock, it is your Father's good pleasure to give you the kingdom." How comforting this is to all true followers of our meek and humble Savior. Let us be obedient to our Master, and faithfully do his will, not forgetting that our wills must be brought into subjection to the will of God. The prayers of the righteous avail much, and we earnestly crave the prayers of all the faithful in behalf of our little band at this place. A few words to our eastern brethren and friends who think of making their home in the West. We would be much encouraged to have some of our people settle among us. The chances are good. We have a meeting-house and meet for worship every two weeks. The meeting days for the month of March are the 13th

and 27th, and if any wish to visit us we will gladly meet them at Clarence, on the Hannibal & St. Joseph R. R., if they will write to us at Leonard, Shelby Co., Missouri. JOHN BRUBAKER.

BRO. J. S. HALLMAN writes to us from New Dundee, Ontario, that they had deep snows this winter. He states that 330 feet of the sheds of the Evangelical United Mennonite Church were broken down by the weight of the snow and a gale from the east. The loss will be heavy as the timbers and roof were badly broken. He says, "There were sheds built at a number of our churches last summer in our vicinity; probably about 2,000 feet, at a cost of one dollar and twenty cents per foot. There is a prospect that others will be built the coming season. The church here seems to be enjoying unity; and we hope by God's blessing to continue in prosperity." It is certainly right that we should look to the comfort of the dumb brutes that we compel to take us to the place of worship. We have frequently entertained so much sympathy for them as they stood shivering in the storm, that we could not have our minds as fully fixed upon the worship as we would have desired. Our sympathies should be such as to cause us to provide for their comfort. "The righteous man regardeth the life of his beast."

VISIT TO ALLEN AND ADJOINING COUNTIES, OHIO.

In company with several others I left my home in Perry County, Ohio, on the 24th of December. On the evening of the 25th and the morning of the 26th we had meeting in the church in Hancock County. On the 29th in the evening we had a meeting at Riley Creek, which, on account of the extremely cold weather, was not largely attended. On the first day of January we met for worship at 10 o'clock in the morning and also at 7 in the evening at Shenk's meeting-house in Allen County. On Sunday the 2nd was their regular appointment, but it was thought best that I should go to Putnam County to meet the regular appointment there. The meeting was held in the Methodist church. We visited among the brethren and sisters in Putnam and Allen Counties, and met with many of them to worship God at Sherrick's Meeting-house in Allen Co. on the 9th. Here I was much rejoiced at meeting many with whom I had previously been acquainted, and especially the aged ministering brethren Bishop John M. Brenneman and Christian

Culp, who were the preachers in the church in my own county when I was a boy. We returned to Hancock and on the 16th in the morning and in the evening we had services in their meeting-house.

In my journeyings I met many dear warm-hearted brethren and sisters and friends. I was much rejoiced to meet in Allen Co., with Brother and Sister H. B. Brenneman from Elkhart County, Indiana, who were visiting their friends and relatives. Let the church be diligent in her prayers for the ministers that they may be fruitful according to the commands and promises of God in bringing souls from darkness and death to light and life. BENJAMIN HUBER.

VISIT TO OHIO.

By the request of many friends whom I met in my recent visit to Ohio, I will give a short account of my journey. Being pressed with the duty of preaching the word to the brethren and sisters and others who are scattered and in some places left without a minister, I left my home in LaGrange Co., Ind., on the 11th of January. In Henry County I visited my aged father and mother, who are past 80 years of age, which is conclusive evidence that ere long they shall have finished their journey upon earth. Services were held in the evening at their house, as they were not able to go to the church. We had a meeting in Wood County on the evening of the 13th. I came to Crestline on the 14th, stopping with my uncle J. Jacoby. The next evening and the evening following (Sunday) meetings were held in the Evangelical Church near Bro. David Bidner. We met again at Bro. Bidner's house to instruct those who were convinced by the Spirit of God that they must, like the prodigal, return to the Father or perish.

Brethren, fellow laborers in the Lord's vineyard, let us be more diligent in visiting those places where there are souls hungering for the bread of life and thirsting for the living waters. It appeared to me that there were some who were satisfied with a few crumbs. On the 17th I went to Ashland County and attended four meetings. Quite an interest is here manifested by the members and they very much desire to be visited by ministers. I stopped in Stark, Wayne, Holmes and Medina Counties. At the latter place I visited Bro. Martin Leatherman, who was lately ordained to the ministry. There was some misunderstanding with respect to the appointments in Hancock and Allen Counties, and the trains being late, I thought best not to visit the churches there, but, if the Lord will, I hope to visit them in the future. In my visit I attended fourteen meetings, which were well attended except a few that were held when the weather was very severe.

I again appeal to my ministering brethren, let us fulfill our mission. The Savior says, "Go teach." Let us not wait to be called. If I understand the Scriptures we are lacking in this one thing. J. J. WEAVER.

VISIT TO THE WEST.

I left my home in Augusta County, Va., on the 15th Nov., 1880, accompanied by my brother-in-law Samuel Gochenaur, whose home is in Preble Co., Ohio. He had been visiting among his friends in Virginia for nearly a year. We arrived at his home on the 17th and found his family and friends well. On the 19th I went to Hamilton Co., Ind., to visit my aged brother Henry Hildebrand, who is rather feeble being about seventy years of age. I was much rejoiced at meeting him again, and finding him and the family so anxious to receive me kindly and make me comfortable in the extremely cold weather. After very pleasantly spending about a week with them, I bade them farewell on the 24th and took the train for Elkhart, where I arrived in the evening and spent the night very pleasantly with Brother J. F. Funk. I spent nearly one week in Elkhart County among the brethren and sisters, and met six appointments which were all well attended considering the cold weather. I hope and pray that the Lord will bless the efforts put forth to declare the gospel of Christ and to admonish sinners to repent and come to Jesus.

In the evening of Dec. 1st I arrived in Allen Co., Ohio, and met with a fair congregation at the meeting house at 7 o'clock. After service I took a seat in a sleigh and was conveyed to the home of the aged brother M. Brenneman, whom I found in usual health. Though he is rather feeble in body, we hope he is still strong in spirit. May the Lord be his staff upon which to lean his spirit in his declining years. We had four interesting meetings with the brethren and sisters and friends in this county.

On the 6th I went to Hocking Co., stopping with our aged brother Andrew Blosser, where I spent the night very pleasantly. In the evening of the 7th I attended an appointment at a Tunker church, but the attendance was small on account of the cold weather. Several appointments were made in Fairfield County, but the weather was so cold, and my health was in such a condition that I thought it best not to fill them, for which I ask pardon of the brethren and sisters. I was sorry to disappoint them. I arrived at home on the 11th. May the Lord bless with his strength the work done in weakness, and cause the good seed sown by all his servants to bear fruit richly by bringing many souls to Christ. Amen. JACOB HILDEBRAND.

For the Herald of Truth.

TEACH ALL THINGS.

When Christ gave to his disciples the commission to go into all the world, and preach the gospel to every creature, he also told them to teach them to observe all things which he had commanded them. It is sad to see that so many who go out into the world to teach do not obey the Savior in his last part of the great commission. They do not

teach "all things." How many neglect the command of which Christ says, "If ye know these things, happy are ye if ye do them." The word says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." How many teach non-conformity to the world and the simplicity of apparel, and an avoidance of the abominable articles of ornament against which James, Peter, and Paul testified in positive language? Not long since I was speaking with one who in times past testified very hard against the fashions of the world, and defended the custom of the sisters using a plain covering for their heads. He now says, if he did so then he did wrong, but he does not argue the case as the apostles did; so I prefer to take the teachings of Christ and the apostles rather than that of men who teach a different doctrine. Let us remember, dear brethren and sisters, that God has promised his Holy Spirit to lead us, and that he will dwell in us and lead us into all truth if we do not grieve him away by our sins. We should be very careful not to grieve Him, lest he depart and leave us in the hardness of our hearts. We should remember, too, that Jesus expressly tells his disciples that false christians and false teachers shall come, saying, Lo, here is Christ, or Lo, there is Christ; but we are not to go after them nor hear them. Christ pronounced a woe upon those of whom he says, they lay heavy burdens upon men's shoulders, but will not themselves touch them with one of their fingers. Let us follow after charity which vanquisheth not itself; is not puffed up. Works of righteousness without will not save us. Let us take heed that we become not self righteous, but ever esteem others better than ourselves. Let us not be deceived by such as fail to teach all things, neither let us deceive ourselves by supposing that we may omit teaching some things which are not pleasant to the carnal mind. Let us teach and observe all things whatsoever he has commanded us. MICHAEL KILMER.

WILT THOU BE MADE WHOLE?

Is it our health that we bring to the physician? Nay, not our health, but our sickness. In so far as we are healthy, we do not need him; but only so far as we are sick.

Yet how many reverse this in spiritual things! The amount of disease about them seems to discourage and disqualify. And they labor to find or to make some symptoms of returning health in order to qualify them for the physician.

They say, "Alas! I have no convictions of sin! how can I come?" why, if you have no convictions, you have all the more need to come, for that proves that you have more disease about you. They

say, "I have no love; how can I come? Surely I am disqualified." Why, if you have no love, you have the more need to come, and are the more qualified for the physician by being the more sick. Each disease is a claim upon the physician's skill and power, an appeal to the Physician's tenderness and care. Doubting, troubled spirit, hear this, and be encouraged; yea, be confident and glad. The evils of which you complain are evils which none but the Savior can remove. Can you, then, bring them too soon? Can you bring too many of them? Are they beyond His power to relieve? And is this your reason for keeping them to yourself, and trying to get rid of them before you come? Oh, the folly, as well as the wickedness of unbelief!—*H. Bonar, D. D.*

For the Herald of Truth.

PUSHED BACK.

There are some people who are in some way so unfortunate as to be looked upon by many as scarcely worth noticing, and when they appear in company they are slighted and pushed back. We often find one such unfortunate one in a family, generally the best natured one.

But children, if we are sometimes slighted and pushed back in this world, let us bear it patiently. There is One who takes notice of the slighted ones, and they shall have their full share by and by. You know that those who love Jesus and keep his commandments are called his "little ones," and they are often hated, pushed back, and made sport of, but Jesus takes notice of them, and says that a sparrow (a little bird) shall not fall to the ground without God's notice, and says, "Fear not, therefore, ye are of more value than many sparrows."

Children, let us be good, obedient little ones of Jesus, asking him every day to help us and take care of us; and let us remember that as he notices when his little ones are slighted, and often have to suffer, so he also takes notice of our disobedience; and if we do not obey him while we live in this world, then, when he comes to make up his jewels and gather home to heaven those that are his, we shall be pushed back to have no share in those beautiful mansions which he has prepared for those that love him.

BROTHER HENRY.

A COMFORTING THOUGHT.

Is God our God; and will he suffer any thing to befall us for our hurt? Will he lay any mbrace upon us than he gives us strength to bear? Will he suffer any wind to blow upon us but for good? Doth he not set us before his face? Will a father or mother suffer a child to

be wronged in their presence if they can help it? And will God that hath put these affections in parents and friends, neglect the care of those he hath taken so near unto himself? No, surely his eyes are opened to look upon their condition. His ears are opened to their prayers; a book of remembrance is written of all their good desires, speeches and actions. Oh, let us prize the favor of so good a God, who though he dwells on high, yet will regard things so low, and not neglect the mean estate of any; nay, especially delights to be called the Comforter of his elect and the God of those that are in misery and have none to fly to but himself.

SIBBES.

For the Herald of Truth.

LIFE.

"Man shall not live by bread alone, but by every word of God." Luke 4:4.

Life! human life,—what mysteries
The life of man unfolds;—
What God-like possibilities
The humblest life-germ holds!

Yea, who can rightly comprehend
And solve life's problem great:
Life's origin—foretell its end—
Its value estimate?

In boyhood's days, when first I sought
Deep things to comprehend,
I wept sad tears because I thought
My life in death must end.

Existence cease? and every spark
Of life be swept away;
Annihilation deep and dark
Hold everlasting sway!

Existence cease, and death in black
Oblivion reign supreme?
I shudder as the thought rolls back
Like some soul-haunting dream.

Existence cease? Ah no! the breath
Of life remains for aye
A never-dying soul; and death
Must seek a weaker prey.

God gave his Son that man might have
Life more abundantly;—
To quicken into growth and save
The soul from sin set free.

Hence it is not "by bread alone,"
Or food that doth sustain
The outer man—mere flesh and bone—
That we our lives maintain.

God's true and everlasting Word,
That bread from heav'n above,
Sustains the children of the Lord
In life, and peace, and love.

Then why corrode our minds with cares,
And labor all our days
For this poor, dying world's affairs
With its delusive ways?

So, let us here life's mission fill—
Our talents all employ,
In sweet accordance with God's will,—
His service make our joy.

Death's hideousness then quickly dies,
For love will banish fear;—
We sink in death that we may rise
Into a higher sphere
Vistula, Ind.

SIMON P. YODER.

For the Herald of Truth. EIGHTEEN HUNDRED AND EIGHTY-ONE.

H. F. says in the February number of the HERALD that the unusual occurrence of marking the years of the Christian era with only two different figures will not occur again till 1991. By careful examination he would find that the same will occur in much less than one hundred years. The same will occur in 1919, and many who are living now may live to see it if time continues.

I was born Dec. 18th in the year that took the same figures to mark its date as it took to mark the date of last year. Let some one tell me my age.

ABRAHAM WITMER.

Suspension Bridge, N. Y.

1881.—In the Feb. number of the HERALD is an article entitled "The year 1881," in which the writer remarks that "it is something very unusual that the date of the Christian era was marked by only two different figures." We might also notice that the number of volumes of the HERALD is marked by the same two figures, making it vol. 18, 1881, which is still more unusual, and can probably never happen again. The writer also remarked that "if this should ever happen again," (only two different figures making the date) "it will not be in less than one hundred and ten years, and the date will be 1991."

In this he is mistaken. The same thing will happen again in thirty-eight years, and the date will be 1919, and also in seven years, and the date will be 1888.

D. S.

FAITH.

The Christian lives by faith. He is not governed by the feelings of a moment or ruled by the degree of warmth or coldness, like the thermometer, or by the presence or absence of fortune or misfortune. Whether the sea be calm or restless, whether the heavens be clear or covered with threatening clouds, he follows, nevertheless, the course pointed out toward the promised haven of rest. He follows the word of God, not because he feels so and so, but because he believes the truth thereof. He is not a Christian because somebody else is, because it is popular, because it costs less to sustain a religious society than a worldly one, because he expects soon to die, etc., but because he believes God would have all men to be Christians. Faith leads to obedience toward the will of God, and this is one of the evidences of being a child of God. PASTOR D. B. BYERS.

Miscellany.

THE GREATEST amount of cold ever known to be endured by white men overtook Lieut. Schwatka's party in search of information about Sir John Franklin's party. They were over eleven months on sleds and journeyed about 3,000 miles. On January 3d, 1880, the thermometer sunk 103 degrees below freezing point. The highest temperature that day was 69 degrees below the freezing point. For twenty-seven days the average temperature was 92 degrees below the freezing point.—*Independent.*

CLEOPATRA'S NEEDLE.

The great obelisk of Alexandria, Egypt, known in history as Cleopatra's Needle, is a single block of red sienite granite, nearly seventy feet in height, seven feet square at the base, and weighs 200 tons. Inscriptions on it show that it was erected there by Thothmes III., nearly sixteen centuries before the birth of Christ. The standing obelisk was presented to the city of New York in 1879, by Ismail Pasha, the Khedive of Egypt. Commander Goringe, of the U. S. Navy superintended the taking down, and bringing of it to New York, where he successfully placed it upon its pedestal in Central Park, on Saturday, January 22nd. The knoll upon which it is placed is 117 feet above the level of the sea, and about thirty feet above the level of the driving way. The prostrate obelisk of Alexandria was taken to London in 1877, and now stands on the banks of the Thames in that city.

In Allegheny County, Pa., there are about 2,000 drinking saloons; in Pittsburg there is one for every seventeen voters; in Allegheny City, one to every twenty-seven voters; 2,000 families are supported, some of them in affluence, very largely by the hard earnings of the working men.

JOHN BRUNNER of Reinhold's Station, Lancaster Co., Pa., appears to have a remarkable memory. He can repeat the birth-days of 1,280 persons from memory, among them 43 ministers. Up to this time he has woven 14,084 yards of carpet, and has carried 47,028 pails of water for family use.

Rev. E. P. HAMMOND has been laboring since October last in Manitoba and northern Dakota. One thousand converts are reported. If these are truly converted to God, the work is a glorious one.

GOOD WRITING PAPER CHEAP.

New Style Note Paper, assorted shades and tints, such as Pink, Granite, White, Buff, Green, &c. 24 sheets of this nice paper, a sample pack of Return Envelopes and a beautiful present, all for 15 cents, postpaid, to any address. Write now for it to

SIMON P. YODER.

Vistula, Elkhart Co., Ind.

FRESH AIR IN THE BED ROOM.

How much air can be safely admitted into a sleeping or living-room, is a common question. Haller, it should be considered, how rapidly air can be admitted without injury or risk, and at how low a temperature. We can not have too much fresh air, so long as we are warm enough, and are not exposed to draughts. What is a draught? It is a swift current of air, at a temperature lower than the body, which robs either the whole body, or an exposed part, of its heat so rapidly as to disturb the equilibrium of our circulation and give us cold. Young and healthy persons can habituate themselves to sleeping in even a strong draught, as from an open window, if they cover themselves, in cold weather, with an abundance of bed-clothes. But those who have been long accustomed to being sheltered from the outer air by sleeping in warmed and nearly or quite shut up rooms, are too susceptible to cold to bear a direct draught of cold air. Persons over seventy years of age, moreover, with lower vitality than in their youth, will not bear a low temperature, even in the air they breathe. Like hot house plants, they may be killed by a winter night's chill and must be protected by warmth at all times. As a rule we may say that, except for the most robust, the air which enters at night into a sleeping-chamber should, in cold weather, be admitted gradually only by cracks or moderate openings; or should have its force broken by some interposed obstacle, as a curtain, etc., to avert its blowing immediately upon a sleeper in his bed. The ancient fashion, however, of having bed curtains, which exclude almost all the air, has rightly become almost obsolete. No wonder that people dream horrid dreams, and wake in the morning wearied rather than refreshed, when they sleep in rooms sealed up tightly on every side; breathing over and over again their own breaths, which grow more poisonous with every hour of the night.—*Health Primer.*

WEATHER REPORT FOR 1881.

| Month. | Rain and Snow. | Cloudy. | Clear. | Windy. | Fog. | Hail. | Thunder. |
|------------|----------------|---------|--------|--------|------|-------|----------|
| January, | 20 | 10 | 4 | 19 | 0 | 0 | 1 |
| February, | 18 | 5 | 6 | 16 | 0 | 0 | 1 |
| March, | 20 | 9 | 3 | 16 | 0 | 2 | 2 |
| April, | 18 | 8 | 4 | 20 | 0 | 0 | 7 |
| May, | 6 | 16 | 9 | 13 | 1 | 0 | 3 |
| June, | 15 | 15 | 0 | 16 | 1 | 0 | 7 |
| July, | 13 | 15 | 3 | 7 | 11 | 1 | 8 |
| August, | 18 | 13 | 0 | 7 | 3 | 0 | 11 |
| September, | 13 | 13 | 4 | 7 | 2 | 0 | 3 |
| October, | 15 | 8 | 8 | 12 | 0 | 0 | 0 |
| November, | 15 | 9 | 6 | 10 | 0 | 0 | 1 |
| December, | 21 | 7 | 3 | 0 | 0 | 0 | 0 |
| | 192 | 127 | 47 | 143 | 18 | 3 | 44 |

RAINFALL.

| | | |
|--------------|---------------|-----------------|
| Jan. 104 in. | May, 13 in. | Sept. 8 1/2 in. |
| Feb. 7 " | June, 7 1/2 " | Oct. 1 1/2 " |
| Mar. 8 1/2 " | July, 4 1/2 " | Nov. 5 " |
| April, 6 " | Aug. 6 1/2 " | Dec. 2 " |

Total rainfall during the year, 79 1/2 inches. February 5, Mercury 1 degree above zero; May 9, 26, and June 11, Mercury at 94 degrees above zero, in the shade. May 13, 14, 15, frost; September 30, first frost of the fall; Nov. 19, Mercury at zero; Dec. 30, Mercury at 9 below zero; Dec. 31, Mercury at 10 below zero—the coldest day of the year.

Mason town, Fayette Co., Pa.

IN MEMORY

of EDDY SMILEY, who died in Elkhart County, Ind., Jan. 23rd, aged 16 years, 5 months, and 3 days. Eddy several times expressed a desire to die, the last night of his sickness he was heard repeating the Lord's Prayer. He also sang parts of two beautiful hymns—"I am waiting by the river" and "Open the beautiful gates."

God has but taken what he's given,
A life so full of good from birth.
The flower fully blooms in heaven,
The bud but opened here on earth.

Eddie, dearest, we are lonely,
Darker fall the shades of night,
And the days are hours only,
In whose span is no delight.
Oh! the grief and bitter sorrow
That the aching heart can bear,
When the sad unhappy morrow
Brings no answer to the prayer!

"I am dying," still we hear it,
Echoing thro' the darkened room,
Then the angel—how we fear it—
Swept down thro' the chilling gloom.
In the cold, gray morning hour,
We had prayed, "Thy will be done,"
And the death damp on the flower
Told we wept our precious son.

Happy they that "seek me early,
They shall find"—Oh heart that grieves,
For the heavenly portals' pearly
Stand ajar for such as these.
Oh! methinks the gentle Jesus
Clasped our Eddie to his breast.
'Tis his love, his love that greets us,
And welcomes us to heaven's rest.

Thy memory's golden chain is stronger
Than death itself, a guide 'till we;
And when our sad hearts beat no longer,
One by one we'll come to thee.
Yes, Eddie dear, across the river
Thou wilt wait for us till then;
In the grand far-off Forever
We'll meet to never part again.

OBITUARY.

ELIZABETH, wife of Daniel BURKHOLDER, departed this life in her home at Bridgeport, Ontario, Canada, on the 12th of Jan. 1881. Deceased was born December 31st, 1814, and lived to the ripe age of 66 years and 12 days. She was a daughter of the late Peter Erb, one of the pioneers of this province, and had her portion of the hardships, trials, and toils incumbent on those who settle in a new, and uninhabited territory. She was united in marriage to Daniel Burkholder in 1834 and lived in this sacred relation over forty-six years, during the whole time of which she was a member of the Mennonite church. She was a devoted wife, an affectionate mother, a friend to the poor, and those in distressed circumstances, and seemed a pious, devoted child of God. She suffered from infirmities of body for the last 14 years, but during the whole of this period she bore her troubles with patience and Christian fortitude, never complaining, but always meekly resigned to the will of God, humbly leaning on the cross, waiting for the time when the Master should come to reward her with a crown of life.

Last spring, after she had partially recovered from a very severe and protracted spell of illness, the writer had a conversation with her. She said the pain she suffered was intense, but she had a present hope that Jesus was graciously near; although her natural eyes were dim, yet could she behold with the

spirit's eye; the blessed Savior, who had given his life for her; and in the greatest agony of the body she could feel the comforting influences of God's Spirit operating upon her heart. In this hope she continued until the end.

During the last ten days of her life she had several strokes of apoplexy which rendered her altogether helpless, but she remained rational to the very last. She knew that her time was short. She spoke with calmness of the great change that should be made. She was anxious to be freed from the pains of the body and to enter the rest which our blessed Father has prepared for all his people. She spoke of meeting her dear children who had gone before, with whom she would soon be reunited. Amidst the prayers of many of her loved ones, mingled with her own, her spirit passed away, into the hands of the Father, who looks with heavenly delight upon the faith of his dying saints.

Four of her children had gone before. She leaves a husband and five children, brothers and sisters, and many relatives and friends who deeply mourn their bereavement; but they mourn not as those who have no hope. They firmly believe that the departed one has been removed from a couch of pain and anguish to the bright abode of the blessed, and is now in the enjoyment of the glorious reward of a humble, meek, devoted and faithful life.

The funeral services were conducted by Elder John McNelly. E. R. B.

Married.

ROTH—RUFF.—Feb. 6th, Joseph Roth and Amelia Ruff, both of Pekin, Tazewell Co., Ill.

MYER—NITZBAUER.—Jan. 2nd, in Salem, Ohio, by Rev. —, Fry, Henry N. Myer, of Mahoning Co., and Maggie Nitzbauer of Columbiana Co., Ohio.

SCHULTZ—JANTZ.—Dec. 23rd, in Millin Co., Pa., by Samuel Yoder, Cornelius Schultz and Mary Jantz.

JANTZ—BOER.—Jan. 6th, in the same place by the same, Peter Jantz and Susan Boes.

YODER—KAUFFMAN.—Jan. 11th, in the same place by the same, John Yoder and Mary Kauffman.

YODER—KEPP.—Jan. 25th, in the same place by the same, Christian Yoder and Malinda Kepp.

ZOOK—HARTZLER.—Feb. 8th, in the same place by the same, Levi Zook and Malinda Hartzler.

YODER—STAYROOK.—Feb. 9th, in the same place by the same, David Z. Yoder and Sarah Stayrook.

KANAGY—HARTZLER.—Jan. 27th, in the same place by Christian R. Peachy, Joseph Kanagy and Martha Hartzler.

HOOKEY—PEACHY.—Feb. 17th, in the same place by Chr. R. Peachy, Jonathan Hookey and Catharine Peachy.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

SHERTZER.—Jan. 16th, near Masonville, Lancaster Co., Pa., Sister Esther SHERTZER, widow, aged 66 years, 4 months and 10 days. Funeral on the 16th. Text: Rom. 14: 7-9. Buried at Bachman's meeting-house. Sister SHERTZER suffered for about twenty-five years. The last five

weeks her sufferings were extremely severe. Peace to her ashes!

SHOWER.—Jan. 22nd, near Manheim, Lancaster Co., Pa., John Shower, aged 56 years and 7 months. Funeral on the 26th. Text: Ps. 90: 12. Buried at Herley's meeting-house.

HOTTETTER.—Jan. 20th, in Lebanon Co., Pa., Bro. John Hottetter, aged 74 years, 11 months and 13 days. Funeral on the 26th. Text: 1 Thess. 4: 13-18. Buried at Gingerich's meeting-house.

GROFF.—Jan. 29th, in Landisville, Lancaster Co., Pa., of pneumonia, Sister Barbara, wife of Bro. G. W. Groff, M. D., aged 45 years, 2 months and 15 days. Funeral on Feb. 1st. Text: Phil. 1: 21. Buried at Landisville meeting-house. Sister Groff leaves a sorrowing husband and 2 children. They have the deepest sympathy of a large circle of friends. She was an ornament to the church.

REITZEL.—Feb. 1st, in Salunga, Lancaster Co., Pa., of consumption, Elizabeth Reitzel, aged 42 years, 10 months and 2 days. Funeral on the 4th. Text: Ps. 39: 6-8. Buried at Landisville meeting-house. A sorrowing husband and nine children followed her remains to the grave.

KLINE.—January 11th, of lung fever, Anna B. Kline, of Arcadia, Ind., aged 48 years, 9 months and 2 days.

RITTENHOUSE.—Feb. 4th, in South Cayuga, Haldimand Co., Ont., of consumption, Anna, wife of Isaac Rittenhouse, aged 39 years, 6 months and 16 days. Buried the 6th in the Mennonite burying-ground, followed by her grave by a large concourse of people. Services by Leonard Hoover.

STONER.—Feb. 5th, in Haldimand Co., Ont., of consumption, Anna, wife of Michael Stoner, aged 35 years, 7 months and 12 days. Buried the 7th. Services by C. Geyman and Leonard Hoover.

KULP.—Jan. 8th, in Dutch Creek, Tp., Washington Co., Iowa, of typhoid pneumonia, Bro. George Kulp, aged 68 years, 7 months and 11 days. Bro. Kulp was a consistent member of the Mennonite Church for over half a century. His hope was bright and joyful. Funeral discourse by Elder Merrill from Matt. 24: 44; also some remarks by B. Eicher.

WILFONG.—Jan. 19th, in Huron Co., Mich., of dropsy, Margaret, wife of George Wilfong, who died last April of the same disease. Her age was 65 years, 9 months and 29 days. Buried the 22nd in Caseyville burying-ground. She leaves two sons and one daughter to mourn their loss.

NEUBAUM.—Feb. 8th, in Elkhardt Co., Ind., of the infirmities of age, Bro. Christian Nusbau, aged 81 years, 6 months and 8 days. Bro. Nusbau was a native of Switzerland, Europe, where he united with the Mennonite church, and afterwards emigrated to America, where he was married to Catharine Wise. He was the father of eleven children, nine of whom are living. Of descendants there are also 80 grand-children, of whom 56 are living, and 29 great-grand-children, of whom 28 are living. He was a faithful brother and remained steadfast to the end. He was buried on the 10th. Services by Jacob A. Beutler and John F. Funk, from Rev. 14: 12, 13.

MARTIN.—January 10th, in Michigan, Mary Ann, wife of Isaac Martin, aged 20 years, 11 months and 49 days.

OSBORN.—Jan. 18th, in Huron Co., Ont., very suddenly, Sister — Osborn, widow, aged 77 years, 10 months, and 22 days. She went to bed in the evening appearing well. In the night her daughter heard her getting out of bed in an unusual way, and going to her asked what she wanted. She said that she would go to bed; the daughter called her husband, but before he came, life had fled. She was the mother of 18 children, of whom 12 are living. John Osborn's family were

the first German settlers in Hay Township, Huron Co., Ont., about the year 1848. She lived with her husband over thirty years, and as widow over thirty years. The Amish church has lost a shining light. Funeral services conducted by C. Zehr, from 1 Cor. 15, and John Gascho from Mark 13: 33-37.

KINSINGER.—Jan. 7th, near Sharon Center, Johnson Co., Iowa, of diphtheria, Fanny, daughter of Elias and Susanna Kinsinger, aged 6 years, 1 month and 29 days. Funeral discourse by Ch. Miller, from Mark 10: 13-16.

ROTH.—Jan. 8th, near Sharon Center, Iowa, of sore throat (not diphtheria), Joseph, son of John Roth, aged 33 years. Funeral services were held by Abner Yoder and C. Miller.

MARNER.—Jan. 10th, near Sharon Center, Iowa, of the infirmities of old age, Preacher Jacob Marner, aged 82 years, 9 months and 9 days. Bro. Marner was a faithful servant of the Amish Mennonite church. He suffered several years, and looked forward with joy for the time in which his suffering would end. His companion preceded him over a year.

BUCHER.—Feb. 6th, near Pendleton, Putnam Co., Ohio, of diabetes and quick consumption, Bro. Ulrich Bucher, aged 34 years and 5 days. Buried in the Swiss Men. burying-ground in the presence of many relatives and acquaintances, when appropriate remarks were made by Chr. Zimmerly, John Moser and P. Shumaker, from 1 Pet. 1: 24, 25. He leaves a bereaved wife and two small children. He was prepared for the change.

DRIVER.—Feb. 8th, at Dale Enterprise, Rockingham Co., Va., of a tumor in the body together with the infirmities of age, Catharine Driver, aged 78 years, 1 month and 8 days. Buried at Weaver's on the 10th. Services by D. S. Heatwole and W. T. Price from Rev. 14: 13. The subject of this notice was from early life a consistent member of the Mennonite church, and has long been well known for her many Christian virtues. She was the mother of 12 children, seven of whom are living. For a number of years, one of whom (Jacob Driver), preceded her to the grave three years ago. Of the other two, one is living in Augusta Co., Va., and the other in Morgan Co., Mo. On Christmas day 1868, when the scourge of war swept through the Valley of Virginia, she was deprived of her earthly stay and companion, her husband. Since that sad event of her life, she remained in widowhood till the time of her death. She leaves a large family of grand-children to mourn her departure as one whom they sincerely loved as a grandmother, and to whom she herself was greatly attached.

LEHMANN.—Jan. 11th, in Mahoning Co., Ohio, very suddenly, Abraham Lehman, aged 53 years, 9 months and 6 days. Services by Henry Beery and Isaac Good, from Rev. 16: 15.

BUCKWALTER.—In Lancaster Co., Pa., Bro. Abram Buckwalter, in the 57th year of his age. He leaves a wife and three daughters to mourn their loss. Funeral on Feb. 13th, where appropriate services were held by Amos Shenk and A. B. Herr. Bro. Buckwalter's death was caused by falling from a scaffold in his barn. He lived only twelve hours after the accident.

MART.—Feb. 7th, of paralysis, near Long Green, Baltimore Co., Md., Betsy Mast, aged 82 years and 11 months. She was a consistent member of the Amish church. Funeral services by Lewis Yoder in English, and John P. Mast, in German, from 2 Cor. 5: 1.

LEAMAX.—In East Lampeter, Lancaster Co., Pa., Aaron, son of Bro. Samuel and Elizabeth Leamax, aged 1 year, 7 months and 17 days. Funeral services by David Buckwalter in German, and John Landis in English.

FELDENHAUSE.—At Intercourse, Lancaster Co.,

Pa., on the 9th of Oct., 1880, of drowning, Joseph W. Feltenbaum, aged 2 years, 11 months and 18 days. Services by Isaac Eby, from Lam. 3: 31, 32.

"A precious one from us is gone,
A voice we loved is still
A place is vacant in our home,
Which never can be filled."

BENNER.—Dec. 31st, 1880, near Thompsonstown, Juniata Co., Pa., Sister Sarah Benner, aged 44 years, 4 months and 22 days. She was buried at Lost Creek Church, where many friends and relatives met to pay their last respects. Sister Benner suffered much for the last two years, though she bore her sufferings with patience. Services at the church by Jacob Thomas and William Graybill. Text: Rev. 7: 15, 17.

GILLMAN.—Dec. 28th, 1880, in Washtenaw Co., Mich., of long suffering with cancer, Catharine Gillman, daughter of Jacob and Anna Sangree, at the age of 53 years, 11 months and 14 days. She bore her sufferings with Christian patience.

BARTHOLOMEW.—January 17th, in Bedminster, Bucks Co., Pa., of dropsy of the heart, Thomas Bartholomew, aged 74 years, 7 months and 11 days. Buried in Tohickon burying ground.

YODER.—January 28th, in Somerset Co., Pa., Samuel, son of Christian and Sarah Yoder, aged 30 years and 24 days.

TROYER.—January 23rd, in Barry Co., Mich., Magdalena, wife of David Troyer, aged 81 years, 11 months and 23 days. This aged mother was born in Somerset Co., Pa., her maiden name was Gindlesperger. In her youth she united with the Amish church. She leaves a husband and five children to mourn their loss.

MYERS.—January 27th, in Lee Co., Ill., Irwin Myers, aged 17 years, 6 months and 9 days. Buried Feb. 1st, in the Mennonite burying-ground near Sterling, Whiteside County, in the presence of a large number of relatives and friends. Funeral services by A. Ebersole, H. Nice and J. Kornhaus.

BRENNER.—Feb. 2nd, in McAllisterville, Juniata Co., Pa., after a few days suffering of pneumonia, Charley, son of Christian and Caroline Brenner, aged 1 year and 24 days. He was buried at Lauer's church, where appropriate remarks were made on the occasion by William Graybill, from John 14: 1-4.

BRUBAKER.—Feb. 3rd, near Patterson, Juniata Co., Pa., at the house of her son-in-law, Tobias Page, Mary Brubaker, wife of Michael Brubaker, died, aged 65 years, 3 months and 22 days. Her suffering was more or less severe for several months, but she bore them with Christian resignation. Sister Brubaker was a member of the Mennonite church for many years. Her maiden name was Auker, a daughter of Bro. Henry Auker. She leaves three sons and two daughters to mourn the departure of a kind mother. She was buried at Lost Creek church. Services by Jacob, William and Thomas Graybill. Text: John 16: 33.

NOLT.—Dec. 25th, at Chestnut Hill, Lancaster Co., Pa., Paris, son of Jonas and Elizabeth Nolt, aged 10 years, 5 months and 3 days. Funeral on the 28th. Text: Job 14: 14.

BRUBOLDNER.—Jan. 1st, in Spring Garden, Lancaster Co., Pa., Emmanuel, son of Bro. and Sister Saml. Bruboldner, aged 11 months and 8 days. Funeral on the 8th. Text: Matt. 19: 14.

WEBER.—September 18th, 1880, in Waterloo county, Ontario, of consumption, Rachael Weber, widow of Menno S. Weber, deceased, aged 38 years and 29 days. She was buried on the 29th at Cressman's burying-ground. Funeral services by Jacob Woolner and Moses Bowman.

BASINGER.—December 21st, in Mahoning Co., Ohio, Sister Rebecca, daughter of Pre. Fred and Maria Basinger, aged 25 years, 11 months

and 16 days. Six months previous to her death, when she joined the church, she undoubtedly little thought that her time here would be so short. But life is uncertain. "Therefore be ye also ready for in such an hour as ye think not the Son of man cometh." Services by J. Burkholder and J. Bizer.

KRABILL.—September 25th, near Marietta, Lancaster Co., Pa., Sister Elizabeth Krabill, aged 78 years, 9 months and 22 days. Funeral on the 28th. Text: Psalm 90: 12. Buried in the old family grave-yard.

BACHMAN.—October 28th, in Omaha, Neb., Joseph L. Bachman, formerly of Lebanon Co., Pa., aged 21 years. His remains were sent to his sorrowing parents. Funeral on November 3rd. Text: Isaiah 40: 6-8. Buried at Gingerich's Meeting-house. A large number of relatives and friends assembled to manifest their sympathy for the bereft parents and family. A solemn call for the young.

GERHART.—Nov. 7th, near Stevics, Lancaster Co., Pa., Samuel, son of Alexander Gerhart, aged 6 years, 4 months and 16 days. Funeral on the 9th. Text: Ps. 16: 1-6. Buried at Schoeneck Meeting-house.

SNYDER.—Nov. 7th, at Junction, Lancaster Co., Pa., Sister Fanny Snyder, wid., aged 64 years, 4 months and 27 days. Funeral on the 10th. Text: 2 Tim. 4: 7, 8. Buried at Kauffman's Meeting-house. Sister Snyder was a faithful member of the Old Mennonite church.

HIES.—Nov. 8th, near Ephrata, Lancaster Co., Pa., Sister Susan B. Hies, aged 25 years, 9 months and 13 days. Funeral on the 11th. Text: Luke 10: 42. Buried at Hammer Creek Meeting-house.

BRUBACHER.—Nov. 9th, near Sporting Hill, Lancaster Co., Pa., Jacob Brubacher, aged 88 years, 5 months and 3 days. Funeral on the 12th. Text: 2 Chron. 29: 15. Buried in Ehrhart's grave-yard.

HABECKER.—Nov. 9th, near Newtown, Lancaster Co., Pa., Elizabeth Habecker, aged 17 years. Funeral on the 22nd. Text: Acts 17: 30, 31. Buried at Silver Spring Cemetery.

BAER.—Nov. 19th, in Mount Joy, Lancaster Co., Pa., Bro. Gabriel Baer, aged 60 years, 8 months and 23 days. Funeral on the 23rd. Text: 1 Thess. 4: 13, 14. Buried at Krabill's Meeting-house. A large congregation of friends and neighbors gathered together on this occasion. Bro. Baer was a bright, shining light, a promising and zealous member of the old Mennonite church. May his bright example cause many to be wholly devoted to the Lord.

WISLER.—Nov. 22nd, near Wisler's Mill, Lancaster Co., Pa., Maria II., wife of John II. Wisler, aged 30 years, 6 months and 14 days. Funeral on the 25th. Text: Matt. 25: 13. Buried at Hammer Creek Meeting-house.

GREIDER.—Nov. 23rd, near Newtown, Lancaster Co., Pa., Frances II. Greider, aged 2 years, 6 months and 16 days. Funeral on the 26th. Text: Gal. 3: 26. Buried at Silver Spring Cemetery.

GOODMAN.—Dec. 9th, in Rapho Tp., Lancaster Co., Pa., Benjamin N., son of Benjamin F. and Sarah Goodman, aged 9 years, 2 months and 14 days. Funeral on the 11th. Text: Gen. 27: 2. Buried at Springville Cemetery.

RHOES.—Oct. 10th, 1880, in Deloit, Mitchell Co., Kansas, of typhoid malarial fever, Mrs. Rhoads, aged 24 years, 6 months and 19 days. The deceased, with her husband, went from Mt. Clinton, Rockingham Co., Va., to Kansas, to make their home in that growing state. Though cut off in the prime of youth, she left a good testimony of the power of Christ to save. Among her last conscious words were, "I am going to meet the blood-washed, on the other side; meet me there. O praise the Lord for his great

All fear of death is gone." Then resting for a few moments, she could exclaim, "Bless the Lord, I am his, and he is mine." Turning to her physician, she said, "You see, doctor, Christ calls for me to go home. I have a sister over there, and a mother;" then, trying to sing a hymn of praise to her blessed Savior, she stopped from exhaustion, and casting her eyes upward, smiled, as if recognizing some heavenly visitant, and passed away calmly to her reward. "Blessed are the dead which die in the Lord."

This was one of the most triumphant death-bed scenes I was ever called to witness. A good woman went home to heaven. The impression on the minds of all who witnessed this scene is indelible. She being dead, yet liveth.

JAM. M. DAVIDSON.

MCGRARY.—December 2d, 1880, near Bethlehem, Augusta county, Virginia, John W. McGrary, son of Andrew and Catharine McGrary, aged 14 years, 8 months, and 19 days. Was buried the 3d at Bethlehem. Services by Joseph N. Driver. Text: Heb. 9: 27, 28.

SEIGIST.—Dec. 10th, 1880, near Chambersburg, Franklin county, Pennsylvania, of consumption, Bro. John Seigist, aged 75 years. Services were held at Chambersburg Meeting-house, by John Hunsicker and Peter Wadle, in German, and Philip Parret in English, from the words, "For me to live is Christ, and to die is gain." His death was calm and peaceful, transferring him, we trust, from the cares and trials of earth to the reward of the faithful in heaven. Let those who feel most deeply the loss they have sustained, submit to Him, whose judgments are right and who doeth all things well.

"We shall sleep, but not forever
In the lone and silent grave;
Blessed be the Lord that taketh,
Blessed be the Lord that giveth."

In the bright, eternal city,
Death can never, never come;
In His own good time He'll call us
To our rest,—our home, sweet home."

LESHER.—December 22d, near Williamson, Franklin county, Pennsylvania, Katie, only daughter of Benjamin and Elizabeth Leshner, aged 24 years, 5 months, and 19 days. Katie was much beloved by her parents; she was a kind and obedient daughter, and her early death was indeed a very severe affliction to her bereaved parents. She was a warm friend of the HERALD OF TRUTH, and carefully filed them away each month for future reference. She was buried on Christmas day; services by P. Wadell and D. Roth from Rev. 21: first clause of 6th verse.

Dearest Katie, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal."

Yet, again we hope to meet thee,
When the day of life is dawning,
When in heaven with joy to greet thee,
Where no farewell tear is shed."

Letters Received.

WITHOUT MONEY.

Michael Kilmer, D. A. Schmidt, Herman Dyck, C. K. Graybill, Benjamin Huber, C. H. Hochstetler, Ein Pilger, D. R. Schneck, Isaac Peters, Jacob Wines, John Brubaker, J. Shenk, Daniel Shenk, Henry Eiman, Leonard Hoover, Joseph Hertzler, D. R. Wimer, A. B. Herr, Heinrich Miller, Heinrich Koehrer, Anna S. Arstutz, J. Nathan Hochstetler, Henry S. Rupp, Hein Geog. Socier, Ph. Kuntler, Gideon Bollinger, A. J. Meier.

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The Saxons, maddened by the oppressive system of military service and the excessive payment of tithes to the church, rose in rebellion against the power of the Franks and the church; but they were finally reduced to submission in A. D. 840, and ten thousand Saxon families were forced to settle among the Franks, while colonies of Franks settled in the Saxon country. Charlemagne made the greatest possible exertions for the advancement of civilization among his subjects. He founded schools and cathedrals for the diffusion of intellectual enlightenment and Christianity as he understood it, and established order throughout his vast dominions. The doctrine of the church becoming firmly established throughout Europe, the power and authority controlling the affairs of the church being now mainly concentrated, and the reins of Government completely thrown into the hands of the Pope, the Government was administered with the most unrelenting arrogance. The Pope's power increased until he assumed authority over all the Princes and Kingdoms of Christendom. From the eleventh to the sixteenth century the Papal power was at its height. During that period the power of the Pope was so great that the most powerful Monarchs of Europe were subjugated to the greatest humiliation by him.

The two punishments through which the Pope endeavored to maintain his authority, were the interdict, and the excommunication. The punishment by the interdict was forbidding divine service to be publicly performed. When a nation was under an interdict, the churches were all closed, the bells were not rung, the dead were thrown into holes without any funeral ceremonies, and everything presented an appearance of gloom and mourning. An interdict could be leveled at a village, a city, a state, or a nation. The punishment by excommunication could be directed only against individuals, any one put under this ban by the Pope was regarded unholy and polluted, and every person was forbidden to come near him or render him any friendly assistance.

The power and influence of the clergy during this age was almost as great and important as was that of the Nobles and Princes. The superior clergy often held the most important offices of State.

Numerous orders of Monks arose, whose chief aim was to preserve and promulgate their faith in its purity and the extinction of all heretical doctrines. Fanatical sects, as they were called by the Roman Christians, continually appeared in the European countries; and, being a great annoyance to the established church, the court of inquisition with its horrible examinations and tortures was established, and assigned to the Order of Dominicans for the purpose of exterminating these people and all heretics, as all who differed in their faith from the Romish church were called. These Monastic Orders were the strongest support to the power of the Pope, and were endowed by him with the greatest privileges.

Many of the pious and thoughtful could no longer agree in their convictions with the teachings and government of the Romish church; consequently they dissented, some openly avowing that these were not in accordance with the gospel and apostolic teaching. John Wickliffe, sometimes called "The Father of the English Reformers," translated the Bible into the English language, and wrote many articles bearing upon scriptural doctrines, which proved detrimental to the Church of Rome. The effect of his preaching, and of his writings was so great that his doctrines were held by about one-half of the English people. Although the doctrines which Wickliffe taught were directly hostile to the supremacy of Rome, he never withdrew himself from the communion of that church, but died a Priest in it. On the 31st of December, A. D. 1384, he was stricken with a fit of palsy while hearing mass in his church and never spoke again.

John Huss, president of the faculty of Theology at the University of Prague, became the confessor and friend of Queen Sophia, A. D. 1402; while holding this

position he became acquainted with the writings of Wickliffe, and was not long in adopting his views, and became the reformer of the church in Bohemia. He preached boldly against the doctrines of indulgences, of masses for the dead, image worship, set feasts, confessions to Priests, and demanded of the churches their useless ornaments, that the poor might be fed and clothed.

Huss had many followers in Bohemia, and also many and bitter enemies in the church of Rome. When the council of Constance was convened by the Pope in 1414, Huss was summoned to appear before it. The Emperor Sigismund gave him a safe conduct, he set out for Constance against the wishes of his friends, being greeted all along his route, and receiving sympathy and esteem from all classes. When he arrived at Constance he was imprisoned, and his appeals to the Emperor, who had promised to protect him, were disregarded. When brought before the Council many charges were brought against him. Some of these he frankly admitted, and some he denied. The Council condemned his looks, and also the writings of Wickliffe, and ordered them to be burned. Finally, on the 6th of July, A. D. 1415 he was brought before the Council to receive sentence. After a discourse from the Bishop, from the text "That the Body of Sin should be Destroyed," the sentence of condemnation of his books, and of himself to be degraded from the priesthood were read. Huss was soon after burned at the stake by order of the Council, notwithstanding the promise of the Emperor that he should safely return to Prague, the Council being of the opinion that promises made to heretics were not binding.

The followers of Huss now took up arms to avenge his death, and a terrible war of fifteen years duration followed. The Hussites were eventually overpowered and defeated. Some afterward withdrew from the church and formed the sect, since, and to this day known as Moravian Brethren.

In the first quarter of the sixteenth century Pope Leo X, for the purpose of defraying the expenses of finishing the great church of St. Peter's in Rome, sent agents into different countries in Europe to sell indulgences, or licenses to sin, by which not only past sins, but those that might afterward be committed, could be pardoned. The sale of these brought great profits to the Pope. His agents, however, met with some opposition. Among the most powerful and determined opponents was Martin Luther and Augustine Monk. Luther, a professor of theology in the University of Wittenberg, in 1517, read in public his famous ninety-five Theses, in which he boldly denied the right of the Pope to offer pardon to any but the penitent. Luther found many adherents encouraging him

to farther oppose the corruptions and abuses of the Romish church. This was the beginning of the great religious "Reformation" which convulsed Europe during the sixteenth century. The Elector of Saxony who had adopted Luther's views, effectually protected him from all attempts of the exasperated papists to secure him. The Reformation made rapid progress. From this time forth Luther separated himself more and more from the Romish church, and the art of printing enabled him to make known his opinions in all Christian countries.

In A. D. 1520, the Pope condemned Luther's writings as heretical and ordered them to be burned, threatening him with excommunication unless he would recant in sixty days, but he continued to expose the errors of the Romish church. He was drawn into many disputations, and opposed by the most learned Papal theologians. The controversy widened from day to day the breach between them, Luther persistently refusing to retract unless convinced from the Scriptures of the errors of his views. He avowed that the doctrines of Huss were correct. The Papal authorities, and also the Catholic civil rulers now became fearful that the church and state might suffer in consequence.

The Emperor, Charles V, deeming it expedient to direct his attention to the unity of the church, called a diet of the German Empire of Worms, which convened on the 6th of January, A. D. 1521. Luther was provided with a safe conduct from the Emperor and presented himself before this Diet. In this assembly the ruling Princes of the German Empire with the high officials of the Romish church exhausted every means to force Luther to retract. Luther avowed himself the author of the writing, then produced and firmly vindicated his opinions. At last the Diet pronounced the law of the Empire against Luther, and sentenced his writings to the flames. After his return to Wittenberg, Luther was placed in confinement in the castle of Warburg for protection by the Elector of Saxony. Here he commenced his translation of the Bible, which appeared completed fourteen years afterward. It may not be generally known that the light Luther had acquired concerning the truths of the Scriptures was obtained when in an Augustinian Monastery, which he entered in 1506, where he found a neglected Bible, to the study of which he diligently devoted himself.

Another Diet was assembled by the Emperor at Spire in 1529, in which it was resolved by the Catholic German Princes, that no further innovation should be made in the Romish religion, and that the progress of the new faith should be checked. The princes who favored the reformation entered a protest against this decree of the Imperial Diet, on which

account they were called Protestants,—a name now applied to all Christians who do not recognize the authority of the heads of the Roman Catholic churches.

The Protestants were already divided into two great parties. Some were the followers of Luther, while others were the disciples of the learned priest Ulrich Zwingli, who was a Swiss, born in 1484; he also opposed the sale of indulgences and the corruptions of the church, and endeavored to improve the morals of the people. He differed from Luther in very few articles of faith, which is clearly seen in the disputation induced by the Landgrave Philip of Hesse between Luther and Zwingli at Marburg. Zwingli construed the words, "This is my body," to mean, "This represents my body," while Luther contended that the body of the Lord was present in the bread and wine. Zwingli offered Luther his hand with tears in his eyes and asked to be received as a brother, but Luther declined the offer and thrust back his own hand. Luther also refused to recognize as Christians those who had adopted Zwingli's doctrines.

A religious war broke out in A. D. 1530, between the Catholics and Zwinglians in Switzerland in which Zwingli was slain. His body was afterward burned by the Catholics. Continual disputes arose between the Catholics and Protestants, and frequent and bitter wars were engaged in during this (16th) century, when finally the power of the Romish church was broken and light began to dawn upon the human family: more and more liberty was allowed to worship God and wars concerning religious affairs gradually ceased. The Protestant branch of the church became divided and subdivided; new sects sprang into existence in rapid succession, so that a stranger to this world of commotion could not possibly ascertain the good flowing from all this division and opposition between the many parties professing Christianity.

The Catholic church also became ruptured. In England her authority was less and less recognized, and in A. D. 1534, Henry VIII caused an act to be passed by his parliament transferring the supremacy of the church in England from the pope of Rome to the king of England. The monasteries in England were dissolved, and their possessions were bestowed on the crown. The priests, who declined to approve this act, were beheaded, and the king violently persecuted both Lutherans and Catholics. Thirty-nine articles were drawn up by Bishop Crammer, and adopted as the confession of faith of the church of England; many of the Catholic prayers were retained. The establishment of the church of England not being approved by many the dissenters were numerous; in several instances powerful religious denominations were established. The principal

sects which rose in opposition to the established church were the Puritans of England and the Presbyterians in Scotland. The Huguenots in France also made great progress in establishing their faith in that country: all these were more or less in union in their faith with the doctrine of Zwingli. John Calvin, the French reformer, promulgated this doctrine most extensively. The Presbyterians aimed to put an end to the abuses of the royal power, but not to deprive the king of his crown; while the Puritans, independent in religious belief, were republican in political faith, and aimed to overthrow the monarchy.

In A. D. 1562, Catharine, the mother of Charles IX, who conducted the affairs of France during the minority of the king, granted toleration to the Huguenots. The Guises (uncles of Queen Mary), who were zealous Catholics, were very indignant at this. Duke Francis, one of the Guises, and his followers, while passing a number of Huguenots engaged in prayer, slaughtered a number of them. This outrage was the signal for a bloody war in which shocking cruelties were perpetrated by both parties. Before this war was ended fifty thousand protestants were sacrificed by the cruel fanaticism of their Catholic enemies. It was during this war that the massacre of St. Bartholomew was perpetrated.

The Puritans being republican politically were dangerous to the Crown of England. On account of this they were persecuted and forced under submission to the powers of the state. In 1614, a company of these, who were unwilling to conform to the rules of the established church, settled in Holland. They were led by Rev. John Robinson. Failing to become reconciled to the habits of the Dutch, they concluded to emigrate to America. They returned first to England, and in September 1620, one hundred and one men and women left the shores of England and sailed for their untired homes in America. Others soon followed, forming a settlement in Massachusetts. They rapidly increased in numbers, and spread over and settled a considerable portion of the country. They allowed no toleration for difference of opinion in religion or in civil matters. No person who differed in opinion from them in regard to religious affairs was allowed a settlement or home in their possessions. Several on this account were banished from the settlement; and others were tried with the pretext of being in league with witchcraft, and were severely punished. On this account dissensions by some of the leading members took place, and new sects in consequence sprang into existence. In 1635, Roger Williams, a Puritan minister of the gospel, was banished from one of the colonies because he advocated toleration for all religious beliefs. Williams founded

the colony of Rhode Island the next year, and became its governor. He zealously taught the people whom he governed, the doctrines of the Bible. He discovered that it taught no infant baptism, but required repentance and faith. Many people soon accepted his views. A great portion of the Puritan doctrine was abandoned, and a creed established in the faith of which perhaps one fourth of the Christian population of this land now concur.

In A. D. 1727, John Wesley, a minister in the Church of England, and his brother Charles with a few others formed themselves into a society for the purpose of mutual edification and to revive pure religion in the church of which he was a member. This was the beginning of important religious events. They became very strict in their ways of living, and, adopting the methods laid down in the Bible, they were called Methodists. The Wesleys were soon after sent to America as chaplains to the colony of Georgia, and the society was broken up. When preaching in America they did not very strictly adhere to the rules of the Church of England; so when they returned to England in 1738, they were refused admission to the pulpits of the London churches. John Wesley then began to preach in the streets, his brother Charles assisting him. Crowds flocked to hear them, and the result was a general religious awakening throughout England. Their followers soon became numerous, and necessity compelled the Wesleys to make provision for this large number of converts. At first they formed into classes according to their respective localities, and appointed leaders. Wesley ordained ministers upon his own authority to look after the spiritual interests of the converts. Afterward several ministers were sent to America, and soon churches upon a firm basis were organized in Europe and America. This society though could not long remain united, and is now divided into ten different bodies.

The great and bloody wars which were waged during many centuries in the interest of religion now came to an end. The power of darkness and the yoke of oppression were broken. The light of the Gospel shone brighter and brighter over the Christian world. The mother church became more moderate in her former harsh usages, and abandoned many of her objectionable customs. Her dissenting offspring strove for a higher and purer life, free thought and free worship being now granted. Religion rapidly rose to a very high standard, and is fast spreading over the whole earth. So the benefit of the Gospel is at last reached after such long and fearful struggles. Enlightenment, civilization, and freedom are the great results flowing from the gospel teachings, and peace and happiness, the good gifts bestowed by it upon the human family.

THE LOWLY HEART.

Father, I know that all my life
Is portioned out for me,
And changes that are sure to come,
I do not fear to see;
But I ask thee for a present mind,
Intent on pleasing thee.

I ask thee for a thoughtful love,
Through constant watching wise,
To meet thee glad with joyful smiles,
And wipe the weeping eyes;
And a heart at leisure from itself,
To soothe and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret things to know;
I would be treated as a child,
And guided where I go.

Wherever in the world I am,
In whatso'er estate,
I have a fellowship with hearts
To keep and cultivate;
And a work of lowly love to do,
For the Lord on whom I wait.

So I ask thee for the daily strength,
To none that ask denied,
And a mind to blend with outward life,
While keeping at thy side;
Content to fill a little space,
If thou be glorified.

And if some things I do not ask,
In my cup of blessing be,
I'd have my spirit filled the more
With grateful love to thee;
More careful not to grieve thee much,
But to serve thee perfectly.

There are briars besetting every path,
That call to patient care;
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on thee,
Is happy anywhere.

In a service which thy will appoints,
There are no bonds for me;
For my inmost heart is taught the truth
That makes thy children free;
And a life of self-renouncing love
Is a life of liberty.

—Selected by ANNA REISNER.

For the Herald of Truth.

LOVE AND SYMPATHY.

"For God so loved the world, that
he gave his only begotten Son, that
whosoever believeth in him should
not perish, but have everlasting life."
John 3: 16.

From this passage of Scripture we can learn the fullness and the extent of God's love. It shows us that love was the motive that led God to provide all the blessings which we poor mortals enjoy. God pitied us in our fallen condition, and he showed his sympathy for his fallen creation by giving his dear, only Son to redeem man from the curse under which all were fallen by disobedience. "Who-soever believeth on him shall not perish, but have everlasting life." To believe truly is to obey his requirements—his commandments—because of pure love to Him who died for us and rose again. He told his disciples, who believed in him,

that if they continue in his word they are his disciples indeed. His word tells us that the manifestation of love is one of the evidences whereby the Christian proves himself a disciple of Christ. If we are disobedient we do not believe with a true heart, and consequently we are not his disciples.

The Word also calls our attention to another evidence by which all men may know whether they are Christ's disciples or not, namely, Love one toward another. This love cannot be other than such as manifests itself in acts of sympathy for our fellow beings. Love without manifestations of sympathy is as faith without works. If we should see a person whom we truly loved, in distress, we would make haste to relieve him and comfort him even if we ourselves had to make a sacrifice of pleasure, comfort and means to do it. In whatever distressing condition a person may be there is always a feeling of sympathy for him, which is manifested when it is expedient, by those who really love them, while those who hate them rather rejoice in any calamity which may befall them. They show by their neglect and actions that there is no sympathy in their hearts for the sufferer. Actions will betray the absence of such love as Christ—our pattern—manifested by giving his life a ransom for sinners, who were his enemies.

Love is the badge of the Christian; it manifests itself outwardly, and shows whether we are born of God, or whether we are still carnal. God is love, and they that are born of him will walk in love; and love worketh no ill to his neighbor or fellowman, but delights in doing all possible good, even to an enemy. Love does nothing against the wishes of his neighbor to harm him nor rejoices in an unjust act committed by others. The apostle Paul holds those rejoicing in an unjust equally guilty with him who commits the act. Whatever we do contrary to the wishes of our neighbor and contrary to the word of God is not done in love. As soon as we become conscious that we have done an injury to any one love leaves us, and we have no peace till a reconciliation is made. Let love control all our actions, that we may be living epistles known and read of all men.

Reader, let the love of God rule in your heart, making you a shining light, that men may see the fruits of love and glorify God. Actions speak louder than words. It seems to me there never was a time when Christian professors were more closely watched than now. Let us walk worthy of our vocation in which we are called, manifesting the love of God by sympathizing with the suffering, and manifesting our sympathies by works of charity. May your hearts be filled with the love of God and peace from Jesus Christ.

ADAM BAER.

THE COMING REVOLUTION.

For the Herald of Truth.

On every hand we find unmistakable evidences that in these United States there is a momentous revolution in the near future with regard to intoxicating beverages. How rapidly it will come around, how general it will be, and how thorough its workings remains to be seen; but it is surely coming.

The license law has been used in nearly all the states as a means of increasing their revenue. The results may have been flattering enough to the government by the ready cash paid into the treasuries for liquor license, but sober statesmen and politicians declare that the expenses indirectly incurred by the licensed liquor traffic through crime and pauperism vastly exceeds the income through the licenses. So the license is unsatisfactory and a failure financially. From a social, moral, and religious standpoint the results have been simply appalling. By the exorbitant price which the liquor dealer must necessarily put on his fiery beverage to meet his license fee the drinking man of means is more quickly brought from a condition of comfort and plenty to poverty and wretchedness, and the drinking poor man spends more of his meager wages for liquor, taking the bread out of the mouths of the helpless children of a drunken father, and bringing the faithful wife, over-worked and heart-broken, to a premature grave. When redress would be had for selling liquor to improper persons it is soon found that the saloon-keeper is licensed and defended by the laws of government. While the license law is not directly to blame for the fearful strides which drunkenness has made in many parts of the country, yet it has proved itself a lamentable failure in suppressing it, and the temperance people all over the United States are eagerly searching for a remedy. Heretofore the demand for the remedy has been made by too small a per cent. of the population, but the demand is becoming so general and so ably presented, that it must be heeded. A sufficient demand will bring anything.

Temperance advocates have judiciously set themselves to work to educate the people to their opinions and thereby swell their own ranks. To be convinced that they have been successful, and that the liquor traffic is shortly to receive a blow unparalleled in the history of this country we need only learn the facts, and see the real condition of things.

To-day nearly every religious paper in the country is arrayed against intemperance, some of them severely; and not one, worthy of the name, defends the practice of drinking intoxicating beverages. What this will result in is obvious to every thinking person. Church papers are usually the representatives of their

several churches, and the members as a body acquiesce in their teachings. Soon the great body of professors will be arraigned on one side against only a part of non-professing world on the other. Maine has for some years prohibited the sale of intoxicants by passing the Local option Law and voting against liquor license, and, though drunkenness has not been prevented, it has been much suppressed. Recently Kansas has voted for a constitutional amendment, which prevents the manufacture or sale of intoxicating liquors except for medical or scientific purposes in that state, and her governor predicted that by the middle of January that state would not have within her borders a distillery, a rectifying establishment, or a saloon. A stringent liquor law passed the legislature of South Carolina. In Georgia, New Jersey, Missouri, Indiana, Ohio, and some other states temperance workers are making persistent efforts to get the laws of their several states in their favor. All these signs point to a time in the near future when the distillery and the public drinking-house shall be banished from our beautiful land, when the ranks of our army of drunkards shall be broken, and when the sunshine of prosperity shall beam into many a hitherto neglected home. In vain will be the attempt to prohibit drunkenness entirely, but the growing sentiment against intoxicants must bring an abatement of the evil. Once a great majority of the citizens of a free country like this are opposed to the manufacture and sale of alcoholic beverages, their absence or scarcity must make drunkenness more rare than when it is offered for sale at nearly every street corner. Let every servant of the Lord who remembers that no drunkard shall enter the kingdom of heaven, work and pray that the day may speedily come, if not in the way we anticipate, in God's own way, that the citizens of these United States shall be characterized for their sobriety and love of temperance, and when the father and mother residing in or near the city or village can close their eyes in sleep without fearing that their son will come home drunk.

J. S. COFFMAN.

ADVICES.

1. Take heed, dear friends, we entreat you, to the convictions of the Holy Spirit, who leads, through unfeigned repentance and living faith in the Son of God, to reconciliation with our heavenly Father; and to the blessed hope of eternal life, purchased for us by the one offering of our Lord and Savior Jesus Christ.

2. Be earnestly concerned in religious meetings reverently to present yourselves before the Lord; and seek, by the help of the Holy Spirit, to worship God through Jesus Christ.

3. Prize the privilege of access by Him unto the Father. Continue "instant in prayer," and "watch in the same with thanksgiving."

4. Be in the frequent practice of waiting upon the Lord in private retirement; honestly examining yourselves as to your growth in grace, and your preparation for the life to come.

5. Be diligent in the private perusal of the holy Scriptures; and let the daily reading of them in your families be devoutly conducted.

6. Be careful to make a profitable and religious use of those portions of time on the first day of the week, which are not occupied by meetings for worship.

7. Live in love as Christian brethren, ready to be helpful one to another, and sympathizing with each other in the trials and afflictions of life. Watch over one another for good, manifesting an earnest desire that each may possess a well-grounded hope in Christ.

8. Follow peace with all men, desiring the true happiness of all; be kind and liberal to the poor, and endeavor to promote the temporal, moral, and religious well-being of your fellow-men.

9. With a tender conscience, in accordance with the precepts of the Gospel, take heed to the limitations of the Spirit of Truth in the pursuit of the things of this life.

10. Maintain strict integrity in your transactions in trade, and in all your outward concerns. Guard against the spirit of speculation, and the snare of accumulating wealth. Remember that we must account for the mode of acquiring, as well as for the manner of using, and finally disposing of our possessions.

11. Observe simplicity and moderation in your deportment and attire, in the furniture of your houses, and in your style and manner of living. Carefully maintain in your own conduct, and encourage in your families, truthfulness and sincerity; and avoid worldliness in all its forms.

12. Guard watchfully against the introduction into your households of publications of a hurtful tendency; and against such companionship, indulgences, and recreations, whether for yourselves or your children, as may in any wise interfere with a growth in grace.

13. Avoid such sports and places of diversion as are frivolous or demoralizing; all kinds of gaming; the needless frequenting of taverns and other public houses, and the unnecessary use of intoxicating liquors.

14. In contemplating the engagement of marriage, look principally to that which will help you on your heavenly journey. Pay filial regard to the judgment of your parents. Bear in mind the vast importance, in such a union, of an accordance in religious principles and practice. Ask counsel of God; desiring,

above all temporal considerations, that your union may be owned and blessed of Him.

15. Watch with Christian tenderness over the opening minds of your children; inure them to habits of self-restraint and filial obedience; carefully instruct them in the knowledge of the holy Scriptures; and seek for ability to imbue their hearts with the love of their heavenly Father, their Redeemer, and their Sanctifier.

16. Finally, dear friends, let your whole conduct and conversation be such as become the Gospel. Exercise yourselves to have always a conscience void of offense toward God and toward men. Be steadfast and faithful in your allegiance and service to your Lord; continue in his love; endeavoring to keep the unity of the Spirit in the bond of peace.—Sel.

For the Herald of Truth.

EVENINGS WITH THE BOOK OF REVELATIONS.
No. 5.

"Unto the angel of the church of Ephesus write; These things say he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast labored, and hast not faintet. Nevertheless somewhat thou hast to do, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou lovest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev. 2: 1-7.

We are familiar with the practice of our conferences which after having deliberated upon the condition and work of our churches to issue an address conveying the wisdom and instruction of that body for our warning, edification and encouragement.

He who holdeth the seven stars in his right hand.—The Bishop of the true church sends such a message to his people in all the world. It is sent by him to the pastor of the church (*the angel*). We should even recognize God's appointed ministers as his messengers bringing to us his gracious word of truth. It is not of so much importance what Jesus says to the church at Ephesus as what he says in his message to us. He above all others can give us the needed instruction, for he alone knows all things concerning our circumstances and work; besides he is ever active in the care of his church on earth, for "*He walketh in the midst of the seven golden candlesticks.*"

Before we can profitably receive the revelation of Jesus we must have true conceptions of our condition. Before the Savior tells John what the future state of

the church shall be he declares her present condition. His opening words, "*I know thy works*" calls us to that self-examination which declares to us our short-comings and leaves us with no comfort in ourselves. In this state Christ can most graciously reveal himself and his purposes to us; and when we are thus filled with his Spirit we "*can not bear them which are evil*." We must even have love for men, but no sympathy for their wickedness. How easily we tolerate the sins of men, and find excuse for them upon slight pretenses. This is but an indication of our own sinfulness. We must bear and we must not bear. We must not bear with false brethren, for the word says, "An heretic reject." But we must bear with weak brethren. "Bear ye one another's burdens and so fulfill the law of Christ." Jesus commends "*thou hast borne and hast patience*," "Let patience have her perfect work that ye may be entire." "For ye have need of patience, that after ye have done the will of God ye might receive the promise." (Heb. 10:36). But our bearing and patience must be "*for my name's sake*." Men bear and suffer much for their own profit, but the Christian has a higher motive and richer reward. "Inasmuch as ye have done it unto the least, ye have done it unto me."

And *hast not fainted*. We must not grow weary in well doing, but with that devotion which leads to entire consecration must our work be characterized. How easily we are discouraged. If a weak brother offend us, or a thoughtless sister make indiscreet remarks which arouse feeling and wounds self, we are ready to drop our relations and take membership elsewhere. Oh, how little we bear for *Christ's sake*! How much the Shepherd has against us, because of our want of forbearance.

Even those of Ephesus who were commended for their patience are also reproved: "*I have somewhat against thee*." He does not fail to notice the good we do, neither the bad we allow; but commends the one and convicts the other; for he is the "faithful Witness." "I am the true vine and my Father is the husbandman. Every branch that beareth fruit, he purgeth it that it may bring forth more fruit." *Jno. 15:1*.

What fruit did the church at Ephesus lack? "*Thou hast left thy first love*." But what is first love? "Love the Lord with all thy heart, and thy neighbor as thyself." "By this shall all men know that ye are my disciples, if ye have love one to another." If this first love is really begotten within us, we will feel an earnest desire to see the salvation of others. This will lead us into our *first works*. Having peace with God through Jesus Christ, we will seek peace with all men. We will suffer a man to wrong us rather than use improper means to defend

ourselves. What a spectacle we often behold in our day. Brethren settling their differences in courts. Paul says, "It is a shame that brother goes to law with brother." John says, fruits meet for repentance are love, justice, mercy. Jesus says, "If a man sue thee at law, and take away thy coat, let him have thy cloak also." *Matt. 5:40*. And he who forgets these *first works* has need to remember from whence he is fallen, and to repent, for "without peace with all men and holiness, no man shall see the Lord."

And Jesus here adds, "*I will remove thy candlestick out of his place except thou repent*." Let no one comfort himself with the thought that the light of the church shall never go out in this land. Look at Ephesus and the seven churches—the field of greatest Christian activity and power in the days of the early church. For many years have they been in total darkness, and only lately, through missionary effort, has faint glimmering of gospel light been seen. If Jesus remove the candlestick terrible will be the darkness, and nothing but repentance and return to first works will save our land from such a dreadful calamity. "Wherefore lift up the hands which hang down, and make straight paths for your feet, looking diligently lest any man fail of the grace of God." *Heb. 12:12*. For we must not suffer perversions of our faith by Nicolaitans. But hold fast the word of truth. God hath given us ears to hear his message. He has sowed the good seed, but the wicked one may come and catch it away, or scorching tribulation may wither it, or the deceitfulness of riches choke it, so that it may fail to bring forth fruit. Therefore "be ye doers of the word and not hearers only." "He that heareth my word and doeth it I will liken unto a wise man." The promise is "*to him that overcometh will I give to eat of the tree of life*." All must hear, and all may eat. Christ has prepared the way of salvation, but every man must make diligent effort. "Work out your own salvation with fear and trembling, for it is God that worketh in you." We must all strive for the mastery, and bring every thought into subjection to the will of God, for none of us are blameless before him. Hence the promise is to him that overcometh. Let us then press forward to the mark of our high calling in Christ Jesus, and with Paul, keep the body under, and run our race with patience, looking unto Jesus, the author and finisher of our faith, who as the Bishop of our souls warns us of present dangers and invites to his eternal kingdom.

A humble-minded man may have many arrows shot at him, but none will stick in him; he lies too low, they all fly over him.

CHRIST AND THE SCRIPTURES.

There are some persons who speak lightly of the Holy Scriptures, while they profess great respect for the Savior. But the Lord Jesus Christ, the central figure of the ages, whose name is above every name, stands in no need of their patronage or their praise. "To Him give all the prophets witness;" and no man who rejects the testimony of the prophets, can truly and intelligently believe on the Lord Jesus Christ.

Adolph Saphir, himself a Christian son of Israel, and a preacher in London, says truly:—"All attempts to understand Jesus Christ, separate from the Old Testament, are most unphilosophical and can tend to no satisfactory result. For Jesus Christ is the fulfillment of Moses and the prophets. He is not the Christ of history, but of special history—the divine history of Israel. True, he is the light of the world, he is the desire of all nations, he is the centre and life of humanity; but he is all this because he is the Son of David, the son of Abraham; for 'salvation is of the Jews.' The gospel narrative is like a high table land, but we cannot be spared the ascent from Genesis to Malachi."

To these Scriptures given by the inspiration of God, we turn to learn the true character, ministry and destiny of Him who, as the seed of the woman, shall bruise the serpent's head;—who, as the seed of Abraham, shall bring blessing to the families of the earth; and who as the seed of David, shall inherit David's crown and throne, and reign over the house of Jacob forever and to his Kingdom there shall be no end.

Two good lessons from a heathen land: A Scotchman living in Japan went out to buy a screen. The merchant told him to come next day, for as it was Sunday, he could not sell them, being a Christian. The Scotchman said, "I felt as if I had seen a ghost. I felt so insignificant and so cheap that all I could do was to slip out of his shop and start for home." Another Japanese Christian about to sell some articles asked the customer, as he was about to pay for them, "Have you seen this defect, and this, and this?" The purchaser had not noticed the defects, and decided not to take the articles. This is the sort of Christians converted Japanese make. We could well afford to exchange a large number of a certain sort of American Christians (?) for Japanese Christians of the kind referred to.—*E. C.*

For neither does religion consist in Orthodoxy, or right opinions. A man may be orthodox in every point, and yet have no religion at all, no more than a Jew, Turk, or Pagan. This alone is true religion—"righteousness and peace, and joy in the Holy Ghost"—*J. Wesley*.

CHILDHOOD.

Childhood, sweet and sunny childhood,
With its careless, thoughtless air,
Like the verdant, tangled wildwood,
Wants the training hand of care.

See it springing all around us—
Glad to move and quick to learn;
Asking questions that confound us;
Teaching lessons in its turn.

Who loves not its joyous revel,
Leaping lightly on the lawn,
Up the knoll, along the level,
Free and graceful as a fawn!

Let it revel; it is nature
Giving to the little dears,
Strength of limb and healthful feature,
For the toil of coming years.

He who checks a child with terror,
Stops its play, and stills its song,
Not alone commits an error,
But a great and moral wrong.

Give it play, and never fear it—
Active life is no defect;
Never, never, break its spirit—
Curb it only to direct.

Would you dam the flowing river,
Thinking it would cease to flow?
Onward it must go forever—
Better teach it where to go.

Childhood is a fountain welling;
Trace its channel in the sand,
And its currents, spreading, swelling,
Will revive the withered land.

Childhood is the vernal season;
Trim and train the tender shoot;
Love is to the coming reason
As the blossom to the fruit.

Tender twigs are bent and folded—
Art to nature beauty lends;
Childhood easily is molded;
Manhood breaks, but seldom bends.

—Selected.

For the Herald of Truth.

MUCH AFRAID.

The world is full of persons who, from their want of courage and over cautiousness, may be very appropriately denominated what Bunyan did the daughter of Mr. Despondency—"Much Afraid." Such persons may be pleasant, conscientious, and attractive, though rarely forceful and courageous. These timorous creatures are a continual hindrance to the endeavors of others, and are themselves crushed under the weight of a spirit that lacks buoyancy and confidence. The unhelpful man gropes darkly and feebly along a clouded pathway. It would be hard enough were he the only sufferer from his hesitating, timorous frame of mind, but his persistent fearfulness is discouraging and demoralizing to others. He makes no ventures; even when a due exercise of his judgment would lead him into a different pursuit or greater activity and higher attainments

in present pursuits, he timorously refuses to get out of his beaten track. When he sees others venture forth with a determined will, overcoming all obstacles and prospering above their less energetic fellows, he predicts calamity and defeat with a plainness of tone that implies a reproach and insinuates folly.

Not only are the worldly minded hindered in their pursuits and enterprises by the desponding cry of "Much Afraid," but he raises his melancholy voice in the church. If there is unusual interest in the congregation and many come to Jesus in his appointed way, and the members are revived and rejoice in God's presence and blessings, he brings no words of encouragement. He distrusts every appearance of prosperity. He fears the people are self-deceived. He points to others who began well but have fallen away. He cannot be happy himself, nor can he let others take comfort in any good thing. If the church is in need of more laborers, and is earnestly praying the Lord of the harvest to send laborers into the vineyard, this fearful individual, who frequently represents himself as the guardian of the church, begins to urge his cautions with such sadness of aspect to the enthusiastic people, referring them to a minister here and another there, who had for a time run well, but afterward betrayed his unwillingness to walk in the humble way of self denial, that the good work is much retarded or entirely abandoned. And when a number of church members who desire to see the mustard seed of the kingdom spread its branches wider and grow still greater, propose to send out evangelists to refresh and build up the weak churches and the scattered of the flock and plant churches in new places, "Much Afraid" again appears upon the scene, piteously presenting his fears. He thinks there are so many unfaithful ministers that if one were sent to evangelize he might fail to teach pure doctrine, that his motives might be nothing higher than to become popular, that he might prefer to be supported as an evangelist rather than help support himself by laboring with his hands, or that he might prove unsuccessful, incurring expenses to no benefit. He never builds churches nor leads a move to storm Satan from some fortified height. All he can do is to raise objections and hinder. He is unable to give encouragement to others or grasp it for himself. In all his fears and criticisms he may possibly wrest the meaning from the words and actions of others to the detriment of the church, and innocently ply the match to a fire that will lead to an explosion and injury.

This much afraid, distrusting disposition is in direct opposition to the teachings of Christ. What a contrast between the wallings of these fearful, desponding souls and the cheering words of Jesus to his little band of disciples—"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." There is a cloud of witnesses in the teachings of Christ, assuring us that his true church shall never be forsaken. She shall shine gloriously in all time, passing victoriously through the fire of persecution, and stand unshaken against the gates of hell. She is built upon the solid Rock, and the descending rain and beating winds cannot overthrow her. "Christ also loved the church, and gave himself for her." How then can we for a moment suffer ourselves to think that Christ will not be with his own, when they go zealously forth to build the church for which he gave his life?

This timorous spirit of much afraid does not correspond with the teachings and labors of Paul. He did not begin to question whether, if he should build a church in Greece or Rome, they would remain faithful and hold to the true doctrine of Christ. He knew it was his duty to go and preach the gospel of the kingdom, and he went, trusting God for the results. We may well suppose that had Paul foreseen the corruption which darkened the church of Rome and filled Europe with the fire of persecution and the blood of martyrs he might almost have feared to plant the church in that great city of the seven hills. The reformers also might have feared and trembled could they have seen what was before them and what is still hidden from us; and so might we, like Moses on the mountain, exceedingly fear and quake if the future of the church on to the sounding of the last trumpet were suddenly revealed to us. But it is not for us to doubt, question or fear; we are to obey the command of the Master—"Go teach," and we have the assurance as a church and as individuals that he will be with us to the end of the world.

The prophet Joel comforted Zion in the promise of the gospel in these words: "Fear not, O land; be glad and rejoice." Zacharias says, "Fear not, but let your hands be strong." The shepherds on the plains of Bethlehem, in their astonishment, heard the glad tidings of the new born King preceded by the comforting words, "Fear not." "Fear not, believe only and she shall be made whole." were the words of Jesus to Jairus when one told him not to trouble the Master, that his daughter was dead. "Fear not, Paul; thou must be brought before Cesar." was the message of the angel of God as he stood in vision by the side of the apostle when he and his crew were struggling against the tempestuous euroclydon.

"Fear not; I am the first and the last; I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and death," sounded in the ears of the prostrate John when he lay as dead at the feet of Him

"whose countenance was as the sun shineth in his strength." And when Jesus was about to leave his grief-stricken disciples to the trials and persecutions of the world to suffer martyrdom in the end, he said to them, "Let not your heart be troubled." Everywhere the words of Jesus are full of glorious promises, encouraging the Christian to press on in the work of the Master. Let us trust the commands and promises of Jesus and the examples of his holy apostles, going forth to preach the gospel to every creature, ordaining elders in every church, building up the cause we love and put away this spirit of much afraid, which cannot but hinder us in every good work. Let us never permit Satan to induce us to sit idly down, mourning over the wickedness of the world, fearing to perform earnest, direct labor for the prosperity of the church, lest disastrous results should follow. * * C.

FASHION.

No heathen god or goddess has ever had more zealous devotees than fashion, or a more absurd and humiliating ritual, or more mortifying and cruel penalties. Her laws, like those of the Medes and Persians, must be implicitly obeyed, but unlike them, change as certainly as the moon. They are rarely founded in reason, usually violate common sense, sometimes common decency, and uniformly common comfort.

Fashion rules the world, and a most tyrannical mistress she is—compelling people to submit to the most inconvenient things imaginable for her sake. She pinches our feet with tight shoes, or chokes us with a tight neckerchief, or squeezes the breath out of our bodies by tight lacing. She makes people sit up by night when they ought to be in bed, and keeps them in bed in the morning when they ought to be up and doing. She makes it vulgar to wait upon one's self, and genteel to live idly and uselessly. She makes people visit when they would rather stay at home, eat when they are not hungry, and drink when they are not thirsty. She invades our pleasures and interrupts our business. She compels people to dress gaily, whether upon their property or that of others; whether agreeable to the word of God or the dictates of pride.

Fashion, unlike custom, never looks at the past, as a precedent for the present or future. She imposes unanticipated burdens, without regard to the strength or means of her hoodwinked followers, cheating them out of time fortune and happiness, repaying them with the consolation of being ridiculed by the wise, endangering health, and wasting means, a kind of remuneration rather paradox-

ical, but most graciously received. Semblance and shade are among her attributes. It is of more importance for her worshippers to *appear* happy, than to be so. Fashion taxes without reason and collects without mercy. She first infatuates the court and aristocracy, and then ridicules the poor, if they do not follow in the wake, although they die in the ditch. This was exemplified in the reign of Richard III., who was humpbacked. Monkey-like, his court at the dictum of fashion, all mounted a bustle on their backs, and as this was not an expensive adjunct, the whole nation became humpbacked—emphatically a crooked generation—from the peasant to the king, all were humped.

If she requires oblations from the four quarters of the globe, they must be had, if wealth, health and happiness are the price. If she fancies comparative nakedness for winter, or five thicknesses for mid summer, she speaks, and it is done. If she orders the purple current of life, and the organs of respiration to be retarded by steel, whalebone, buckram, drill and cords—it is done. Disease laughs and death grins, at the folly of the goddess and the zeal of the worshippers.

The empress at Paris, or other ladies of rank, do not originate the fashion, neither do any ladies of real rank and distinction; they adopt them, and thus set the seal of their acknowledged authority upon them, but no lady would be the first to wear a striking novelty, or a style so new, or so *outré*, as to be likely to attract public attention. This is left for the leaders of the Demi-monde, several of whom are in the pay of Parisian dress-makers and modistes. The noted Worth, the man milliner of Paris, who receives all the money, and exercises all the impudence, which have placed him at the head of his profession, while women do all the work, has in his employ a dozen fashion writers and several of the most noted leaders of Parisian society. These latter are selected for their fine appearance and dashing manners. Toilettes, equipages and boxes at the theatre and opera are provided for them. If almost dying they are required to show themselves at these places, on all suitable occasions, in extraordinary dresses, made by the "renowned" Worth, as the fashion correspondents say, who in this way take up the burden of the song, and echo it even upon these western shores. It is the height of ambition with some American women to go to Paris, and have a dress made by Worth; and dearly do they sometimes pay for their folly, not only in immense prices for very small returns, but in degrading their American womanhood by following in so disgraceful a seramble in so mixed an assemblage.

—Selected by G. Z. B.
(To be continued.)

OUR THOUGHTS.

One of the most difficult lessons to learn in christian life is to govern our thoughts. There are so many evil suggestions from the flesh and the world, and the human mind is so quick in its operations, and we are sometimes startled into the realization of the fact that for some seconds, or perhaps minutes, we have been indulging thoughts which are really hateful to us; and we cast them out and endeavor to cleanse and sweeten our minds by thoughts of spiritual things.

Evil suggestions are not in themselves sins; the sin arises from their entertainment. When we come to a sense of the presence of evil thoughts, and cherish them against the voice of the Spirit and of conscience, they dispiritualize the mind, and it is sin, even though no external action may result. The deliberately formed intention to do a sinful act is itself sinful; the subsequent act is but the external proof of our inward condition.

But the spiritual mind not only does not wish to entertain evil thoughts, and is pained to find itself doing so, but it would become so sensitive to their presence as to expel them immediately, or, better yet, to prevent their entrance if possible. We will suggest a few helps in this work.

1. The mind should be kept busy with good thoughts. There is nothing more conducive to evil than idleness. We must think; therefore let our spiritual and mental improvement, the furtherance of God's truth and the salvation of our fellow men occupy our thoughts. "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things.*" Phil. 4: 8. The mind thus occupied will not be so liable to thoughts of the opposite kind.

2. But "when the sons of God came together" in Job's time, "Satan came also." So it sometimes happens that among a troop of good thoughts an evil one will come. Hence watchfulness and nice discrimination are essential. There are many doors to the mind, and we should set a watch at each, and examine every one who proposes to enter. Keep thy heart with all diligence for out of it are the issues of life. "Keep it as an army keeps a fortified place, ready to defend it wherever attacked.

3. Prayer is needed also, evil thoughts are quick; but prayerful thoughts are just as quick; and as to answers they are just as quick as either. A "Lord help me," or "Jesus keep me," in a moment of temptation, is immediately transmitted to heaven and there is no time lost in delivery, as with our telegrams. The answer is flashed back from on high,

and we feel the consciousness that we are more than conquerors through Him that loved us and gave Himself for us.

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." Psa. 19: 14.—*The Domestic Journal.*

For the Herald of Truth.

LOOK TO JESUS.

I feel constrained to bear testimony to the admonition in the Feb. No. HERALD by Charlotte Garber.

Look to Jesus and not to man, for it pleased the Father that in him should dwell the fullness of the Godhead bodily. There is one God, and one mediator between God and man—the man Christ Jesus. The Father "hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. "This is the bread which came down from heaven, that we might eat and not die." God in the Holy Trinity is the only object worthy of worship. We should worship him, too, in all our actions with a determined will, prompted by love. If we have our eye to pluck out, our hand or foot to cut off, we should willingly make our carnal inclinations suffer violence, and enter into actual service with all our souls. Christ is the resurrection and the life, and if we would at last enter into the life beyond, we must abide in him here. We abide in him by faith till our end comes, then surrender our natural bodies to the death that all must die, but if we are clothed with the righteousness of Christ in the inner man, we shall, at death, only be transplanted into that better and holier life where Christ in the fullness of glory shall be our eternal joy.

JACOB HARTZLER.

LET YOUR LIGHT SHINE.

Passing along the street, I met a man carrying a lantern, but it was so small that I turned and looked again, wondering that such a tiny thing should shed so much light amid the surrounding darkness. I compared it, mentally, with the large, old-fashioned tin one that I had seen my father use, and the verdict was very favorable to the bright, clean looking modern one, though it was very small.

So I thought, where there is but little talent, where the heart is pure, there will be light enough to keep many a soul from being lost in the darkness. It is not so

much the size of the lamp as the kind of medium, and its condition, that determines the quality of the light shed abroad. A very fine and large lantern may be so thickly covered with dust that those depending upon its light for guidance shall take very uncertain steps. How many are floundering in the deep sloughs of sin, because hearts that have professed to receive light from above are unholy and unclean! Many try to excuse themselves because they are not talented; they are so small, so feeble. But, in reality, there is but little oil in their vessels, and the waning light sends out its sickly rays through a heart whose fleshly desires and impure habits destroy its transparency.

Sometimes we have seen lamps well filled, but there was such a smoke-covered chimney that it was impossible to obtain clear light. This is more likely to be done just at the time when the light is wanted. Stated times for prayer and Scripture reading, and plenty of it, must be had, if our souls are to be found full and clear, ready for use at any time. The word shows us where to go for the cleansing and the filling. If we ask, the Spirit will unfold the truth, and inspire our faith, as we bring our all to Jesus, who is the only Savior, the true light, that will enlighten all the heart, so that no part shall be dark.

These fleshly temples of the Holy Ghost are very small, at the best; but they may be pure and well filled, and so shine with a steadily-increasing light that the darkness cannot abide.

From a pure, full heart, let the mouth utter its testimony, and there will not only be light, but also heat, that will bring new life to sin-benumbed souls.

THE CHURCH OF GOD.

"Paul, called to be an apostle of Jesus Christ through the will of God . . . unto the church of God which is at Corinth," 1 Cor. 1: 1, 2. Arnold in his Commentary on this epistle, quotes Calvin on the same text, as follows (translated):

"It may seem wonderful that he should designate as the church of God, this crowd of men, amongst whom so many distempers had prevailed, and over whom Satan rather than God bore rule. It is plain, however, that he has no intention to flatter the Corinthians, for he speaks by the Spirit of God, which is not accustomed to adulation. Nevertheless, amongst so many defilements, what appearance of a church stands out prominent? I answer . . . however it may have been that many vices had crept in, and divers corruptions, as well of

doctrines as of morals, yet some signs of a true church were still left. This passage of Scripture is to be carefully noted, in order that we may not look in this world for a church without spot or wrinkle; and further, that we should not refuse the name of church to any assembly [or society] in which everything does not correspond with our wishes. For it is a dangerous temptation to suppose that to be no church, in which perfect purity is not seen. For whoever is taken up with this notion, he will be forced at last, having separated himself from everyone else, to look on himself as the only saint in the world, or to found, with a few hypocrites, a sect of his own."

PROFANITY.

Against common swearing, St. Chrysostom spends twenty discourses, and by the number and weight of arguments hath left this testimony, that it is a foolish vice, but hard to be cured; infinitely unreasonable, but strangely prevailing; almost as much without remedy as it is without pleasure; for it enters first by folly, and grows by custom, and dwells with carelessness, and is nursed by irreligion and want of the fear of God. It profanes the most holy things, mingles dirt with the beams of the sun,—foolies and trifling talk interwoven and knit together with the sacred name of God. It placeth the most excellent of things in the meanest and basest of circumstances; it brings the secrets of heaven into the streets, dead men's bones into the temple. Nothing is a greater sacrilege than to prostitute the great name of God to the petulency of an idle tongue, and blend it as an expletive to fill up the emptiness of a weak discourse. The name of God is so sacred, so mighty, that it rends mountains, it opens the bowels of the deepest rocks, it casts out devils, and makes hell to tremble, and fills all the regions of heaven with joy. The name of God is our strength and confidence, the object of our worshipings, and the security of all our hopes; and when God had given himself a name and im-mured it with dread and reverence, like the garden of Eden with the swords of cherubims, none durst speak of it but he whose lips were hallowed, and that at holy and solemn times, in a most holy and solemn place.—*Jeremy Taylor.*

Whether you are young or old, weak or strong, sick or well, death is still standing at your door. "Dust thou art, and unto dust shalt thou return." Gen. 3: 19. "There is but one step between me and death." 1 Sam. 20: 3.

HERALD OF TRUTH.

April, 1881.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who read for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class mail matter.

Will Barbara Herr, of Pennsylvania, please send us her post office address.

CORRECTION.—In Bro. Bear's Weather Report, in the March No. of the HERALD, the date should be 1880 instead of 1881.

BRO. FUNK left Elkhart on the 7th of March for Pennsylvania, where he expects to spend three weeks attending to business and visiting his aged mother and other relatives. We wish him a pleasant visit, a good rest, and a safe return.

WORDS OF CHEER FOR THE CHILDREN.—We hope many of our subscribers to the HERALD, while they are reading the paper, and possibly other papers, and enjoying them, will remember the children and send for the WORDS OF CHEER for them. Sunday Schools furnished to one address at 10 cents per copy per year, or 5 cents for six months.

REMOVED.—We are informed that Pre. Jonathan Zook and wife, who have been residents of Fairfield county, Ohio, for upwards of forty years, will remove to Holmes county, Ohio, the beginning of April. May the Lord bless them in their old age. His post office address will be Berlin, Holmes county, Ohio, instead of North Berne, Fairfield county, Ohio.

DON'T FORGET.—Our correspondents should remember that it is our rule not to publish any communication that is not accompanied by the name of the writer. We have recently received a number of articles for the HERALD OF TRUTH without the signature of the writer. We do

not insist on publishing the writer's name, but it is necessary for us to know who is the writer of every article we publish. No doubt a number of correspondents will be looking for their articles, and will not see them for the reasons here given.

BE PATIENT.—Let none of our correspondents become impatient if they do not see their articles published soon after sending them in. We are receiving a number of good, instructive articles, some of which must necessarily be pushed back for some time. Only be patient and keep sending in articles beaming with love to God and humanity and sparkling with gospel truth.

THE NAME OF THE WRITER.—Persons sometimes become impatient if they do not see their articles published soon after sending them in. We are receiving a number of good, instructive articles, some of which must necessarily be pushed back for some time. Only be patient and keep sending in articles beaming with love to God and humanity and sparkling with gospel truth.

SUNDAY SCHOOLS.—With the coming spring Sunday Schools will be opened in many places through the country, and as our readers observed, we published last year two Question Books, one for the Primary and the other for the Intermediate Classes. Of these books we still have on hand a sufficient quantity to supply all who wish to use them. We recommend them as books excellently adapted to our schools. They have the answers given with the questions, making it easy for the teacher to give wholesome and correct instruction to the children. It will also be a much easier task for the children to get their lessons from a book where they have both questions and answers given, than where they have to search so much through the Bible and other books to find the proper answers.

We would recommend all who are interested in the Sabbath School to send for and examine these books. They are now used in the Mennonite Schools in Lancaster County, and give excellent satisfaction. They were compiled by a committee of Ministers of the church, and can therefore be safely recommended to all our people.

The same committee is now engaged in compiling a third Question Book, intended for the larger or Bible Classes. This book will be printed in a few weeks and all who wish to use it can obtain what their schools need as soon as it is completed. It may be obtained at this office at the following prices:

| | |
|-------------------------------------|------|
| Infant Lesson Book, single copy, | 6¢ |
| " per dozen, | 70 |
| Primary Question Book, single copy, | 10 |
| " per dozen, | 1.15 |
| Intermediate Question Book, 1 copy, | 15 |
| " per doz., | 1.70 |
| Bible Class Book, single copy, | — |

We are also prepared to furnish other Sunday School requisites when desired, such as Lesson Papers, Bible Dictionaries, Notes, etc.

A REQUEST.—It would add much to our convenience and often save us much extra labor, and would at the same time much facilitate our work if our correspondents would write business matters and matter intended for publication on separate sheets of paper, or in such a manner that they can be torn or cut apart. While the editor was alone in the work, and both edited the paper and attended to the business department himself, it made little difference, but now, that we have one person to attend to the business department of our papers and another to edit the paper, it makes the work much more intricate, and is much more liable to cause oversights and errors. A case just in point: a Brother sends us an order for almanacs and several renewals of papers, and writes several obituaries and marriages on the same sheet. The letter goes into the hands of our secretary to have the business part attended to first, and then is given to the editor, who is to extract the obituaries and marriages and return it again to the secretary to place on file for future reference. During the time that the letter is in the secretary's hands, on its arrival, the editor may be just making up his matter for the paper and the notices which should appear in the paper may

not reach him until it is too late to insert them for that month and they must be deferred to the next issue. Now, if the part of a letter relating to the business department were written on one sheet, and articles to be published on another, each would receive his part at once and all detention would be avoided; besides it might save copying the articles out of the letter and so save us much work. Of course some may think that a little extra writing is not much of a task, but when a person writes from ten to sixteen hours a day, he feels (as the writer of this can sincerely testify), that he needs rest. We do not, however, write this to find fault, not in the least; for our correspondents have done well and we are grateful for their kindness, only we make these remarks as suggestions for the future.

WELL DONE.—One of our correspondents who interested himself in supplying the poor with the HERALD, wrote up a subscription paper and took it around in his neighborhood, asking his friends and neighbors to contribute, and in a short time he collected eight dollars. His example is worthy of imitation. In relation to this collection he says: "I think this is a good way to make up money for such purposes; I have no doubt that many who read your appeal, felt convinced that something should be done, but after the first thought had passed their minds, they probably forgot all about it again."

The above shows what can be done when people have "a mind to work," when they are interested and take hold of a certain thing. How many new subscribers could by such an earnest effort be gathered? How many souls could be led to Christ, if only people were in earnest and laid hold with a will in all these things? *Earnestness*, brethren, let earnestness be our watchword.

A MINISTER WANTED.—Bro. B. M. Rutt of Atlantic, Iowa, with whom our readers have already become acquainted as a frequent correspondent of our paper, writes us under date of Feb. 7th: "Send us an English preacher who would make his home here and help us build up a church. By spring we will have six or seven families here and no minister. Perhaps you can help us to one." Now, Dear Brother, we would gladly send you such a min-

ister if we had one to send, but as we look over the fields of labor in the different localities where our churches exist, we see none that can be spared, and yet from various parts comes up the Macedonian Cry, "Come over and help us." Now what shall be done? What can be done to supply these vacant places—these places where little settlements of our people are continually springing up, and where they so much need a minister? Our people of old time have had the reputation of being a plain, thrifty people; industrious, economical, hard-working, and opposed to all kinds of luxury and extravagance, and this was indeed a noble and well deserved reputation, and one of which we are not ashamed, but rather glory in. It may however not be so universal now as formerly, yet it is, generally speaking, still to this day true of our people, and perhaps this same opposition to luxury and extravagance, these same notions of economy, and putting everything to a good use, so that nothing be wasted, has a deep-seated hold upon the minds of our people, that they carry it even into their religious views. For it really seems that while we have barely ministers enough to supply all the old established churches we have none to spare to send into new fields of labor, and we know that even in many places, in the old churches, there is a lack of laborers and more could be used if they were to be had.

Now should we not be a little more liberal—a little more plentiful in putting laborers into the field, to work in the vineyard of the Lord? Should we not have plenty of laborers to do this work? Why must some labor day and night, overtax their minds and powers of physical endurance, make long journeys and wear out their strength before their time, while others abundantly able to fill a like place and help their brethren bear their burdens, are standing idle, because of a truth they can say, "No man has hired us;" the church has not called us to this work? We can certainly afford to be a little more lavish in placing men into the ministry. There is much to be done that the present force cannot do; and if you tell us that we do not need them, we make the assertion, and are able to prove it, that we do, and that we as a church are chargeable, by the Chief shepherd, of gross neglect of our

duty, if we do not send more laborers into the vineyard. And if this is not sufficient to convince you we will give you the words of our Savior, when he enjoins upon us to pray the Lord to send forth laborers into his vineyard, for the "Harvest truly is great, but the laborers are few."

Now let the churches and our Conferences, and our bishops, consider this need of the church, and where there are brethren, sound in doctrine, well grounded on the principles of our faith, apt to teach, and of such a character and mind as the apostle recommends and requires; let them be chosen in the churches and ordained to the work, and if they have time to spare at home, send them abroad; let them go into the high-ways and by-ways, into the lanes and alleys, into the out-of-the-way places, and seek out the lost, the wandering, the sin sick, weary and heavy laden, and bring them into the royal feast where they may eat of the bread and drink of the waters of life and delight their souls on the fatness of the gospel feast.

In this way we might always find men to send when a call is made, without replying to such calls like the poverty-stricken, who has no food when her children cry, and call for bread, and she is compelled to say "There is none." Oh, how sad when we think of the fullness and the plenty of gospel grace and hear men call for the bread of life and we must reply that we have no one to send to break it unto them. How often has my heart bled when I had to respond in this manner to such calls. Let the church in her strength rise up to the work and do her duty, that she may in the end be found faithful. Let us not forget what the Spirit said to the church at Laodicea. Rev. 2.

CHURCH EXTENSION.—To every thinking Christian, who has the welfare and prosperity of the church at heart, and who is interested in the salvation of souls, the extension of the church, the preaching of the gospel among all classes, the gathering of converts into the church, are subjects with which his mind must, to a greater or less extent, be occupied, and for the consummation of which he will offer the most earnest and devout prayers.

The Christian religion is progressive.

From its very origin it has the elements of progression and conquest, and it cannot prosper in a condition of inactivity. Every Christian must be a worker, and every church, being composed not of drones and idlers, but of active living Christians (though idlers often are found in the ranks), the church must be an active, working, progressive church. By a progressive church we do not mean that progression which plays such a prominent part in the progression of the popular churches of the day, and into which also many of the modest ones are rapidly drifting, which develops itself in pride and display, in worldly conformity and infidelity, in a salaried ministry, fine churches and rented pews, festivals, fairs, picnics and church lotteries, and other demoralizing practices too numerous to mention, which sap the spiritual life out of the church and leave only the skeleton of the Christian life, a cold formality, but we mean progression in a pure Christian life; in real conformity to the teachings of the Gospel, in devotion to Jesus and his word, in a life of purity and holiness, in sincerity, in honesty, sobriety, in meekness, charity, in the manifestation of the spirit of love in all that we do.

The Lord commanded in the very beginning of time, that "man should multiply and replenish the earth, and subdue it and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth."

Christ illustrates the progressive characteristic of his kingdom by various parables, as for instance, a grain of mustard seed cast into the ground, which is the smallest of seeds, and grows up until it becomes a tree that the birds of the air may lodge in its branches. Likewise also He compares the kingdom of heaven to leaven which a woman took and hid in three measures of meal till the whole was leavened. So the Savior commands his disciples to go into all the world and preach the gospel to every creature, and this is the great commission to the church to-day, to preach the gospel to every creature.

We are to preach according to the instructions of the apostle Paul, at all times, in all places and on all occasions where an opportunity presents itself, and to do it faithfully.

The church of Christ is not only a

receptacle to hold and maintain the doctrines and practices of the church, but she is also to transfer what she has to others. Selfishness is no element in the make-up of a true Christian church, but its exact opposites, benevolence, charity, good tidings of great joy which shall be to all people. Under the law, the commandments of God were given to Israel, written on tables of stone; Israel was taught their precepts and should diligently teach them to her children, but the tables themselves were hid away in the ark and preserved as a precious treasure. Under the gospel Jesus says, "What ye hear in the secret chamber that proclaim ye upon the house-top," and to-day we have the gospel scattered broadcast over the land—the entire gospel—a New Testament can be bought for five cents, and he who is too poor to buy may have it free. Truly we are in a land that flows with milk and honey.

The commission to preach to every creature has however never been abrogated and stands in force to-day, and the necessity of preaching a pure gospel is just as necessary as it ever was, and the question arises with us whether we are fulfilling this commission. As Mennonites we all know what has been and what is now being done in this direction. I will leave it to each one to answer for himself.

In all our work system is necessary. Too much system, however, like too much machinery, often destroys the power and efficiency of the work, but the absence of all system, is just as inefficient to accomplish anything as too much.

Now the question arises, What can our Mennonite church do, or what system or plan of operation can she adopt to make her work more efficient, to make more progress in gaining souls, to extend her membership and her influence, to do good in the world, to make known more thoroughly her principles and doctrines? There is certainly room for this, and according to the words of Jesus, it should be done. We as a church have not reached that degree of perfection, that advanced state of progress in the divine life and in the perfection of a church organization in which we can sit down with folded hands and devoutly say we have done enough and have now nothing more to do for God, for Jesus, for the

church, for sinners. Far from it. We

must work while it is to-day, for the night cometh when no man can work.

Now what plan can be adopted to accomplish this purpose that will not conflict with our quiet, humble ways, with our time-honored usages and customs, and with our rules of order and that may be adopted, meet the approbation and receive the cooperation of all our churches without giving offense to any one.

Will all our ministers please consider this subject and talk it over, one with another and when you meet in conference deliberate upon them. Let us try and give the work of the Lord the same attention and the same interest as we do to our farms, our workshops and our business, and I feel sure that it will prosper in our hands.

CONFERENCES.

THE ANNUAL CONFERENCE in Ohio for the year 1881, will be held in Mahoning Co., in Bixler's Meeting-house, on the 3rd Friday in May (20th). Columbiana, on the P., Ft. W. & C. R. is the nearest station.

THE ANNUAL CONFERENCE in Illinois for 1881 will be held at Sterling, in Whiteside county, on the 4th Friday in May (the 27th). A cordial invitation is given to ministers at a distance to attend. Those who come will stop at Sterling.

THE SEMI-ANNUAL CONFERENCE for Kan. and Neb. will be held in the Spring Valley Meeting-house, in McPherson Co., Kan., on the 13th of May. Canton is the nearest station.

THE SEMI-ANNUAL CONFERENCE in Virginia will be held at the Bank Meeting-house, in Rockingham county, the 2nd Friday in May (the 13th). A general invitation is extended to the brethren and sisters, and especially to the ministers and deacons in other parts of the country to meet with them at that time. The nearest railroad station is Harrisonburg. Visitors will be met at the depot if they inform D. H. Landes or A. B. Burkholder of their coming.

THE SEMI-ANNUAL CONFERENCE in the eastern dist. of Pa., meets the first Thursday in May (the 5th), at Franconia Meeting-house, in Montgomery Co. Souderton and Telford are the nearest stations.

THE SEMI-ANNUAL CONFERENCE in Lancaster Co., Pa., will be held on the Friday before Good Friday, (April 8th), at Brubaker's Meeting-house, 3 miles west of Lancaster city.

CORRESPONDENCE.

HIS AGE.—I was glad for the corrections and additional remarks in the March HERALD, made on my thoughts on "The Year 1881." A. Witmer was born in 1808, making him over seventy-two years old.

H. F.

A CORRESPONDENT from Mifflin Co., Pa., writes as follows: "I am a subscriber for both the English and German HERALD OF TRUTH now in the 18th year, and have spent many pleasant and happy hours in reading it, and I have often been filled with astonishment, to see that there are still so many Mennonites as well as Amish Mennonites that take no interest and find no pleasure in reading these papers. It often seems to me that there is need of a deeper Christian love."

"Dear Brother, do not grow weary in your work, for in it there is great reward, yea, a heavenly reward that is worth more than all earthly treasures, and has the promise of this life and the life to come. They who have turned many to righteousness shall shine as the stars forever and ever." Daniel 12: 3.

ANOTHER LETTER of encouragement comes to us from Bluffton, Allen Co., Ohio, which we must beg leave to lay before our readers. It is as follows: "I am still well satisfied with the HERALD, and wish that you would again acquit yourselves anew as faithful witnesses of the truth, and the truth shall make you free. Oh, how much is published abroad at the present time with a beautiful shell (outside appearance), but no kernel, or instead of a kernel encloses only falsehood and deception. Therefore I wish that you might at all times be awake, and reprove that which is ungodly, defend the truth at all times and not be weary in the good cause."

May God ever give us grace to stand as valiant soldiers of the cross and unflinching defenders of his eternal and unchangeable truth.

FROM A FREE SUBSCRIBER.—Dear Editor, the HERALD OF TRUTH is a welcome visitor. It is laden with precious truths I do feel thankful to God and to you for sending me the paper, for I do love to read its pages filled with good reading. For every number that comes I praise God for your kindness in sending it to me.

I am striving to overcome and gain the victory over sin to be able to dwell forever with the saints of God. That will be blessed to meet to part no more in heaven with the loving Savior in the midst of the redeemed. I long to see my Savior and be made like him. When it is well with you remember me at the throne of grace. From your unworthy sister in Christ. MARY E. ARMSTRONG.

Dear sister, we are glad you are striving for the mastery. You have the

promise to be crowned if you strive lawfully. We are glad, too, that you appreciate the truth we try to herald monthly to our readers through the paper. We hope to be able to furnish the paper free to numbers of others soon by the liberality of those who are sending us funds for that purpose, so that their thanks need not be centered directly in us but in God and those sympathizing friends who remember the needy.

FROM KANSAS.—Under date of Feb. 15th, we received a letter from brother S. A. Mishler, Brush Creek, Cherokee Co., Kansas, formerly of Illinois. He orders some hymn books and the HERALD OF TRUTH to his address, which, with the other contents of his letter, indicates that he expects to labor faithfully in his new field. He says, "We are under many obligations to thank the All-wise God for the protection he has given us and the love he has manifested toward us. I will inform you that we moved to Cherokee County, Kansas last fall. The people here say that I am the first Mennonite that ever preached in this county. I have to contend against a great many different doctrines, but I will preach the Gospel, and that will stand the test in the east and in the west, in the north and in the south. I preach peace to all mankind; if we have not peace in this world, we cannot have it in the world to come. Let all the ministers join in a perfectly united brotherhood and I feel sure the rest will follow. My prayer is for peace and unity." Our brother has our sympathies and our prayers for his success in the good cause in his new field of labor.

BRANCH CO., MICHIGAN.—On Saturday, the 5th of March, Bro. Henry Shaum, of Elkhart Co., Ind., went on a visit to Branch Co., Mich. He says, "We met for worship on Saturday evening, Sunday, and Sunday evening. The appointments were well attended. On Sunday there were two persons reinstated into church fellowship. May the good Lord be with them and give them strength to hold on faithful to the end. The crown is not in the beginning, but in them that endure to the end."

I was made to feel that it was good to be there. How pleasant it is to meet with brethren and sisters here below in Christian fellowship and brotherly love; but how much more joyful will it be when we can meet together in heaven, where there will be no more parting, no more sickness, pain, or death! Then God shall wipe every tear from our eyes. Let us strive to enter in at the strait gate; for strait is the gate and narrow is the way that leadeth to life, and few there be that find it; but 'Broad is the road that leads to death, and thousands walk to-

gether there.' O, brethren, let us be more earnestly engaged in warning sinners to flee from the wrath to come. Paul says, 'Knowing the terror of the Lord we persuade men.' The brethren and sisters feel much encouraged at this place, and desire to be visited frequently. May God add his blessing, lest our labors be in vain."

THAT WHICH IS MORE IMPORTANT.—On looking over the HERALD OF TRUTH Jan. No. 1881, my attention was particularly attracted to the article entitled "Unity in Conference." The author says, "these vain contentions and useless strivings concerning the things of this world do not advance the glory of God nor the salvation of souls. Let us not come together engaging in unprofitable controversy." I thank brother Long for this pointed rebuke and friendly counsel. I will add this question, Will it be asked of us in that great day what our opinions were in regard to some of the things upon which some church members differ, what think you, will they be thought of in the judgment? But methinks it will matter whether we have a pure heart; for the pure in heart shall see God. It will also be of some consequence whether we are born again, for "except a man be born again he cannot see the kingdom of God." "Whosoever is born of God doth not commit sin." "He that committeth sin is of the devil." "He saved us by the washing of regeneration and renewing of the Holy Ghost." Does our Christian life measure up to this testimony? If not then we ourselves are not saved to the uttermost. Then why such unprofitable questions and useless contentions about nonessential things etc., for they are unprofitable. Titus 3:9. Have we not something better to do when souls are perishing all around us? The word says, "He that winneth souls is wise." To save one soul is worth more than all possible contentions about minor matters. Let us rather be more diligent to awaken the church to greater activity in bringing the gospel to poor benighted souls. Let us all crave and pray for a refreshing baptism of the Holy Ghost. S.

GOOD WISHES AND ADMONITIONS.—Editor HERALD OF TRUTH: May the blessings of the Divine Father rest upon you, and add success to the efforts you put forth to spread gospel truth through our land. May you be the means of advancing the cause of Christ, for it is the good cause which shall endure when all earthly things shall fail. The cause is so noble and the conditions of grace to labor for Christ are so easy and simple that no one may be discouraged in undertaking the work. Jesus says, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart." His commandments are not grievous, all that is asked

is that we deny sin and ungodliness, and come out from the world and confess him before men. We should not be discouraged if those who are great in the world and occupy high positions in the land, fail to believe the simple doctrine of Christ, or refuse to come down to the humble ways of the true followers of Jesus. Too frequently do we find persons like the young man who came so earnestly to Jesus. When they are told the one thing that they yet lack, they go away sorrowful. Let us not be discouraged but patiently labor and wait. My God grant us an entrance into the rest beyond the grave. T. J. F.

A LETTER FROM SISTER A. N. B.—My dearly beloved brethren and sisters: As I have not written anything for the HERALD for a while, nor had the privilege of attending the house of God for some time to worship, I will now write a few of my thoughts and feelings. I feel thankful that I am as much blessed, still spared among the living and in a time of grace. I feel also, where I have failed, to do my full duty to double my diligence that my work may be well done when the Master comes at the final reckoning. I feel lovely too when I think of our darling little one, who was just beginning to be a pleasure to the family, but is with us no more. It pleased the Lord, very unexpectedly to us, to take it home to himself, but we confess that what the Lord has done is well done. This sad bereavement enables us to sympathize more fully with the many who have been of late called upon to give up dear friends. But even in our efforts to be submissive it makes us at times heart sore and sad. These frequent visitations of death bring to our minds with great power truth that we too soon must die, since life is so uncertain and death will surely come, and we know that we have a work to do that must be done before the day of life shall close if we would meet death in peace, we should take care of every moment, not letting one day pass unimproved. We toil through the day, and the night finds us wearied with our toils, then how sweet is rest? So when our day of life shall have closed, when we shall have labored and toiled till the last hour shall have ended, then it shall be sweet to lay our dying heads down to rest with the consciousness that we have spent our life in the service of our Master. We must work while it is day, for the night cometh when no man can work. It is a cheering thought too that, while we are laboring for Jesus, he will give us such grace as he sees we need for every day of our lives, and when the toils of life are over receive us into a home which he has prepared for us.

It is a solemn thing to behold the work of death, to see him dim the sparkling eye and still the beating heart, changing the

loved and beautiful form into a lifeless lump of clay. O, who can speak lightly of death? Once to live, once to die, and then the judgment. In this world persons may make mistakes, and do evil, but some friend will become surety for them and they go unpunished, but in the great judgment every one must give an account for himself, and unless Jesus has become surety for them they will be condemned for their sins. Let us trust God and call upon him for grace every day, that we may be prepared to meet death in peace at any moment that we may be called. A few more days, months, or years at most and we shall be gathered home if we are faithful, and our bodies shall slumber in the grave.

"Ah, I shall soon be dying,
Time swiftly glides away;
But on my Lord relying
I hail the happy day."

"The day when I must enter
Upon a world unknown,
My helpless soul I venture,
On Jesus Christ alone."

VISIT TO MICHIGAN AND INDIANA.

On the 11th of February I left my home in Allen County, Ohio, for the Mennonite settlement in Branch County, Michigan. I visited among the people, and a number of meetings were held, which we are led to believe resulted in much good. Two persons expressed themselves willing and ready to unite with the church, and a number of other precious souls were brought to see the need of a Savior, and are seeking to become reconciled to God. The church at this place seems to be much interested in the welfare of those around them. Bro. Harvey Friesner is the minister in charge, and earnestly requests that ministers from other parts visit them regularly. The members also say amen to his request. I think, myself, it is necessary at present. We were made to feel that the harvest truly is great, but the laborers are few. I would here say to the brethren and sisters at that place. If your number is yet small, be not discouraged. I think the prospect for an increased membership is good. Be of good cheer. Remember the advice given you at the last meeting when I was with you. Be diligent in prayer, and I think your number will increase, and your church will prosper. You shall have my earnest prayers. I would state in this connection that I think it would be well if the members from the neighboring churches would visit them frequently, especially the ministers. There is a large field open here for earnest laborers. Brethren, let us labor wherever we find an opportunity to accomplish good. I think Branch Co., Michigan is a good field for earnest direct

labor. Let the nearest ministering brethren not neglect this place, but visit and labor there frequently.

On the 18th I came to Elkhart, Indiana, where also a number of meetings were held. The meetings were well attended and much interest was manifested. The church here in general takes much interest in winning souls to Christ. May they be abundantly successful, is my prayer. I often think of the many young, precious souls to whom I talked during these meetings; and wonder, should I be spared to visit among you again, whether I would find you reconciled to God, enjoying peace in your souls. O, how it would cheer my heart to hear that many of you have become Christians and heirs of the kingdom. Dear young friends, let us be true friends of Jesus, and love him because he first loved us. He says, "If ye love me, keep my commandments." "Ye are my friends, if ye do whatsoever I command you." He also says, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Let us then love and obey him, and in death he will own and accept us as his, and then we can go home to heaven to dwell with him forever. Brethren and sisters, let us not forget the hours we were permitted to spend together. Let us praise God for the blessings we enjoyed together, and ask him to bless our efforts for good. I thank you all for the love manifested toward me while I was with you. May God bless you all is my prayer. Amen. C. B. BRENNEMAN.

TO THE BRETHREN IN MEDINA COUNTY, OHIO.

As I was requested by a number of brethren and sisters to write to them after I got home from my visit, I thought I could write through the HERALD OF TRUTH so each reader could learn a few of my thoughts. I thank you, dear friends, for the love you manifested toward me while I was with you. I had a longing desire to see my native home once more—the place where I was born and brought up to manhood's years. It had been fifteen years since I left that cherished spot. Many of the aged fathers and mothers whom we knew are gone never more to meet us here; and many of our associates and comrades are no more there, some have gone to seek homes in other lands and some have crossed the river into eternity. It caused a joy in our hearts to meet the dear friends who are still there; and our joy flowed fuller and deeper when I realized that I was meeting many of them in such a spirit as we had never met them—then as servants of sin, children of this world; now as dear brethren and sisters,

children of the Kingdom. And what a joy thrilled my heart as I entered the old Mennonite Meeting-house, where I attended church from my earliest recollection to manhood. O, how often I went into that house, but never as this time—in the spirit of the Lord and in communion with brethren and sisters. When we left that county to make our home in Elkhart county, Indiana, I was yet under the bond of sin, and in rebellion against God; but thanks to his love, he is not willing to leave his creatures in that miserable condition without the warnings and drawings of his loving spirit.

But, dear friends, along with the joys I experienced, I was also sadly grieved to see that Satan, the adversary and destroyer of souls has also his work and influence there, even in the church, causing division. Division is purely the work of the evil one. If we have the Spirit of God dwelling in our hearts and are willing to be led thereby, we will not be separated, but be bound together in the bonds of love and peace. The Holy Spirit will lead us into all truth. The Spirit of God is not and cannot be divided against itself, but will cause those under its influence to mingle harmoniously together as the waters flow into one great ocean. When we are drinking of that spiritual fountain which never dries up we will never be divided in spirit in this world nor in the world to come. Dear brethren, we were much rejoiced to realize, as we thought, that you who are still growing as branches in the "true vine," are yet so earnestly engaged in the cause of Christ. Let us all earnestly labor to gather branches that they may be grafted into the true olive tree, that we may not be of the number of those whom the spirit of slumber, eyes that they should not see, and ears that they should not hear." Let us also not boast against the branches that are cut out of the good olive tree, or the true church of Christ. "I say then, have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Rom. 11:11. Salvation may come to many that are yet branches in the wild olive tree if they be grafted in the true tree. I would say with the apostle Paul, Brethren, my heart's desire and prayer to God for them that are not with us, is that they might be saved; for it appears that some, being ignorant of God's righteousness, are going about to establish their own righteousness. I wish you all the blessing of the Holy Spirit. JACOB LONG.

If you love and practice sin, it is impossible for you to escape punishment. "Be sure your sin will find you out." Numbers 32:23.

For the Herald of Truth.

OBEDIENCE.

"To obey is better than sacrifice."
1 Sam. 15:22.

Obedience is one of the cordial principles of the Bible. All the promises of God to usward are conditioned upon obedience. All through the word of God—from Genesis to Revelations—we find it enjoined. The words of the prophet to king Saul command our sincere and candid consideration. The king thought he would please God with sacrifice, but it was not acceptable, and he himself was cast away. *He was disobedient.* It is our duty to offer sacrifices to the Lord,—not beasts and birds—but the sacrifices of righteousness, proceeding from an upright obedient soul. Giving all our goods and our bodies to be burned, is in vain, if we are not prompted by love to God. To love God is to obey him. Jesus teaches and enjoins obedience. Mark 16. Obedience is the proof of saving faith. Gal. 5:6. Jesus is the Author of eternal salvation unto all them that *obey* him. The last blessing in the word of God is to the obedient. *

For the Herald of Truth.

ENTERTAINING STRANGERS.

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Heb. 13:2.

Would any reader turn a stranger away from his door without entertaining him—sheltering him from the heat or cold, or giving him to eat of such things as he has? Let us reflect: no matter how ragged or filthy the petitioner at our door, he needs a good meal more than those who are blessed with plenty at all times. We may not know what has brought him so low and to such want. Perhaps God, in his mercy, has permitted him to come to poverty in earthly things that he might, in due time, be exalted in spiritual things; or perhaps he may be sent to us in his poverty to try our faith by our works. "Faith without works is dead;" and if we should turn any one from our door without caring for him, would we not be denying our faith by our works? Let us always do to others as we would have others to do to us or to our children if we have any away from friends and home. We might sometimes unawares entertain one who has in his bosom a pure heart, whom the Savior says, "shall see God." If we were to turn such an one away, we would make our guilt sure, and come under the condemnation of not having ministered unto the needs of Christ, not having done it to one of the least of his disciples.

How often do we hear of professed Christians refusing to entertain strangers,

making excuses, saying they are not prepared, or perhaps they *cannot* furnish them food or lodging, referring them to some of their neighbors; and if a friend were to come the next minute he would be amply furnished with meals and bedding without the slightest excuse. Is not this showing partiality? God is no respecter of persons, but all those who love and obey him to the end shall be admitted into the kingdom above. "Remember them that are in bonds, as bound with them; and them which suffer adversity." ELIZABETH GABER.

THE RIGHTEOUS.

"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon." Ps. 92:12.

The palm-tree is common in warm climates, and was abundant in Palestine. The finest grew about Jericho. Hence Jericho was called the city of palm-trees. This tree has a long, straight body, spreading top, and an appearance of very great beauty. It produces an agreeable fruit, a pleasant shade, and a kind of honey, but little inferior to that of bees; from it also was drawn a pleasant wine, much used in the East. According to modern accounts, a single tree in Barbary and Egypt bears from fifteen to twenty large clusters of dates. The Arabs speak of two hundred and sixty uses to which the different parts of the palm-tree are applied. The leaves, branches, fibers, and sap are all very valuable. So also the righteous man flourisheth like the palm-tree.

The Christian or righteous man flourisheth best where there is a warm, charitable love prevailing, a living faith and an unchangeable hope entertained. Therefore the whole armor of faith must be put on and practiced. As the palm-tree, having a straight body and a spreading top of great beauty, is bent to the ground in violent storms, but rises up again in the same form and beauty, so the Christian bows down in storms of persecution and affliction, right under the cross, but bears up and rises again to his former grandeur and beauty, "as a city that is set on a hill, cannot be hid," also bearing fruit unto everlasting life.

As the palm-tree is useful in so many ways, so also the Christian all over the world, as far as his prayers and his example can reach. He is the salt of the earth. God grant, that many may turn from darkness and sin to the marvelous light of the Gospel, through the merits of Jesus and his glorious word, and thus to flourish with the righteous as the palm-tree, and grow as a cedar upon Lebanon, unto a perfect man in Christ Jesus, and inherit the mansion prepared in heaven!—*The Manna.*

Miscellany.

FORGIVE AND FORGET.

Forgive and forget! there's no breast so unfeeling.
But some gentle thoughts of affection there live;
And the best of us all require something concealing.
Some heart that with smiles can forget and forgive.
O, how could our spirits e'er hope for the skies.
If Heaven refused—to FORGIVE AND FORGET?

HOW A BOY WAS POISONED.

In one of the public schools of Brooklyn, a boy thirteen years old, naturally very quick and bright, was found to be growing dull and fitful. His face was pale, and he had nervous twitchings. He was obliged to quit school. Inquiry showed that he had become a confirmed smoker of cigarettes. When asked why he did not give it up, he shed tears, and said he had often tried, but could not. The growth of this habit is insidious, and its effects ruinous. The eyes, the brain, the nervous system, the memory, the power of application, are all impaired by it. "It's nothing but a cigarette," is really; "it's nothing but a poison," German and French physicians have recently protested against it. And a convention of Sunday and secular teachers was recently held in England to check it. It was presided over by an eminent surgeon of a royal eye infirmary, who stated that many diseases of the eye were directly caused by it. Parents, save your children from this vice, if possible. Do not allow them to deceive you. In future years they will rise up and bless you for restraining them.—*Christian Advocate.*

THE "NAZARENES" OF SERBIA AND HUNGARY.

At a recent meeting Mijatovich, late Minister of Finance for Serbia, bore a remarkable testimony to the piety of the religious sect of the Nazarenes among the Servians and in Hungary. He says that strangers are perfectly confounded with the evidence these simple men produce from the Bible in support of their tenets. The civil authorities, to whom the Nazarenes are obnoxious, because of their refusal to serve as soldiers, are unanimous in praising their honesty, loyalty and earnest Christianity. Some of them have been condemned to death for disobeying orders of the military authority to go to fight. The death penalty has been commuted to twenty years

imprisonment with hard labor. The ex-Minister has had occasion to visit them several times, and when leaving them he always thanked God that there are Servians who, whilst wearing chains for conscience' sake, rejoice. These Nazarene prisoners diligently read the Bible, and on all occasions proclaim that their chains are easy and that the darkness of their prison is light, whilst they have the Bible for their companion and Jesus for their Comforter. Dr. Ziemann wrote three years ago, from Belgrade, thus describing a visit paid by himself to these imprisoned Nazarenes at Belgrade:—"I was anxious to see them, and the Governor accompanied me into the prison yard. They were out, and the Governor explained to me that they were sentenced to labor, but he used them mostly for field and garden work. They were sent for here. They came—clank, clank—heavy chains on their feet, clothed in ominous gray prison garb, led by an armed guard. Only two came; one is a patient in the Lazaretto. These two looked neither ill nor downcast—just the reverse—their faces had a calm, peaceful look. They did not complain, neither did they burst out with a show of their martyrdom. Reserved and exceedingly meek, they answered my questions simply, and confirming what I had heard already—that they would rather die than carry arms, because God had forbidden to murder." The chains and the prison they could endure, but to disobey God they could not and dare not. Did they feel unhappy? There were tears in their eyes, but, said the one, the Lord Jesus Christ had told his disciples beforehand that they would have to suffer, and then, eternal life! I asked if I could do anything for them; they looked long and steadily at each other, and then very timidly asked if I could obtain permission for them to read the Bible in their cells? I cannot tell what I felt like as I stood before those martyrs; I had come to show them much sympathy; but I assure you that I felt that I could bow down and thank them for the privilege of this interview. The Governor promised me that Bibles should be given to them, and that he also would gladly speak for them if a petition for pardon were sent to the Government. As far as the prison rules allow, I made every arrangement to make their lot there as comfortable as possible." *The Herald of Peace* adds to the above: "On making inquiry we find that the Servians, imprisoned several years ago for conscience' sake, are still (1881) undergoing punishment."—*London Friend.*

THE ROCK.—When a dense fog settles down upon the waters, hiding the dazzling rays that fain would stream from the light-house on the shore to safely guide the mariner amid the dangers of a

rugged coast, or the tide rises, hiding the rocks that defy the unceasing beating of the waves, and break to pieces the hapless ship that blindly dashes upon them—the fog and the tide, though they obscure, do not remove the rocks that stand firm as the everlasting hills. So the reasoning of scientists may mystify the truths of the Bible, and the logic of infidels may, in some minds, rise above the 'Rock of Ages' and hide Him from their blinded eyes, but there He will ever stand in the power of His might, wrecking and breaking to pieces every infidel vessel that, having the light of revelation darkened by the fog of worldly wisdom and deceived by the rising tide of vain reasonings, dashes upon the Rock, the eternal God. * * C.

ASSASSINATION OF THE CZAR OF RUSSIA.

On Sunday, the 13th of March, the assassination of Alexander II., Czar of Russia, which had been before attempted a number of times, was accomplished. The Emperor was returning with the Grand Duke, Michael, from the Michael Palace in a closed carriage, supported by eight Cossacks. The first bomb fell near the carriage, destroying the back part. The Czar and his brother alighted uninjured. A second bomb was then thrown by another person, and fell close to the Czar's feet, its explosion shattering both legs so that they held to the body only by the flesh, and the left greatly lacerated his right hand, and the left leg was torn from the socket. The Czar fell, crying for help, and was conveyed to the winter palace in a sleigh. In an hour and a half he died. The bombs were made of thick glass, filled with nitro-glycerine. The assassins stood on opposite sides of the road.

The dead emperor was born in 1818, and was called to the throne while Russia was engaged in the Crimean war. The chief event of his reign was the emancipation of twenty-three million serfs in 1861. The large colony of Mennonites settled in the southern part of Russia enjoyed large liberties and many special favors during his reign, and will sadly regret his death.

The Russian Czarowitz has ascended the throne, taking the title of Alexander III., and issued a manifesto to his subjects.

THE WOMEN'S Christian Temperance Union, of Chicago, have received a license from the Secretary of State, to establish a coffee house and will soon begin the work. The proprietors of a large planing mill on the West Side have promised them the patronage of their five hundred employees. The five hundred coffee houses established in London by the Church of England Temperance Society have done more than any other agency to counteract the effect of the gin palace. May not this be the beginning of a like movement in Chicago?

By the leaking of the dyke of the river Meuse, in Holland, forty-five villages or hamlets were quickly submerged, and the inhabitants surprised in their sleep had to rush to the roofs of their houses, or to trees, to escape drowning. Subsequent information is, that these recent inundations have ruined over thirty thousand people.

NOTICE.—Daniel Groody, of Nithburg, Ontario, wishes to correspond with all his relatives; has important news for them.

Married.

OSWALD—RUPP.—Feb. 9th Jacob Oswald and Lizette Rupp, both of Minier, Tazewell co., Ill.

NAZTIGER—HISER.—Feb. 16th, Jacob A. Naztiger, of Boynton, and Lena Hiser, of Elm Grove, both of Tazewell co., Ill.

MARTIN—BIRKEY.—Feb. 20th, Joseph Martin, of Boynton, and Betty Birkey, of Elm Grove, both of Tazewell co., Ill.

MARTIN—OSWALD.—March 3d, by Ch. Nafziger, Benjamin Martin and Lena Oswald, both of Minier, Tazewell co., Ill.

SCHLABACH—YODER.—Jan. 13th, at the residence of John Yoder, John Schlabach and Mary Yoder, all of Holmes Co., Ohio.

NEASLEY—RAVER.—Feb. 10th, at the residence of Daniel Raver, by Moses Beachy, John Neasley and Anna Raver.

KOCH—GUENGRIICH.—At the residence of Jacob Ackerman, Bureau Co., Ill., by Joseph Bueroky, Christian Koch, of Tazewell Co., and Barbara Guengrich, of Bureau Co.

Died.

ZUG.—Feb. 2d, near Neshannock Falls, Lawrence Co., Pa., Sister Fannie, wife of Christian K. Zug, aged 65 years, 10 months and 9 days. For several months previous to her death she suffered severely. Sister Zug was a faithful member of the Amish church. She said her confidence was in God, and that she was going to rest. She leaves three sons and four daughters to mourn their loss. Services by Jonathan Lantz from John 5: 24; Rev. 7: 14—17.

BRO. JOSEPH KIMMIG, near Elkhart, Ind., died between 11 and 12 o'clock, on the night of the 17th of February. Particulars next month.

LAPP.—At Willoughby, Ontario, on the 12th of February, Isaac Lapp, aged 71 years, 5 months and 23 days. Funeral services by Jacob Krehbiel from Heb. 13: 14 in German, and Jonathan Mayer from Heb. 9: 27 in English.

SMITH.—In Whiteside county, Ill., on the 26th of February, very suddenly, John Smith, aged 30 years. He leaves a wife and four small children to mourn his death. In the morning he went to the barn to do his morning's work, and got on the straw stack to cut down some straw. The stack fell, and he was buried beneath the frozen straw, ice, and snow, and was so crushed that he died before he could be got out, which was only a few minutes. Services by John Kornhaus, from Matt. 24: 41.

BLOUGH.—Feb. 24th, in Schuette county, Pa., of old age, Sister Magdalena, Blough widow of Bishop Samuel Blough, aged 78 years, 11 months and 11 days. On the 26th her remains were brought to the meeting-house where she had been a regular attendant and faithful member for perhaps over fifty years. She was a dearly beloved mother in the family and in the church. One of her grandchildren, Emma Laura, daughter of Brother Benj. and Sister Rachel Blough, aged 7 months and 11 days, was buried at the same time and place. Both grandmother and grand-child were taken to the family grave-yard side by side, before a great number of weeping and sympathizing friends—over fifty sleds and sleighs were loaded with people. Funeral discourse by Jonas and Samuel Blough, followed by admonitions from Samuel Gindesperger.

WINGARD.—In Cambria Co., Pa., on the 13th of February, of diphtheria, a child of Brother Levi Wingard.

YODER.—Near Sculp Level, Cambria Co., Pa., on the 15th of Feb., Mary, wife of Jacob Yoder, and daughter of Bro. Isaac Griss, aged 22 years, 11 months and 17 days. She was buried on the 17th and leaves an infant child and a

bereaved husband to mourn her early departure.

RHOADES.—Near Broadway, Rockingham Co., Virginia, on the 18th of February, of consumption, Sister Sophia, wife of Brother Abraham Rhodes, aged 29 years, 6 months and 12 days. She was buried on the 20th at Trissel's Church. Services by Daniel Heatwell and others. She leaves a husband and three children.

LARIMORE.—On the 10th of February, in Fairfield Co., O., Wright Larimore, aged 69 years, 11 months and 24 days. He was much respected by all who knew him, and was a fatherly friend to the poor. He was buried on the 12th at the old Bethel Church. He leaves one son, one daughter and grand children, and many friends to mourn his departure.

BRUBAKER.—February 6th, in Snyder Co., Pa., Jacob, son of Jacob and Leah Brubaker, aged 1 year, 10 months and 24 days. Buried the 8th. Services by Thomas Graybill. Text: John 16: 16.

GRAYBILL.—February 5th in Juniata Co., Pa., of diphtheria, Franklin R., son of Peter S. and Mary Graybill, aged 5 years, 3 months and 13 days. Buried the 10th in Graybill's burying ground. Services by Thomas Graybill, Wm. Graybill and Samuel Winey. Text: John 16: 16.

FORRY.—January 18th in Juniata Co., Pa., a son of William and Sarah Forry, aged 2 months. Buried the 20th in Richfield. Services by Thomas Graybill.

HAAS.—January 20th in Snyder Co., Pa., Rebecca Haas, aged 78 years, 2 months and 8 days. Buried the 22nd in Fremont. Services by Thomas Graybill and Jacob Wambold. Text: Matthew, 20: 8.

NICK.—Near Morrison, Whiteside Co., Ill., Feb. 20th, of spasms, Lovina, daughter of Henry and Barbara Nick, aged 2 years and 8 months. Buried at the Brick Meeting-house. Services by H. Gersole, in German, and J. Kornhaus, in English. Text: 2 Samuel 12: 23; and Matt. 19: 14.

"Dear Lovina thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal."

HOOVER.—February 12th, in Pickering, Ontario Co., Ontario, of dropsy, Brother Daniel Hoover, son, aged 72 years, 5 months and 5 days. Buried on the 15th in the Mennonite burying ground (Resor's), where a large concourse of relatives and friends followed him to his last resting place. Funeral services by Bishop Resor and Jacob Wideman in German, and Samuel Hoover in English. Text: 2 Tim. 4: 7, 8. But we need not and cannot dwell on the fact which the Lord has prepared for those who love and serve Him.

WEISS.—February 11th, in Chatham, Medina Co., O., Catharine, daughter of Isaac Culp and wife of D. B. Weiss, aged 47 years, 2 months and 11 days. She was born in Northampton Co., Pa. She lived and died a consistent member of the German Baptist church; her husband being a member of the Mennonite church. She leaves a husband and two children to mourn their loss. She had no desire to get well, but wished to depart. The oldest two of eight children, son and daughter, survive her. She selected the text, John 14: 2. Funeral discourse by Gideon Bolinger and Joseph Rittenbouse.

AGNEW.—March 5th, in Union Tp., Elkhart Co., Ind., of consumption, Susanna, wife of Franklin Agnew and daughter of Samuel Hoover, aged 31 years, 3 months and 1 day. She was a consistent member of the Brethren church about fourteen years. She leaves a husband and four children to mourn their loss. A very large concourse of people assembled on the funeral occasion to pay the last tribute of respect to the deceased. Funeral services by

John Metzler, Daniel Shively, and Daniel Neff, from Rom. 14: 13.

BORNTREGER.—On the 14th of January, near Sharon Center, Johnson Co., Iowa, John Wesley, son of D. Borntrreger, aged 2 years and 5 days.

BORNTREGER.—Feb. 23d, in La Grange Co., Ind., Elizabeth, wife of Joseph J. Borntrreger, aged 47 years, 6 months and 1 day. She lived in holy wedlock over 28 years; and was a sister in the Amish Mennonite church, and left bright evidence that she was a peace-loving sister. She bore her sufferings with fortitude and submission. Her great desire was to depart and be with Christ. On the 25th her remains were consigned to mother earth, where services were held by C. K. Yoder, of Ohio, John C. Yoder, and Jephtha Wyse, from John 5: 20-30; Rev. 14: 13.

CUSTER.—Feb. 19th, in Campbell, Mich., of spinal fever, Lovina, daughter of Wm. F. and Leah Custer, aged 20 years and 10 days. Parents, four sisters, and two brothers are left to mourn for the loved one. Funeral services by Peter Keim and George Lambert.

RINGENBERG.—December 10th, 1880, in Bureau Co., Ill., of purpural fever, Catharine Ringenberg, born Ebersole, in her 32d year. Buried the 12th, at Indiantown. Services by Joseph Buerky and A. Oesch.

GUSTI.—December 29th, in Bureau Co., Ill., sister Barbara Egisti, at the advanced age of 81 years. She was a faithful sister in the Amish Mennonite church. Services by A. Oesch and Joseph Buerky.

NEWCOMER.—Feb. 20th, in York Co., Pa., Catharine Newcomer, aged 73 years, 3 months and 19 days. Buried on the 23d, in the family burying ground. Services by Daniel Wilmer. Text: John 8: 51.

COCKLEY.—Feb. 13th, in Cumberland Co., Pa., of scarlet fever, Clara Irene, youngest daughter of Samuel and Katie Cockley, aged 2 years, 1 month and 25 days. Buried the 15th. Services by J. M. Herr and Martin Wisler.

FALE.—Feb. 24th, in Wayne Co., Ohio, of the infirmities of age, Bro. Abraham Fale, at the advanced age of 81 years and 4 months. Buried the 27th, at Sonnenberg. He leaves five children and a large circle of acquaintances to mourn their loss. Funeral services by Jacob Nussbaum and Chr. Sommer, from John 11: 25-27.

SUTZMAN.—Feb. 25th, in Haw Patch, Noble Co., Ind., Adam Sutzman, aged 69 years and 11 days. Funeral services by Joseph Yoder and Jacob Weaver.

HALLMAN.—Feb. 23d, at Coedamus, Juniata Co., Pa., of a tumor in the body, Catharine Hallman, wife of Abraham Hallman, aged 63 years, 4 months and 10 days. Her maiden name was Stauffer. She, with her husband, moved from Chester Co., Pa., to this county. She was a kind and affectionate woman, beloved by all who knew her. When health permitted, her seat was seldom vacant in the house of God. She leaves a husband, two sons, and two daughters to mourn their loss. She was a member of the Mennonite church. Buried at the Brick Church, near Richfield. Services by William Jacob, and Thomas Graybill, from John 5: 24, 25.

KUTZ.—Feb. 24th, near Thompsonsboro, Juniata Co., Pa., Abram Kutz, son of Abram and Mellic Kutz, aged 2 years, 10 months and 26 days. Buried at Lost Creek grave yard, where appropriate remarks were made by Jacob and William Graybill, from the 16th Psalm, v. 6.

MALON.—March 8th, at McVesterville, Juniata Co., Pa., of consumption, William Younate Malon, aged 20 years, 9 months and 11 days. He was baptized about six weeks previous to his death. He leaves a father and mother, five brothers, and two sisters in mourning for his only departure. May their loss be his eternal gain. Buried at Lost Creek. Services by William Graybill and J. Fair. Text: Matt. 24: 41.

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There was no general persecution instigated by the ruling authorities from the time of Nero until A. D. 237, under the reign of Maximin, whose death occurred A. D. 238. This emperor who was from low descent and by nature rude and cruel, put to death thousands of the Christians, who had become numerous. He first killed the rich men for the pur-

pose of seizing their estates, and then set upon the bishops and preachers; finally destroying every Christian that could be apprehended. The cause of this great massacre was the unquenchable hatred the Pagans had acquired against the Christians, partly on account of their peaceable and unresistant lives and their prosperity. The Pagans were almost continually at war, in which the Christians took no part. This hatred was carried to an exceeding great excess. The Pagans, in cases of earthquakes and thunder storms, blamed the Christians as being the fault and the cause of bringing them upon the country, saying that their gods were exasperated on account of the Christians dishonoring them.

The emperor sent his soldiers to lock the doors of the houses in which the Christians were assembled to worship, afterward the buildings were set on fire, and all were burned. Though before fire was applied, privilege was given to escape death providing any would come out and offer sacrifices unto Jupiter, their principal god. The answer came from the Christians, that they knew nothing of Jupiter, that Christ was their Lord, and by the honor of this name and worship they will live and die. It seems miraculous that in so many thousands, thus fearfully murdered, not one was found willing or desired to come out, and by the denial of Christ, save his life. But they remained together singing and praising God as long as they could use their tongues. Luckily this intense persecution was but of short duration. Yet in this short space of less than two years many thousands suffered violent deaths. The respite now granted the Christians by the Pagans also was of but short duration; for Decius, Emperor of Rome, when in power from A. D. 249 to A. D. 251, badly tarnished his character by cruel persecutions of the Christians. Thousands in various parts of the Roman empire were driven from their homes or subjected to the severest tortures; many were put to death in the most cruel manner.

About this age began to appear writings, from several learned philosophers, against the Christian religion; also writings from learned worldly men in favor of this religion. These, however, were not accepted by the Christians as of sound doctrine, and proved deleterious rather than beneficial to the Christian course. To counterbalance these writings, and to refute the ideas and false theories set forth by them, the statements were set forth concerning the doctrines of Christianity by good and faithful men. Among these were the writings of Origen, of whom it is said, that he lived as he wrote, and wrote as he lived. But soon his writings were perverted, and made to convey ideas to suit other purposes than the defense of the true Christian doctrine. Most of the writings given to the

world concerning Christianity were a hindrance to the establishment of its genuine truth, and tended to lead away from the original commands. Toward the close of the third century there were already two classes of Christians widely differing in doctrine and in the manner in which they regulated their lives. In the beginning of the fourth century when Constantine, the Great, was converted to Christianity, the sword was drawn, and war carried on by the professed Christians to which he was a convert; an action so entirely forbidden by all true followers of the divine Master, that when part was taken in it, at once, and finally, excluded all such as took part from the Christian church.

No great events are recorded in history as having occurred in the Christian world at this age, though severe persecution was still going on, and many lives were sacrificed at the stake. The ruling classes were gradually changing from an idolatrous to the revealed religion. Though this change was gradatory and slow, many wide schisms and bitter contests among themselves had to be bridged over. In the beginning of the seventh century they were united in principles calculated to promote the interest of their doctrine, and to rivet their own established faith upon the members and converts of the now established church. The principal ordinance bearing upon this tenure, was the introduction of infant baptism. By the strict observance of this rite it was thought the church would be established upon an indissoluble basis, and finally embrace, and with undisputed authority control the Christian world. How well these "Christian Fathers," as they were afterward called, had calculated is learned by the history of their church, during the following ten centuries.

The Pope, now firmly established, and endowed with powers to regulate the affairs of the church according to his own pleasure, became tyrannical, abusing all who differed in the mode of worship from the rules and ordinances of the church of which he was the head. The Christians now had to face the conflict from a different source than that which had oppressed them for six centuries. This oppression arose on account of the strenuous opposition they made to the unscriptural doctrines adopted by the ruling church, and from the fact that no Christian could be persuaded nor forced to accept these as the true apostolic traditions; for these reasons they were looked upon as heretics and enemies of the Church, and dangerous to live in countries where the Roman rulers had their religion established. The consequence was, that, for one thousand years, the true followers of the Lord Jesus were cruelly persecuted. Thousands were put to death, and in ways the most horrible that the mind of man could invent.

When once apprehended, the Christian knew full well that mercy at the hands of these tyrants was out of the question. These long centuries are called "The dark ages," and truthfully, for to the Christians they were dark ages, because at many times the true light of the gospel was so darkened during these times that a Christian, or a community of Christians, could not tell whether there was another Christian in the world. Yet, through all this dark oppressive time, God preserved and kept alive his church.

Different names were applied to the true followers of the Lord at different times and in different countries, though we learn that the name never had any weight in distinguishing the true Christian. Faith, the only true basis to compare between Christian and Christian was employed, and by it the standard of the truth was determined. Christians residing in a certain country were frequently anxious to know whether there were Christians of the same faith living in other countries. To ascertain this, some made long journeys even at the risk of their lives. An account is recorded in the "Martyrs' Mirror" by Theilem von Bracht, that the Christians living in Thessalonica, who were informed by slaves brought into that country from Turkey, but who were formerly from Germany, that there were people living in Marburg, Germany, similar in their ways and lives to them. Upon learning this they were so filled with anxiety to ascertain the truth, that they appointed three of their number to make the long journey to Germany. Upon arriving in Nickselsburg, a town in Germany, they entered the house of a priest who seemed friendly towards them, and after relating to this priest the object of their long journey, and making inquiry about such people, he took them in a coach and drove to Ponsom. He said he knew people lived in this town which by appearance were of the same faith, but after fully comparing the articles of faith they found they did not agree in all points, differing in three of the principal articles, whereupon these three men took their departure with tears in their eyes, having made such a long and wearisome journey in vain. The priest then took them to another quarter, to a church the people of which seemed in every way similar to those from whom they had just parted. After fully comparing their views on Scriptural affairs and the articles of faith each had adopted, they found that they agreed in every article. They were then filled with love toward the church, and were greatly delighted that they found brethren in a country so distant, and did not take their departure until they had partaken together the Lord's Supper. It is further mentioned that this church of Thessalonica was carried

down to this late date (1540) unaltered in apostolic purity.

In the beginning of the thirteenth century the Christians were numerous in the southern portion of France, being allowed to live in peace for a long time under the protection of Count Raymond VI. of Toulouse. But as we plainly learn from past events that continued prosperity is not the best nourishment to foster Christian purity, so many of these Christians became conformed to the customs of the country, and in great part lost the true gospel spirit, though a great number continued true in the faith of their fathers. This long season of peace was during, and was occasioned by, what is usually termed in history, "The Crusades." The attention of the Roman church in Europe was directed to the overthrow of the Turks in Palestine for the purpose of getting possession of Jerusalem and the Holy Land. There were seven crusades made to Palestine between A. D. 1096 and A. D. 1270. These drew the attention of the Roman Catholics from persecuting the Christians, particularly in Southern France where they had protection by their ruler. These crusades gave greater power to the clergy, and greatly multiplied the riches of the Romish church. They also tended to intensify religious enthusiasm, which soon ran into a spirit of fanatical intolerance. This was soon manifested in a crusade against the above mentioned Christians, who now lived in comfort, in prosperity, and in a delightful country. Pope Innocent III. ordered the cross to be preached to them, or rather against them and their protector Raymond VI. whereupon bands of the fanatic crusaders overran the fertile region inhabited by the Christians under Raymond VI., and spread death and desolation wherever they appeared, destroying cities, towns and villages, massacring the inhabitants, and converting that beautiful region into a vast wilderness. The unfortunate Christians were extinguished in blood.

During the fifteenth and sixteenth centuries the tyranny of the Pope and his subordinates was intolerable, many of the thinking portion of the members were overpowered by convictions that the course they pursued was a wrong one, and withdrew from its folds. Some of the priests could not endure this evil of the Pope, and either undertook to reform the church from the abuses, or entirely severed their connections with it. It was not a small undertaking for any member to separate entirely from the church, and still a much harder one to withdraw and afterward connect himself with the Christian church; for when apprehended no mercy was shown him. The only mercy he could expect was an easy death, in case he would consent to return to the faith of the Romish church. Notwithstanding these severe punishments, more

and more withdrew from the communion of their mother church, so that a general commotion throughout Europe ensued.

In the commencement of the fifteenth century the Hussites became numerous in Bohemia, and some of the non-resistant Christians joined themselves to them. In their worship and walks in life the Hussites seemed to have adopted the true faith, but when their leader was put to death his followers made war upon their enemies. Then only those who had joined themselves to them saw where they stood, and plead with grief to be taken back into the brotherhood, but did not gain acceptance.

The Christians gained considerable strength from those which left the Catholic church. Some highly educated priests severed all connection with the church, and joined themselves with the Christians. The latter were at this time called anabaptists (Wiedertauffer) by other Protestants and the Catholics because they again baptized those who had been baptized in their infancy, considering infant baptism a self-ordained ordinance of Catholic institution. They required of all who applied for membership to be baptized upon their faith according to the commandment which Christ gave to his disciples.

In A. D. 1525 a learned priest by name Leonhardes Kaiser, who minutely examined the writings of Zwingle and Luther, traveled to Wittenberg and there sought instruction in regard to the doctrines of the anabaptists, he also partook of the Lord's Supper with them. After having returned, he took into deep consideration the teachings and fruits of the anabaptists as well as of the Zwingleans and Lutherans, and gave himself under the cross-bearing church of the anabaptists. Immediately after he strenuously preached against all tyranny which, with burning, drowning, and other modes of murdering, threatened to exterminate the true believing Christians. In the second year after his conversion he was taken prisoner and brought before a council composed of priests and civil officers, and was condemned to be burned. He was then bound and conveyed to the stake upon a cart, at the side of which the priests moved along talking to him in the Latin language, but he all the time answered in the German so that the people accompanying them could understand what was said. He was consigned to the flames twice, and not being consumed by the fire, he was cut to pieces and thrown into the stream. The influences arising from the work of this man produced a marked effect upon the adherents of the Romish faith.

A few years later the anabaptists experienced a salutary accession in the person of an educated priest named Menno Simon, who renounced the Catholic religion, and adopted that of the humble

Christians. It was soon discovered that he possessed a complete knowledge of the gospel doctrine. He was pressingly urged to accept the ministry, which after much importunity he did, while he well knew the danger he would thus incur. It was mainly through the zealous labors of Menno in the preaching of the gospel, and by his sharp and convincing writings against the Catholic doctrines and their issues, and his sound gospel teachings that the scattered remnants of the Christian church were again collected.

The Christians strenuously opposing infant baptism, the taking up of arms in time of war, the oppressive tithes to support the clergy, and the swearing of oaths, were a source of great annoyance to both the Catholics and Protestants. Severe punishments in consequence were laid upon them, in hopes that in this way an end might be put to the anabaptist doctrines. In A. D. 1522 Luther himself left the Wartburg castle and returned to Wittenberg for the express purpose of checking the hasty innovations of the anabaptists.

In 1525 the Protestant authorities of Zurich ordered the following edict: "Therefore, we order that all men, women, and children relinquish the anabaptist doctrine and no longer practice baptism as taught by them, but that the children shall be baptized in their infancy. Whosoever violates this order shall be punished by the payment of one Mark in silver for each violation." This order was passed by the Protestants only five years after the establishment of their church, and when they were yet themselves pressed by the tyranny of the Pope. This punishment was looked upon by the Christians as being very mild, and it would have been well had it remained thus. But a few years later, A. D. 1530, when the Protestants had gained more strength and courage, they decided that the anabaptists should be punished with death.

In A. D. 1575 a small congregation of the anabaptists, thirty in number, were assembled in a house of worship in England; they were betrayed to the authorities by some of the neighbors, and were arrested and taken before the Bishop of London, and were by him examined concerning their faith; every article was distinctly made known to the Bishop. When the article relating to the taking of oaths was reached, the Bishop was greatly dissatisfied. He laid before them four articles which if they refused to consent to, they should be burned alive. These articles they could not accept, as they were in open conflict with the commands of their divine Master. The women were thrown into prisons and after six weeks they were exiled, after every means was exhausted to induce them to deny their Master, or relinquish the faith they had adopted. The men were also

imprisoned and sorely tried. The Protestant Queen Elizabeth was petitioned for freedom, every article of faith was laid before her, but all of no avail; no mercy was granted them, and finally they were led to the stake and burned.

The eighteenth century was ushered in with more liberty for the Christian. The powers of oppression in Europe were broken, and the American colonies, being now firmly established, offered an asylum for the oppressed; many of the Christians took advantage of this, and at an early period, made their homes in America.

In the nineteenth century we find the Christians enjoying full liberty in nearly every country. In many of the states in this country, and also in some European countries, laws were enacted exempting those who profess non-resistant principles from doing military duty and from taking oaths. We learn by their history that the Christian's hope for happiness in this life was not the object for which they lived, but the divine life, and the never ending joy with their Savior, was the sole aim and desire of their lives while on this earth.

For the Herald of Truth.

EVENINGS WITH THE BOOK OF REVELATIONS.

No. 6.

"And unto the angel of the church of Smyrna, write: These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of these things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death."—Rev. 2:8-11.

The Church in Smyrna. In history, this church is marked by the severe persecution which she was compelled to endure; hence she is here to show forth the true attitude of believers under trial, and their confidence and consolation in Christ Jesus in these sore distresses. His marked relation to the church is quite different from that shown in the first letter. There he was represented as the Bishop. Here, in the midst of death, he calls himself the life.

"Which was dead." The Christians in Smyrna might regard their persecutions unto death as an evidence that, after all that had been said, Jesus must be dead; and no doubt there were those among them who reasoned thus. But Jesus answers them in this message that he "is alive." He would remind them that they are only following Him; for he was also persecuted unto death. And as he, though dead, yet liveth, so they, though yielding their lives, shall attain unto eternal life. "Fear not them which

kill the body, but rather fear him who is able to destroy both soul and body in hell." (Mat. 10:28). What heroism inspires hearts possessed of such faith. They can endure all things; and though their enemies seem for a time to prevail, yet they know that in the end the church will triumph, for He who is her head ever liveth, and liveth beyond the power of all those who would destroy his church from off the face of the earth.

"I know thy works." The former letter had patience and labor mentioned in connection with works, but here tribulation and poverty. A suffering church must be poor (in this world's goods); but notice also there is nothing against her. How true even to this day that our poor churches—those who have struggled through deep waters, and have little they dare call their own—are in spiritual power and humility, in marked contrast with those who are rich. Better, far better, for a church to have poverty and favor with God than riches and favor with the world.

"Thou art rich." If we be heirs of him to whom "all things" belong, then are we rich indeed. And great comfort comes to us in the assurance that though we be poor, we may so endure the trials of life as to present rich offerings unto Jesus. (Read James 2-5). We sometimes wonder why we must suffer many things hard to be borne. These are our grandest opportunities to witness for Jesus, because they demonstrate to a certainty that we have the mind and spirit of Christ. He also knows our persecutors.

"Say they are Jews." Apostates have ever been the most bitter and relentless persecutors. Those very men who delighted in the sufferings of the Christians of Smyrna professed to be the children of God. Hence Jesus says, "I know the blasphemy of them." During his ministry he called them "vipers" and "children of the Devil." Such are those who persecute God's people in every age—they are the servants of Satan, doing his will, and being led by his spirit; for he says, "The Devil shall cast some of you into prison," but "fear not." Even though earth and hell combine forces to assail you, they can not prevent your deliverance. They may succeed for a time (ten days), but they are limited. "The Lord knoweth how to deliver the godly." Lord knoweth how to deliver the godly, "who with every temptation will also make a way of escape." Truly we need not fear; for should our enemies pursue us unto death, Jesus stands ready to give us "a crown of life." To the Ephesians who overcame was promised the tree of life—sustenance, nourishment, the means of life. To those of Smyrna the crown, or completeness of life. We live in a world where death reigns; and if in this life only we had hope, we must be miserable. But blessed be the living

Redeemer, he promises us eternal life. To those who hear and heed his words he gives the assurance that neither persecution nor poverty, principalities nor powers, Satan nor his servants shall be able to separate us from Jesus or Savior. "Shall not be hurt of the second death." There is a death which is life. "He that loses his life for my sake shall find it." There is also a life which is death. "But the fearful and unbelieving, the idolaters and liars shall have their part in the lake which burneth with fire and brimstone," which burneth with fire and brimstone, "and the smoke of their torment ascendeth up forever and ever." Deliver us, good Lord, from the pangs of eternal death. Help us to endure the burdens and sorrows of life as becometh thy children. Make us strong in faith, rich in grace, dying daily unto sin, yet living unto righteousness, and we "shall not be hurt of the second death."

For the Herald of Truth.

HABIT.

A habit is a fixed custom, and is frequently the result of beginning a practice and continuing it till it becomes a part of one's being, and is often called second nature. Habits are natural or acquired, and may be good or bad. We may have many good habits, and yet when we come to examine ourselves we may find some that are really evil. Good habits set forth a worthy example, one that it is well to learn of and to imitate. Such as doing good at every opportunity, habitual devotion to prayer and praise, giving alms, attending church, being peaceful and industrious, and spending unoccupied time at home. But I think we have no time to idle away. If we are not kept busy at our regular employment, it might be a good habit to spend the time, that would otherwise be wasted, in doing some good to our fellow beings. By a little thinking we might remember some suffering or aged one to whom we might go with a word of comfort, or means to relieve wants, cheering them upon their pilgrimage. It is much better to spend part of our time in visiting the sick and relieving the needy than to be in the habit of leaving our families and spending our evenings, or possibly the greater part or whole of the day, sitting around stove rooms and shoe shops, or probably attending every sale without in reach, thus getting our minds filled with all the worthless news

and low talk that is afloat. How often, when the husband is spending his time in this way, the wife is at home burdened with the care of a number of little children and a great amount of work in which the husband might and would assist her if he was really looking after the comfort of his own family in his own home.

Using tobacco is also a habit, and by a great many is brought into practice not for the promotion of personal health or the good or pleasure of the family. What pleasure can there be in cleaning spittoons and inhaling air made sickening with tobacco smoke. Besides it is not a habit that will gain pennies, which in many families would be sadly needed to procure more necessary articles. By a little figuring we can soon see that ten cents per plug per week would in a year amount to five dollars and twenty cents. When we add to this three cigars per day, with an occasional extra one when driving out, the expenses of an ordinary chewer and smoker is soon run up to twenty-five dollars, to say nothing of what is frequently additionally spent for drink.

If a person should continue at this rate from twenty to sixty—forty years—at compound interest the money he would have thus spent would actually amount to about three thousand and six hundred dollars. All this for a habit seems rather much. If it seems unreasonable, make the calculation, adding for every year twenty-five dollars and the interest of the previous amount. Let some of our young readers figure over it and give us the exact amount of the cost of tobacco in forty years at twenty-five dollars a year at compound interest. I do not say that it is a sin to use tobacco, or to spend a little money now and then; it was my object to show how much a habit may cost.

I do not believe in covetousness, nor in advising any one to be peevish; for covetousness is idolatry. Col. 3:5. So let us consider what a directly opposite habit may do. If we were to put twenty-five dollars on interest every year for a fund to relieve the wants of the poor, compounding the interest every year, it would make the same large sum in forty years. This a man might just as easily do between twenty years and sixty years

as to spend it in the manner above stated, and likely it would leave him fully as healthy, and besides be a comfort to the needy. It would certainly be the better habit of the two, especially if it were given cheerfully with a thankful heart. He that showeth mercy should do it with cheerfulness. Rom. 12:8. The apostle also says to the Romans of exercising spiritual gifts, that they should attend to the distributing to the necessities of the saints, and be given to hospitality. Rom. 12:13. "God loveth a cheerful giver." 2 Cor. 9:7. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19:17.

Why should we not rather form the habit of giving to the poor and lending to the Lord than to lend where there is no worldly or spiritual gain? Many other habits, if considered in the light of the Scriptures, might be found unprofitable as well as those we have named. How many idle words are spoken simply because we are given to the habit? I would warn our young readers to shun all bad habits, for it often costs much time and sometimes many tears to get rid of them when once they are fastened upon us. I would advise all our young friends to read the Holy Scriptures and form such habits as will make them, happy in old age, and be a blessing to them when they come to die. E.

For the Herald of Truth.

WHAT WILL BECOME OF OUR CHILDREN?

The above question has been presented to my mind as a most important and serious one. From the fact that we are living in a time and age of the world when we must behold with sad and yearning hearts, a vast multitude of precious young souls traveling on the broad and downward road which leadeth to ruin. Many parents are lamenting the sad condition of their children, and no doubt the above question has arisen in many sad and sorrow-stricken hearts. When we cast a glance out into the world, and behold the wickedness and ungodliness that is going on, the many snares and temptations that are held out as inducements to lead our dear young people away from the fold of God, the question comes afresh to our minds—what will become of our own dear children? What will become

of those precious jewels entrusted to our care, which are yet under our own roof as innocent lambs? Although it is not for us to know what will become of our children, yet I am firmly convinced in my mind that much depends on how we bring them up and instruct them.

Dear Christian parents, here is an important point to be noticed. I verily believe that thousands of poor souls, who have wandered far away from God and are living in sin and rebellion against him, might to-day be living members in the church and bright shining lights to the world if they had been brought up "in the nurture and admonition of the Lord." "Train up a child in the way he should go, and when he is old he will not depart from it." There are parents professing to be Christians, who hold forth the idea that not so much depends upon how we bring up our children with regard to religious matters, thinking that when they arrive at mature age they can choose for themselves. But alas! how few make a wise choice! Right here I believe many parents make a great mistake.

If we, as Mennonite parents, are firm in the faith which we profess, and do believe that our church is built upon that immovable Rock, Jesus Christ, why should we not try to inculcate in the hearts of our children our faith and doctrine, and, if possible, "keep them in the bounds of our own church," and implant into their young and tender hearts the doctrine of non-resistance, and non-conformity to the world, etc., so plainly taught by our blessed Savior, both by precept and example? O, how can we be careless in this all-important duty when we think of the great responsibility that is resting upon us if we fail to give the necessary instruction in order to lead our children to the Savior in the days of their youth?

I shall never forget the lasting impression that was made on my mind by a few words from the lips of my kind father a short time before I united with the church. I was taking him to the railroad station, and, as we were riding along, he no doubt feeling deeply concerned about the welfare of my soul, and the great responsibility resting upon him if he neglected to impress on my mind the great importance of seeking the Savior in the days of my youth, began to converse with me on this very important subject. Among other things, he asked me whether I had no thoughts of uniting with the church. After a short but impressive conversation he bade me farewell, and proceeded on his journey, and I returned home under deep conviction, and soon made up my mind that I would become a Christian. My heart was softened to such a degree that I could not refrain from shedding tears of godly sorrow over my past sins.

My mind often reaches forward to this

day of judgment, when all nations shall be gathered around the judgment seat of Christ, when the great and final separation will be made. O, the blessed state of those parents who can then appear before the mighty Judge, and say, "Behold me, and the children whom the Lord hath given me," ready to hear the well come news, Come, ye faithful parents and children, enter into the joys of your Lord. But, on the other hand, sad will be the condition of those who have been unfaithful, and shall hear the word "depart." Children will perhaps rise up against their parents, and tell them they never warned them of their danger. Why should we not be concerned about our children, and try to lead them in the same way that we are going, knowing that on them depends the future prosperity of the church? Oh, how it grieves my heart to see so many of my dear young friends, and some of my near relatives around me, who seem to be entirely unconcerned about their souls' salvation. I feel concerned about them, and have a great desire to meet them at the right hand of God.

My brethren and sisters, let us exert ourselves in the good cause of our Master, and labor for the salvation of souls. How can we be idle when we behold the great harvest that lies before us? I believe it is our duty to labor for the eternal welfare of all sinners. But, above all, let us not neglect our own household treasures. We should labor in a special manner for those dear ones entrusted to our care. Let us ever keep a watchful eye over them, and if possible lead them to the Savior in the days of their youth. Let us admonish them often, talk to them about Jesus and Heaven, and tell them of the great danger that they are in while living in sin. But, above all other duties, let us not neglect to pray for them, and with them. In conclusion, I ask all God-fearing parents to consider seriously this important subject, and see whether you are doing your duty towards your children. If you can persuade them to seek the Lord early, the promise is that they shall find him.

MOSES BRENNEMAN.

For the Herald of Truth.

NEUTRAL GROUND.

In the HERALD OF TRUTH, February No., 1880, the question was asked, "Can there be any neutral ground in our actions with regard to right and wrong?" that is, can we do anything in which there is neither any harm nor any good? Since this question is still without an answer, and well worthy of consideration, because so many things

are placed on neutral ground, either unthinkingly or purposely, I desire to offer a few thoughts.

We can do nothing, no matter what it may be, without exercising an influence, either for good or evil. The inspired Word is clear on this point, and furnishes abundant evidence to prove this statement. Jesus says, Matt. 12:30, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

I have sometimes heard persons, speaking of harmless sports or harmless pastimes, referring to such practices and games as wrestling, jumping, pitching quoits, or playing dominoe, chequer, croquet, etc., which are even sometimes engaged in on the Lord's Day. Then there are the great number of slang phrases used, such as, "You bet," "You're mighty right," etc., and jesting and foolish talking, all of which persons try to cover up with the word "innocent;" but does not the Word tell us to avoid them; and are they not evil communications? The attempt is frequently made to get over these things smoothly, and to ease the conscience by the old saying, "A little nonsense now and then is relished by the wisest men." Some professedly religious papers have their columns of wit and humor, regardless of the fact that Jesus says, "Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt: for the tree is known by his fruit." Matt. 12:33. He says, too, in verses 36 and 37, that "Every idle word that men shall speak, they shall give an account thereof at the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." If every idle word must be accounted for in the day of judgment, and we shall be justified or condemned according to our words, what can be expected of idle deeds and idle actions? If it were possible to do an act in which there was neither harm nor good it would be an idle affair to make the best of it, and would come into judgment, if not repented of, with idle words and deeds to condemn us. It is also written, Eccl. 13:14, "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

Since every work and every secret thing shall be taken into ac-

count, and, according to the words of the Savior, is gathering with him or scattering abroad, it is clear that there can be no neutral ground to stand upon. Works, of whatever character, secret things, however hidden, must all be brought to the light and to judgment, and will be cause for approval or condemnation from the impartial Judge.

The apostle Paul also makes two general classes of men's deeds—good and bad. He taught the brethren at Corinth that all must "appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. He also teaches that it is not only a privilege, but a duty to do, whatever we do, to the glory of God, and urges that every word and deed be in the name of the Lord Jesus. 1 Cor. 10:31. From this we learn that every word we say, or every act we perform, may be said and done to the glory of God in the name of the Lord Jesus. The gospel would not require this of us if it were an impossibility. Have we not often grieved the Holy Spirit since we first believed? Have we never offended our Lord and Master by not considering seriously and sorrowing unto repentance for the many things done without an eye single to the glory of God?

We are always doing something that exerts an influence, something that is either to God's glory or it is the opposite, something that is either gathering with Christ or scattering abroad in opposition to his will. It may sometimes be difficult to know or discern clearly the harm or good in what we do or think of doing; but the more we stand in sacred nearness to God, and in the light of the gospel, the more clearly we can see what will be the result of our works. If the holy fire of love, which knows nothing but obedience to gospel requirements, be burning upon the altar of our hearts, if the converting of souls from darkness, and saving them from eternal death engage our hearts, we will not be so easily deceived. But when we wish to be neutral in our actions we are too distant from God, and our judgment becomes too much beclouded by spiritual blindness, of which we can learn something in Rev. 3:14-20. The angel (minister) of the church

of Laodicea did not know that he was wretched, and miserable, and poor, and blind, and naked, until the faithful and true witness told him that he was lukewarm (neutral) neither cold nor hot, and admonished him to be zealous therefore and repent. He was no longer approved of God when he became lukewarm; his doom was to be spewed out in that condition.

This faithful witness speaks the same things to us under like circumstances. Let us take warning and guard our way with more care. The gospel makes but two classes of all people—good and bad, holy and unholy, righteous and wicked, godly and ungodly, saint and sinner, just and unjust, faithful and unfaithful, with but two final rewards awaiting them after death; it will be either the blessed invitation, "Come in ye blessed of my Father," or the sentence, "Depart ye cursed;" "Enter into the joys of thy Lord," or "Cast him into outer darkness."

The question is, "Can we do anything in which there is neither any harm nor any good?" The answer is by our Lord and Master, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

REUBEN J. HEATWOLE.

CHURCH MUSIC.

It is generally conceded that the institution of church music was established by divine authority. Notwithstanding the fact, the larger portion of church-going people do not look upon it in this light, but view it merely as an appendage to the service; not recognizing it in its true position as a vital part: a part by which our souls should be lifted to God as truly as by the prayer or the sermon; for how often, when pulpit logic and pulpit eloquence utterly fail, has the stubborn heart been melted to contrition by the sweet and simple strains of fervent song! Who can listen with indifference to that beautiful air of Handel's, "I Know that my Redeemer Liveth," or "He Shall Feed his Flock Like a Shepherd," or such hymns as "Jesus, Lover of my Soul," "Rock of Ages," "Nearer my God to Thee," and others of a similar character? Who can listen unmoved to such hymns as these when sung in an appropriate manner to appropriate music? There are moments when the soul, though it may not give utterance to its emotions, hardly dare whisper its own sweet

thoughts to itself, yet may have been wavering on the point of decision whose results could never be known in this world. I would not attribute such effects invariably to music, perhaps not ordinarily, because the devotional feelings may easily be disturbed by the unskillful attempts of those whose intentions are most praise-worthy, and also by those who seem to have no higher aim than simply to please or make a display. Emotions are sometimes called up which the music should repress and prevent. Its legitimate object however is the same. It seeks to elevate and ennoble the soul, to inspire it with higher and holier purposes and better hopes. Through praise and prayer only can man approach his Maker. I would place these two exercises upon the same platform in the sanctuary, considering what is wrong in one is equally out of place in the other. Let the praise be permeated by as deep and as true religious feeling as the prayer. Church music is the praise of the Creator by his creatures, and as such, should call into action the highest range of human thought and intellect. And if it be true church music, if the idea and the music through which that is expressed be filled with all that is sacred and truly "pertaining to God," then indeed shall it master and reach man's highest intellectual and spiritual life. The object of true church music is twofold: It's first work is confined to the human soul—with its strength—with its own godliness it should enkindle the flame of devotion in the worldly-minded; it should arouse every sleeping fibre in the soul of the man who is too silently serving his God, and it should bring God, Himself, more truly to the hearts of those who love Him, but know it not. The second object which church music has in view, and to which the first is always subordinate, is the worship of God. It all centers here. This is its one great object, whether in the individual or in the congregation. Music has a higher aim than simply to please and entertain, and those who look upon it in this light and have limited ideas of its capabilities, and do violence to the plainest indications of nature. Music seems to bear into the divine presence man's adorations blending, as it were, with the thousand voices of all nature in songs of praise. Having alluded to the objects which sacred music proposes to itself, it remains to inquire by what means shall these ends be secured.

As music enters so largely into the exercises of the sanctuary, we cannot be too careful in regard to the character of that selected for such purposes; for we cannot for a moment believe that all the music which is performed in our churches is appropriate. We too frequently have in the sanctuary selections from operas, sentimental ditties, and so forth. The tendency of all such music is to drive the mind out of the sanctuary to the operatic stage and the concert room. Sentimental songs and operatic music are not appropriate for the house of worship, and Christian people should discountenance all attempts to bring such music into the sanctuary. What kind of music then is appropriate for the sanctuary? It is not so easy to solve this problem in view of the diversity of tastes and opinions which must necessarily exist. There are, however, certain characteristics of church music which should be acknowledged by all.

In the first place it should be characterized by a chaste and natural simplicity. Not simple in the common acceptance of that term—insipid, devoid of character, or unscientific—but rather, free from all unnecessary embellishments and mere mechanical difficulties. It should be devotional in its character, and presented in such a manner as to reach down into the depths of the soul and awaken its best and holiest emotions.

A second characteristic of church music is dignity. Though simple, yet it should be dignified and sublime; for its themes are the most noble and sublime of any on earth.

Music sings of the history and destiny of the soul—of the favor of the Creator to his creatures! With such themes as these it should never be trivial, or cater to a depraved taste.

Devotion—worship—must be the controlling end of all church music; and the higher and purer the character of the music sung, the more perfectly will it accomplish its devotional mission. For when devotional poetry and devotional music are happily united, and properly presented to the mind, they become almost irresistible in their power. There is an abundance of good and legitimate church music from the simplest hymn tune to the more elaborate productions of classical writers; so that the churches are reduced to no extremity for their supply, but may have the best if they will but reach forth and take it.

True it is that the service of praise in the sanctuary has not been vested with that importance and power which belongs to it; for it has a power, and as yet undeveloped, for exciting and deepening religious feeling scarcely secondary to the pulpit.

God, himself, has associated music with all the greatest events of the world. When the foundations of the earth were laid, "The morning stars sang together and all the sons of God shouted for joy." The advent of the Savior on the earth was heralded by angelic music, and his last act of worship on earth was in singing with his disciples.

The Old Testament is very plain on this subject. Much of it is lyric poetry and was chanted in the religious exercises of

the Jewish church. At the dedication of the temple, thousands raised their voices with one accord, accompanied by all kinds of musical instruments, praising God—saying—"He is good, for his mercy endureth forever;" and then the glory of the Lord filled the house so that priests could not perform their offices by reason of the cloud. And was not this a striking manifestation of God's pleasure in this part of the worship?

Hearts may be touched and souls be converted to God by the *right kind* of music in our churches; but we must exert ourselves to bring it about. God will never interpose a miracle in this matter, any more than he will to send the gospel to the heathen, or cause seed to grow where it has never been sown.

When the churches throughout the land wake up to the importance of this subject and perform their whole duty; that which is a standing reproach will be removed. Then will the singing of God's praise in his sanctuary mean something in the eyes of the world, and then will the hearts of the worshipping assembly be wafted on the wave of song, soothed, cheered and strengthened by his celestial influence.

L. O. EMERSON.

MEMORY.

The years roll on, roll on, roll on.
The time flies swiftly by;
We learn the more the more we grow,
At last we think, at last we know
How dear is memory!

And when our cares oppress our hearts,
As time flies swiftly by,
We smile, e'en thro' a mist of tears,
As we gaze back on happy years,
Thankful for memory.

And when we old and older grow,
And time has fast flown by,
Forgetting present joy or pain,
We live our childhood o'er again
Again in memory.

WAR.

So long as we admit that defensive wars are allowable on Christian principles, so long we grant, for all practical purposes, everything which the advocates of war wish. The true doctrine is that war, in every shape and for every purpose, is wrong, absolutely wrong, wholly *wrong*. Let every Christian consider well how he judges in this matter; let him come to the investigation with true meekness of disposition. If Christians come to this inquiry in the spirit of war, it will not be surprising if they imagine they find war; if they come in the spirit of peace they will undoubtedly find peace; and as Christians, the whole world will either sooner or later go with them.—*Thomas C. Upham.*

THE SINGLE HEAD OF WHEAT.

Slowly, sadly with the reapers,
Who had labored long and late,
Came I, at my Master's bidding,
And was latest at the gate.

There apart from all the others,
Weeping bitterly, I stood;
I had toiled from early morning,
Working for the others' good.

And I to the Master's presence
Came with weary, toil-worn feet.
Bearing as my gathered harvest,
But a single head of wheat.

So, with tearful eyes, I watched them,
As with faces glad and bright,
One by one they laid their burdens
Down before the throne of light.

Ah! how sweetly then the blessing
Sounded to my listening ear:
"Nobly done, my faithful servants,
Rest now in your mansions here."

While I questioned thus in sadness,
Christ, the Master, called for me,
And I knelt before him, saying,
"I have only this for thee."

"I have labored hard, O Master,
I have toiled from morn till night,
But I sought to aid my neighbors,
And to make their labors light;

"So the day had passed unnoticed,
And to-night with shame I come,
Bringing as my gathered harvest,
But a single wheat head home."

Then I laid it down with weeping,
At his blessed, pierced feet,
And He smiled upon me trembling—
Ah! his smile was passing sweet!

"Child, it is enough," He answered,
"All I ask for, thou hast brought—
And among the band of reapers,
Truly, bravely, thou hast wrought."

"This was thy appointed mission—
Well hast thou performed thy task;
Have no fears that I will chide thee—
This is all that I would ask."

Then I woke; but long the vision
While I tried I pondered o'er,
Hidden in its depths it bore.

And at length its lessons slowly
Dawned upon my wondering mind—
Never mind what others gather,
Do what'er thy hands can find.

If it be thy allotted mission,
Thus to serve the reaper band,
And the evening finds thee weary
With an empty, sheafless hand—

Let thy heart be never troubled,
Faithfully fulfill thy task—
Have no fears that He will chide thee,
Heavy sheaves He will not ask.

—Selected.

Love thy neighbor as thyself.

LOVE.

This word has a deep significance since it is so closely allied to God; for "God is Love." It contains the very essence of Christianity. It is the key-word to the two great commandments—"Thou shalt love the Lord thy God, etc.," and "Thou shalt love thy neighbor as thyself." It stands pre-eminent among Christian virtues. Like wine it often exists in an adulterated state. Jealousy, envy, and unkindness are mixed with it. Afflictions are needed to effect a purification. They lead us to think of and purify God; and to love God is to love man. For, "If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The above quotation will bear serious meditation.

We all have love one toward another. Is it genuine? Let us apply a test. Suppose a number of friends are sailing down a stream of water. Though they are aware of the falls below, yet they imagine themselves far off and realize no danger. You see them going down the current which drifts them rapidly to a certain loss of life. Your love for their safety prompts you to inform them of their danger and to entreat them to pull for the shore. They, seeing no danger, move on heedless of their cries. Will you cease your entreaties? No, you will entreat them still more earnestly. You are so sure of their destruction that you will fling, if possible, a rope to them and pull them on shore. Your love seems to be true. But let us continue our test. We see day by day friends sailing on the stream of worldly pleasures and self-gratitude. They have often heard that that stream leads to endless ruin; but, as in the previous illustration, they realize no danger. All seems so inviting and pleasant that danger is not thought of. An effort to save in this case is infinitely more important than in the former, since it implies a loss of the soul which is of more value than the whole world. The former is simply a loss of natural life. Will we let them pass on without giving them warning of the danger? That is what we generally do. What! allow our friends near and dear to us to pass to utter destruction without telling them in all the earnestness possible of the danger? Impossible! We would think after reflection, yet so it is.

We are inclined to consider that the work of ministers. But why not entreat them, why not beg of them with doubled earnestness to pull for the shore of safety—that of true religion. If they laugh at our concern about their condition, and heed not what we say, why not double our already doubled earnestness? Would

not genuine love impel us to such action? I fear this test is too severe for most of us. How strange that we should be so indifferent about things of such vital importance! Though it is the work of ministers, yet it is also our work; not from the pulpit, but by friendly conversation.

Some one is ready to say, I have enough to do with myself. But will that saying hold out? I think not. Suppose our ministers would also say so. They are prone to wrong doing like as we are. Preaching would then cease. Suppose the disciples would have told Christ the same when he sent them forth, do you think it would have pleased their Master? No; it will please him then when we say so? Surely not. What then remains for us to do but to fully realize their condition and make every effort to get them on shore. Love for one's country and love for honor—all perishable, induce man to sacrifice home with all its endearments, health with all its enjoyments, and even life itself. How much more ought man's love for God—a being of infinite duration, inestimable riches, enduring mercy, loving kindness, and Ruler of the whole universe, induce man to act, ACT, ACT, in accordance to His will?

S. W. GROSS.

TEACH ME TO LIVE.

Teach me to live! 'tis easier far to die:
Gently and silently to pass away,
On earth's long night to close the heavy eye,
And waken in the realms of glorious day.

Teach me that harder lesson, how to live,
To serve Thee in the darkest paths of life;
Arm me for conflict now; fresh vigor give,
And make me more than conqueror in the strife.

Teach me to live! my daily cross to bear,
Nor murmur though I bend beneath its load.
Only be with me; let me feel Thee near;
Thy smile sheds gladness on the darkest road.

Teach me to live, and find my life in Thee;
Looking from earth and earthly things away;

Let me not falter, but untiringly
Press on, and gain new strength and power
each day.

Teach me to live! with kindly words for all;
Wearing no cold, repulsive brow of gloom;
Waiting with cheerful patience, till Thy call
Summon my spirit to her heavenly home.

—Selected.

INSTEAD of becoming obsolete by the flight of centuries the demand for the Bible is increasing every day. Never in the world's history has the demand for it been so great as now. It is estimated that two copies of this marvelous book are published every minute, night and day, the year round, and yet the demand is greater than the supply.

For the Herald of Truth.

THE UNKNOWN GOD OF THE ATHENIANS.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you." Acts 17: 23.

To the Athenians Paul preached Jesus and the resurrection of the dead. They were desirous to know something concerning this new doctrine. As he passed by and found the altar with the above inscription, he used this as a means to show them the living and true God; saying, "God hath made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." Thus he goes on preaching the true God to the end of the chapter. He says, "Certain of your own poets have said, For we are also his offspring, therefore we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

A certain ancient writer presumes to give an account why the strange inscription and altar were placed among the altars and inscriptions to the Athenian gods. He says there was a fatal sickness in the land, and the people prayed to their idols that the sickness might be stayed. As their deities could neither speak comfort to them nor remove their fatal calamity, they agreed to let (or send) out a flock of sheep, and with whichever god they should lodge (or lie down to rest), that should be their god. They went out into the green pastures, and lay down where there was no structure nor image, made according to man's device. So the Athenians (or people of the land) agreed to raise an altar with the inscription—To the unknown God—on the spot where the sheep lay down. "Those innocent sheep pointed out the spot for them to worship that God which provides so bountifully for them and for his people. According to their own agreement this unknown God was their God, and they worshiped him ignorantly."

While Paul waited at Athens his spirit was stirred within him, to see the city wholly given to idolatry. "Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious; and to show them their real condition, says, "And the times of this ignorance God winked at; but now commandeth all men every where to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." This argument was differently received,

"some mocked; and others said, we will hear thee again of this matter." So Paul departed from among them." But there were some who clave unto him and believed, among which were Dionysius, the Areopagite, and a woman named Damaris, and others with them. Thus Paul laid the foundation of the church at Athens; he preached the true gospel to them, which, though to-day they do not heed, still stands firmer than heaven and earth.

Oh, that many in our latter times might be brought from darkness to the glorious light of the gospel of Jesus Christ and learn to know thee, to them now, unknown God. Praise and honor and glory be to his holy name for evermore.

S. GODSALK.

THE CHANGE IN THE SPIRIT OF GOVERNMENTS.

Below we give a short notice from *Friends' Review*, showing how the "Friends" look upon the changes that have been taking place in the various movements of the world during the last centuries:

The Life Saving Service, which watches our whole line of coast, to rescue shipwrecked voyagers, is one of the brightest ornaments of our national government. In furtherance of the same humane object two revenue steamers have been ordered to cruise for the vessels during the winter, from Block Island, along the outer side of Long Island, south to Body's Island, North Carolina.

This use of armed vessels, "not to destroy men's lives, but to save them," shows that the spirit of Christ has in some degree leavened the character of the governments of Christendom. Good men, seeing the unjust wars, oppressions, and complicity with evil, which are still too common among these nations, may at times be ready to cry, "Lord, how long!" But the contrast is great between the present and the times when the most pious people of Europe preached bloody crusades against the Turks, and an Italian nobleman could ruthlessly order his soldiers to slay every man, woman and child of a town of five thousand inhabitants, and afterwards be made a cardinal by the schismatic pope, Clement VII.

Scarcely two hundred and fifty years ago, most, if not all the European governments, imprisoned, tortured or burned good people for their religion, and even in America, Friends were banished and hung as if malefactors. Later still, church members joined in the slave trade with easy consciences. Despite all discouragements, the day grows brighter, and the time approaches when the kingdom under the whole heaven shall be Christ's.

HERALD OF TRUTH.

May, 1881.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class mail matter.

BRO. J. S. COFFMAN spent Sunday, April 7th, with the brethren near Burr Oak, Branch county, Michigan. Several interesting meetings were held and considerable interest is manifested.

THE MENNONITE CHURCH AND HER ACCUSERS.—This valuable and interesting book, which should be in the hands of every family in the church, may be obtained at the publisher's price, at the book store of G. L. Fon Dersmith, No. 32 East King street, Lancaster, Pa.

GERMAN BOOKS FOR OUR SUNDAY-SCHOOLS.—We are now translating into and printing the series of Sunday School Question Books, compiled by the Committee of the Lancaster county Conference, and already published in English, into the German language and in the course of a few weeks, we will be able to supply our German Sunday Schools with these books. These books will greatly facilitate instruction in the Sunday School.

OUR FAMILY ALMANAC FOR 1882.—We are preparing for the issue of our Family Almanac for 1882, and in order to give us time to arrange the material properly, and also to collect some more interesting articles for it, we give this timely notice, and herewith request our readers, if any of them have articles of interest of any kind that they may think suitable, to send them to us. We would like to have a number of biographical sketches of ministers, historical sketches of churches, the experiences of early settlers, and also some good articles and in-

cidents illustrating morality, religion and Christian life. There is no reason why an almanac should not be used as a means of promoting useful knowledge, and encouraging a pure life and religious devotion, instead of the nonsense and worthless trash which forms so large a portion of the literature of the day; thus even an almanac may be made a means of spreading the gospel and promoting the glory of God, and to this end we should use every means in our reach. We are well aware that some persons buy almanacs just for the "foolish stories" they contain; but this ought not to be the case with those who love the Lord Jesus Christ in sincerity and truth, and hence we try to publish an almanac which all can read with profit and benefit, and to this end we ask the aid of our friends.

SUNDAY SCHOOL QUESTION BOOKS.—Our series of Question Books is now completed, the Bible Class Books having been published within the last few weeks. The books are now used in the Mennonite Sunday Schools in Lancaster county, Pa., and give excellent satisfaction. They were compiled by a committee of ministers of the church, and can therefore be safely recommended to all our people. We invite all who are interested in our Sunday Schools to send for the books and examine them. They may be obtained at this office at the following prices:

| | |
|-------------------------------------|-------|
| Infant Lesson Book, single copy, | 06 |
| " " " per dozen, | 70 |
| Primary Question Book, single copy, | 10 |
| " " " per dozen, | 1,15 |
| Intermediate Question Book, 1 copy, | 15 |
| " " " per doz., | 1,70 |
| Bible Class Book, single copy, | 20 |
| " " " per dozen, | 2,25 |
| " " " per 100, by Ek. | 15 00 |

THE CHURCH CENSUS.—As our readers observed in the HERALD a few months ago, arrangements have been made to have a complete census taken of all the religious denominations in the country. For this purpose blank schedules have been sent to all the ministers of our denomination as well as to those of other non-resistant denominations, as far as their names were obtained, by Howard Miller, of Lewisburg, Pa., who has charge of this matter for the denominations holding to the doctrine of non-resistance.

In the East we believe most of our people have filled their blanks and sent

them in. Some, however, have not yet done so, and as we learn that a good deal of difference exists in some of the answers given we would suggest for those who have not yet sent in, that the questions asked should be answered with discretion and care, especially those which are intended to bring out the peculiarities of the church, as (c) and (d), under the head of *Organization*, *Membership*, etc. These questions should be well considered and understood before the answers are given.

"What are the qualifications essential to Membership?" This question requiring the qualifications, or what a person should believe and do to become a proper subject for membership, might be answered about as follows: 'Faith, repentance, a confession of, and a willingness to conform to the teachings of the gospel of Christ, and baptism.'

"What are the tests as to qualifications for Membership?" is another very important question, and requires the tests of the above qualifications, or the evidences by which we determine whether persons have the above named qualifications, and the answer may be given as follows: 'Sorrow for sin, a belief in the doctrines of non-resistance, non-swearing of oaths, non-litigation, anti-secrecy, and a manifest new life by refusing to conform to the ways and practices of the world.' Rom. 12: 1, 2.

We are aware that in the answering of the above questions many of our churches have used a different form of words, but at least, some of them that came under our observation, are, in substance, the same. Others may not be as full, others may differ considerably from the above, but as a denomination, comprising the several Mennonite Conferences of Franconia, Lancaster county, and Maryland, The Western District of Pennsylvania, The Conference of Virginia, The Annual Conference of Ohio, The Conference of Indiana, of Illinois, Missouri, Kansas, and the Conference comprising Erie and Niagara Counties, New York, and Canada, and generally improperly distinguished as the *Old Mennonite church*, these answers will apply, and as far as we know they apply to a large number of our Amish brethren and some of the branches who still hold to this name.

It would be very desirable also, if all our churches, holding these views, and

comprising the above named conferences, would adopt the uniform name, *Mennonite*, to distinguish the mother church from other branches which still retain the name under some qualifying distinction.

A number of the imaginary differences and obsolete names of parties between whom at one time, in the past, dissensions and schisms have existed, referred to in a recent article published in the "Waffenlose Waechter," and not a little to our surprise and mortification, published also in the *Primitive Christian*, have no connection with the subject in hand. We are not surprised if the Department finds it somewhat perplexing to classify the Mennonites systematically, when they receive, as data, for this purpose, a jumbling together of statements containing facts and misrepresentations such as are found in the article referred to.

It is true, from the fact that no records of membership and other statistics are kept by our church, that it is more difficult to obtain the desired information, but to make distinctions which do not exist only adds to the difficulty.

METHODS OF INSTRUCTION IN SUNDAY SCHOOL.—For our Sunday Schools we now have four books. The first is a little reading book with simple Bible stories and a few simple questions to each lesson. This is intended for small scholars just able to read. The teacher should have each scholar in the class read the lesson, and then have them answer the questions. When there is time it would be a good plan to have each scholar answer all the questions. Each scholar should commit to memory the answers to these questions at home during the week.

The "Primary" and "Intermediate Question Books," both have the same Scripture Lesson. The "Primary" is intended for the younger readers in the Testament, and the "Intermediate" for those more advanced. The lessons are short and the questions few, so that the scholars may readily commit to memory all the answers to the lesson, also the Scripture Text given to each lesson.

The "Bible Class Book" is intended for the older and more advanced classes; the lessons are taken from the Old Testament and the questions should also be committed to memory during the week. Where this, however, is not possible they may be answered from the books, but the

teachers should get the classes to commit them if possible.

When the lesson is taken up by the school, each class reads under the care of their teachers from the Bible or Testament,* as the case may be, the portion of Scripture indicated in the lesson in their Question Book. After the lesson is read the teacher hears the class answer the questions contained in the Question Book, and also recite the Scripture Text, and may give them such other instructions and admonitions as may suggest themselves.

After the lesson is over, the superintendent may ask the school in general, any number of questions from the lesson, that he may think proper and profitable, observing to adapt the questions to the understanding of the several classes.

If we remember rightly, in the schools in Lancaster, the Superintendent asks the classes which use the Primary Book, all the questions given in the lesson in that book, giving the first question to this class, the second to another, and so on. When the question is put to a certain class, the class rise to their feet and give the answer in concert. He pursues the same course with the classes using the other books, after which the school is closed with singing one or more hymns. The schools are also opened with singing one or more hymns and prayers.

SUNDAY SCHOOLS.—As our readers will observe, in another column, the Sunday School cause has taken a firm footing, and is making good progress among our people in Lancaster County, Pa., and we rejoice that this is the case. Our people in various localities are awakening to the fact that if our church is to make progress, and do her duty, something more than has been done heretofore must be done for the young. The necessary books for the use of the Sunday School have been published by our own people, and in accordance with the doctrines of our church, and now if we put these books into the hands of our children and give them the needed instruction, it may prove a lasting benefit to them personally and to the church in general.

The one special object to be kept in view by the church is to maintain and preserve, by the grace of God, her identity.

* English Bibles may be obtained at the Bible repositories at twenty-five cents each, and Testaments for five cents.

tity. That is, to labor in such a manner that the church may be kept up in her strength and influence, and to grow and extend herself continually.

To accomplish this she must gather in new members from time to time, in order to make up the continual losses from deaths, backsliders, and other causes, from which a continual depletion is going on.

If the church would keep up only the present number of her membership she needs continual accessions, but aside from this she should grow and increase in numbers, as the population of the country increases, in order to preserve the strength of her influence, but Jesus tells his disciples that they are the light of the world and the salt of the earth, and when the church loses her strength, and no longer is sufficiently powerful to exert an influence for good upon the outside world, then she can no longer be a light, nor a salt. When her members so decrease that she no longer has power to influence the world, then there will be such a condition of things as was the case in Sodom, when not ten righteous persons were found in the doomed city.

The proper source from which the church must hope to gain her increase, and keep up her numbers and thus maintain her strength and her influence in the world, is from the rising generation.

It is therefore a matter of greatest importance that every means be used to keep our children with us, and bring them betimes into the church.

If the church fails in this, her utter depletion and loss must be the inevitable result.

It is for this reason that it is so very necessary that the church should use all the means in her power to influence her young people to come into the church, to give her their influence and be identified with her as God's children.

By what special means, or by what particular course of action this is done, we have not such a particular preference, as long as no unscriptural or wrong methods or means are employed.

If the churches can keep their young people by home instruction and by personal effort, or by the instructions they receive in the week-day schools (where religious instructions are still given in these), we are perfectly satisfied. The object is to bring them to a true faith in

Jesus Christ, and through this into the church, and if this object is accomplished we are satisfied.

But the best, the most efficient and the most accessible means that we now have (it may not be the best there is, or that could be devised, but we consider it the best we now have), is the Sunday school.

Public schools are no longer available for religious instruction; it is no longer possible to maintain to advantage parish or church schools for the different religious communities; home instruction is good, where it is attended to, but it is very much neglected, in many families altogether; the Sunday is given us as a day of rest and devotion, and what better can we do than to set apart some portion of Sunday, take our children with us, and gather ourselves together in our places of worship, read the Bible, study its precepts and teach the young its important doctrines.

There was a time when Sunday schools were not needed as they now are—but they would have been good even then—but the necessity was not so great as now. The great change in the condition of things fifty years ago and now brings about a necessity to which we as a church must adapt ourselves, or suffer its consequences.

Our children need instruction just as much as the children of any other class of people; and to deny them the privileges of Sunday school instruction is to deny them an advantage which the church may feel for generations to come.

These sacred doctrines for which our forefathers in the faith suffered and died should be boldly taught, not only at home, and in the church, but they should be instilled into the minds of the young in the Sunday school, "live upon line and precept upon precept." We need not fear that we will teach too much; that we will give our children too much instruction in these things—the only trouble is that religious instruction is too much neglected.

Now with this necessity before us, let us inquire into the matter and see what is best for us to do. Whether to let our children grow up with a very limited knowledge of the Bible and the teachings of Jesus, or whether we had better give them the privileges of a Sunday school, and let them learn all they can, even if it costs us a few dollars for books,

and some self-denial to go every Sunday and help in teaching and conducting the Sunday school.

Again, let us consider whether it is better (as is the case in many localities) that our children should attend the Sabbath Schools of other denominations and at last be drawn into them and thus be lost to our own church, and the blessed doctrine of peace, non-conformity, etc., than for us to establish schools and keep them with us?

We do not claim that the Sunday School will make all the children Christians, or that it will remove all the difficulties in the way of the prosperity of the church, but, as said before, we think it is a very excellent means to encourage and instruct the young in the true way of life, and if rightly conducted, will prove an inestimable blessing to our church throughout the land; and we believe that every well wisher of the church should carefully consider this important question, and may our kind heavenly Father give us wisdom so to decide that his glory may be promoted and the church strengthened.

THE BROTHERS, Bish. John B. Hunsberry and Deacons John B. Tyson, Joseph Canda, and Jonathan Kolb, of Montgomery and Chester counties, made a short visit to Lancaster county during the early part of April. Meetings were appointed for them as follows: Monday, April 4th, at Petersburg; on the 5th, in the afternoon, at Landessville; on the 6th at Donegal; on the 7th at Millersville. On the 8th they attended the Conference, concerning which another correspondent informs us, that they had a pleasant and profitable meeting. On the 9th these brethren had meeting at Melling's meeting-house; on Sunday, the 10th, at Providence, and on Monday, the 11th, they returned home, and found their families all well. We are glad to hear that the brethren visit each other from time to time, and we trust our friends will also, from time to time, send us reports of their visits for publication. They are very interesting to us as well as to our readers.

CONFERENCES.

THE ANNUAL CONFERENCE in Illinois for 1881 will be held at Sterling, in Whiteside county, on the 4th Friday in May (the 27th). A cordial invitation is given to ministers at a distance to attend.

Those who come will stop at Sterling.

THE SEMI-ANNUAL CONFERENCE in Virginia will be held at the Bank Meeting-house, in Rockingham county, the 2nd Friday in May (the 13th). A general invitation is extended to the brethren and sisters, and especially to the ministers and deacons in other parts of the country to meet with them at that time. The nearest railroad station is Harrisonburg. Visitors will be met at the depot if they inform D. H. Landes or A. B. Burkholder of their coming.

THE SEMI-ANNUAL CONFERENCE in the eastern dist. of Pa., meets the first Thursday in May, (the 5th), at Franconia Meeting-house, in Montgomery Co. Souder-ton and Telford are the nearest stations.

THE SEMI-ANNUAL CONFERENCE for Kan. and Neb. will be held in the Spring Valley Meeting-house, in McPherson Co., Kan., on the 13th of May. Canton is the nearest station.

THE SEMI-ANNUAL CONFERENCE in Cayuga, Ontario, will be held on Friday, the 13th of May.

THE SEMI-ANNUAL CONFERENCE in Clarence, Erie Co., N. Y., will be held on Friday, the 20th of May.

THE ANNUAL CONFERENCE for Canada will be held at Christian Eby's meeting-house, on Friday, the 27th of May.

THE ANNUAL CONFERENCE in Ohio for the year 1881 will be held near Orville, Wayne Co., on the third Friday in May (20th). This notice was incorrect in the April number of the HERALD.

CHURCH NEWS.

FROM MOTTVILLE, MICH.—On the 25th we were favored with a visit by the ministers John Verve, of Champaign Co., and John K. Yoder, of Wayne Co., Ohio. Thanks be to the giver of all good gifts for the very interesting sermons they delivered to the audience present. We hope the seed sown, through the grace of God, will bear rich fruit.

PREACHER JOHN P. KING, of Logan Co., O., favored us with a visit the beginning of March, and preached two very interesting sermons. On the 20th Pre. Jonas Yoder, of Logan Co., and Pre. Solomon Zook and Joseph Allger and wife, of Champaign Co., O., were with us, and the broken body and the shed blood of our Savior were shown forth by partaking of the bread and wine. We thank God for those visits. Bro J. D. Zook's health has improved so that he was again able to attend church on the 20th.

FROM BRO. KAUFFMAN, ILL.—Having lately removed from Lancaster Co., Pa., to Edgar Co., Ill., and knowing that some of the brethren are wondering how we are getting along, I will state that we came to Paris, Ill., on the 28th of Feb-

ruary, safe and well. We were met by kind strangers, who conveyed us and our goods to the place we are now living. We have a very fine and good country here, blest with the necessities of life. We are enjoying good health at present, and have no doubt but we will like it quite well here. To our western brethren and sisters we are now of the scattered sheep of the flock. There is but one sister here that we know of, at present. If there should be others within twenty-five miles it would be a great satisfaction if they would correspond with us and get acquainted. I would like to know where is the nearest church, of our denomination, to Paris, and the address of its ministers. We would also request all those traveling through this part of the State to pay us a visit, especially ministers. We have a union meeting-house here, free to all denominations, and I think it our duty to have meetings here sometimes, so that the good seed of the plain gospel may also be sown here. It might bear much fruit in the future. Our earnest request to all readers of this article, who seek and love our Lord and Master, Christ Jesus, is that you offer prayers in our behalf, that we, as scattered sheep in a strange country, may let our lights so shine that our heavenly Father may be glorified. May his will alone be done. Address,

ABRAHAM H. KAUFFMAN.

Paris, Edgar Co., Ill.

FROM BRANCH CO., MICH.—Bro. C. B. Brenneman, of Allen Co., was with us about the middle of February and held a number of encouraging meetings. The church is revived, and we hope it will be lasting. There is good seed sown, and it now depends upon the church under the blessing of God whether we shall have a plentiful harvest. Brethren and sisters, let us not lose any ground, we need to watch and pray much, and seek the abiding Comforter that we may be not fruitless.

May the peace of God go with Bro. Brenneman. We heartily recommend him, to all the churches he may visit, as a chosen vessel to bear God's precious truth. Let us help to bear his burden. Brethren, we can help our ministers very much by manifesting such interest as will show to them that the church is in deep sympathy with their labors and praying much for heavenly blessings. Brethren take the work to heart, it will not be hard work when the love of God is there. I thank God that he puts it into the hearts of some to go out from their homes and preach the gospel, and I pray that power from on high may make their efforts effectual to the salvation of many souls. Take courage ye ministers of Jesus, he will be with you; make

* The foregoing article should have appeared in the last number, but by an oversight it was left over. We trust our correspondent will learn of us.

haste to do his bidding, the race will soon be run and your mission ended. They that turn many to righteousness shall shine as the firmament, and as the stars forever and ever, and they that give only a cup of cold water in His name shall not lose his reward. Let us all take courage, pray a little more, humble ourselves a little lower, and labor more earnestly, and in due time we shall be exalted and rewarded. We can afford to suffer reproach for the sake of Jesus, in view of the reward that awaits the faithful.

FROM KANSAS.—I will pen a few words of information, with which I enclose one dollar for another year's subscription to the HERALD OF TRUTH, which I love to read as well as the Bible. In many cases it answers as a Bible Dictionary by its explanations of religious subjects. The experiences and testimonies of the writers, show their unwavering faith in the Lord Jesus, which leads us by the word of God to consider them faithful disciples and instructors. Reading these articles to my family through the long winter evenings is a good substitute for attending church when it is inconvenient on account of small children, long distances, and strong inclement weather, such as we have had much during the last winter. These articles are edifying, and furnish food for the hungry soul.

The wheat is thought to be uninjured by the frost. Feed is scarce with most of the farmers, both grain and rough feed, and is high in price for this country. I see and hear of many persons coming to Kansas without their overcoats. They have no doubt formed their opinions of the winter weather here from the few mild winters within the last four or five years. This winter has disappointed them very much. I think it would be well to advise the people through the HERALD and other papers to take good overcoats along when they go to Kansas in the winter time. D. K. WEAVER.

THE DEATH of my father has so touched my heart and moved my spirit that I could not feel satisfied without writing a few lines for your paper in order to warn my friends to flee from the wrath to come, and be up and doing while yet it is called to-day, "For the night cometh when no man can work." Therefore let us be ready when death comes that it may not find us asleep. Last summer I went to see father, and as I talked with him and also asked him if he thought he was ready to die, the answer was, "Yes, yes; I am ready; death cannot come too soon."

O, what a happy thought to be thus ready when death comes! Now, let us all examine ourselves. Could we answer thus, or would we have to say, we do not know, but we hope so? Then let us try

with all our might, and all our strength to, do right at all times; whatsoever we do, or wherever we are, so that we will have a good foundation to build our hopes upon. Christ wants us to be Christians every day, not only when we go to church, or are in the presence of others; Oh, no; God has an all-seeing eye, and is everywhere present, so we cannot deceive him, but will deceive ourselves if we live thus. Therefore let us examine ourselves well. Christ does not want a deceitful heart; he wants a true, honest, upright heart. Nor does he want one that would all the week be thinking how to make money, and how to get rich; or perhaps even on Sunday when attending worship, thinking about worldly gain.

My dear Christian friends, let us go to church with a praying heart, praying that God may bless our meeting, that we may be benefitted by our going to church. Think about this, and not only go to church and do this, or that, because we must do so to keep up church rules; but let us do these things for Christ's sake, because we love him, because we love to obey him. We should love him because he first loved us.

ELIZABETH BRUBAKER.

Wakarusa, Ind.

FROM LANCASTER, OHIO.—Bro. C. K. Yoder, of Logan Co., O., visited us, and on the 17th preached for us a very interesting sermon. Thanks for his kindness.

THE EMBERDAY IN DECEMBER.—A Brother from Ohio writes, "I notice in your almanac (German) for 1881, on the 3rd page, that the fourth Emberday occurs on the 11th of December, while in the Remarkable Days of December it is placed on the 21st of the month. In the *Weltbote* the Almanac the Emberday is placed on the 14th of December. Which is correct? Your almanac also tells us there will be an eclipse of the sun on the 21st of November at 11 o'clock 40 minutes, forenoon, invisible. How can an eclipse take place in the middle of the day and still be invisible? Please explain." That Emberday should come on the 11th, as found on page 3, is a typographical error. We have examined the copy from which the almanac was printed, which was sent to us by the almanac calculator, Ibach, and in both places where he notices the Emberdays he places the fourth on Dec. 21. The *Weltbote*, and several other almanacs which we have examined, must be mistaken in placing Emberday on the 14th of December.

An eclipse of the Sun is caused by the moon passing between the earth and the sun, and the shadow of the moon falling upon the earth. The shadow of the moon does not cover the entire earth, and the eclipse (or hiding of the sun behind the moon) is only visible where the moon's shadow falls on the earth. If we

are directly on the opposite side from the sun of a building, or other object large enough to hide the sun, we cannot see it, as in an eclipse, because there is an object between us and the sun; but if we change our location to a place where there is nothing between us and the sun we can see him shining in his fullness, while others are in the shade and cannot behold him. On this principle the eclipse on the 21st of November will be "visible in South America at Cape Horn," while he sends his noonday rays upon us unobscured by the moon. Her shadow will not reach us.

OUR VISIT TO THE EAST.

When we left home on Monday evening, March 7th, we followed, to some degree, the custom of our more industrious sisters, who, when they go to spend an afternoon at the house of a friend, take their work with them.

We gathered up a number of articles and letters which, amid the innumerable duties constantly devolving upon an editor, had accumulated during the several previous days, on our hands, and packed them, with a few other things, into our valise, to give them our attention on the way.

After a pleasant night's travel, during which we caught up a few fragments of sleep, we found ourselves whirling along at a good rate of speed, and feeling quite refreshed both in body and mind, we commenced the day's work, writing letters, and writing and arranging articles for the April number of the *HERALD*.

The writing of course did not proceed so quietly and expeditiously as when seated at our desk at home in our office, yet when evening came we had accomplished quite a good deal, and consigning both letters and articles to the mail-carriers, they went on to their several destinations, while we again composed ourselves to rest as well as we could for the night, and at about daylight on Wednesday morning were permitted to alight (safely kept by a heavenly Father's hand), in the city of Lancaster, Pa.

Here it was our pleasure to meet Bro. Jacob N. Brubaker of Mount Joy, and we proceeded together to Refton, on the R. & C. R. R., where our aged brother, Benjamin Herr, met us with a conveyance, and brought us to Bro. Amos Herr's, where, according to previous arrangements, we met, as a committee, with the sanction and under the direction of the bishops of the Conference of Lancaster Co., to compile a Bible Class Question Book for the use of our Sunday Schools.

It will be remembered that the bishops of the Lancaster Conference last year gave their sanction to the compiling and issuing of a series of Question Books, adapted to the wants of our Sunday Schools,

and agreeing with our faith and doctrine, and that in accordance with this, the same committee, including also Bro. Isaac Eby and Benjamin Herr, met together and arranged and compiled the "Primary" and "Intermediate" Question Books, which were immediately published, and already used in a number of schools last year.

On account of the lateness of the season and want of time the "Bible Class Book" was deferred until this time, and now, according to promise, the committee again met to complete the work then begun.

Bro. Amos was not at home when we arrived at his place, but came during the afternoon, when we immediately set to work, and labored with slight interruptions for ten days, and as a result of our efforts, we have now printed a neat little Question Book, containing eighty lessons on events and doctrines as presented in the Old Testament, giving a connection of events from the Creation down to the close of the Old Testament dispensation, showing God's dealings with his people, and how that the types and shadows of the Old were fulfilled in the New.

On Friday afternoon (March 11th), we attended the funeral of Sister Anna Hage, at the brick meeting-house. She was about eighty-five years old, and a devoted Christian, looking forward with desire and longing for the hour of her departure, that she might be with Christ, which she realized to be "far better." The occasion was improved by a discourse from Rev. 14: 13.

On Saturday afternoon, while Bro. Brubaker went to visit friends and attend the appointment at Kauffman's Church, the following day, we accompanied Bro. Amos on a visit to his son-in-law, Bro. Jacob Rank, who was suffering under a severe affliction of typhoid fever.

The next day we attended meeting at Providence meeting-house, where, notwithstanding the heavy roads, there was a good attendance. In the afternoon there was another appointment at the brick meeting-house, where a very large number of people had assembled, and we had a pleasant meeting.

We had expected to complete our work on the book at farthest, by Friday, and then spend Sunday (March 20), in our old home in Buck's County, but as we did not get through until late on Saturday evening, this privilege was denied us, and we met for worship with the brethren in the Strasburg church, where a large and attentive audience was present. This occasion we endeavored to improve from Luke 19: 1-11.

On Monday, March 21, we went to Philadelphia, and, after attending to a few business matters, we visited Sister Esther Frick, whose husband died about a year ago, and whose two eldest sons

have also been laboring under prolonged afflictions from ill health during the past winter. We trust however that with the milder air of Spring and Summer they may regain their usual strength, and rejoice in the goodness of the Lord for restored health.

On Tuesday morning, on our way to Doylestown, as we changed cars at Lansdale, we met Bro. Henry Wismer and wife, who were on their return home from Philadelphia. At Doylestown we passed a word with Bro. Isaac Rickert, and a few minutes later arrived at the house of brother-in-law Henry W. Gross, where we were greeted with a kind reception by sister Lizzie and mother, the latter now in her eightieth year, yet still, under the blessing of God, enjoying health and strength of mind remarkable for her years.

After a short visit with Preacher Isaac Rickert, of the Doylestown Church, we spent the night with father-in-law Kratz, and the next day, with Bro. Henry, we visited among a number of other brethren, the aged minister, Henry Nice, of the Franconia Church. We found him and the aged sister cheerful and in reasonable health, and manifesting a warm interest in the welfare of the church.

On Friday, March 25th, we visited, among others, our Bro. Preacher, Samuel Gross of the Doylestown Church, whose wife, after a protracted season of suffering from spinal disease, had fallen asleep in Jesus, leaving to the bereaved husband, children, and mother the comfort of assurance that she went to be with those who have come out of great tribulation and washed their robes and made them white in the blood of the Lamb. O how sweet to think that our dead are "not lost, but only gone before." It was indeed a very severe affliction for our Brother, but the Lord is merciful and will not lay upon us more than we can bear. Therefore it is so good to trust him and confide in him, under all our afflictions.

On Saturday we returned to Lancaster, where a series of appointments had been made for us during the coming week. After a short visit with Pre. John Rank, near Kinzer's Station, we spent the night with Pre. Isaac Eby, with whom we attended meeting in the White Horse Church on Sunday forenoon, where we spoke from Heb. 11: 6.

At noon we visited Pre. Abraham Martin, who, on account of sickness, was unable to leave the house. After a couple of hours pleasant conversation with the aged brother, and others whom we met there, we took our leave, wishing the sustaining grace of God through his affliction, and a speedy restoration to health, and went to Hershey's meeting house, where an afternoon service had been appointed, and where a very large audience had assembled. We spoke there on, the

"Evidences of a Christian life," from 1 Jn. 2: 3.

From here Dea. Jonas Wenger took us on our way to the appointment for Monday in the Weaverland Church. We stopped for tea with an aged Brother and Sister (whose names I have forgotten), where we had a pleasant visit and a brief season of devotion; after which we went to Pre. George Weaver's and lodged for the night.

At Weaverland there was a large and attentive congregation, and we rejoiced to see these people again, as some fourteen years had elapsed since we last had the pleasure of meeting with them in their religious services. Our text here was 2 Thess. 2: 15.

In the afternoon we filled another appointment at the Groff Dale Church, where the attendance was not so large, although we had a pleasant, and we trust a profitable meeting. It was our privilege to meet here the ministering brethren Wenger, Noldt, and Kindig. We spoke at this place from Matt. 7: 13-26.

After services we made a short visit with Pre. Joseph Wenger, when Bro. Jonas Wenger returned to his home, and Bro. Joseph accompanied us to Bro. Isaac Rohrer's, where we spent the night, and the next day, in the forenoon, attended services at Mellinger's meeting-house, where we had a good meeting and a fair attendance. Text, Heb. 4: 9. In the afternoon the appointment was at the Stone meeting-house, where we also had a very good meeting, and trust it may have been edifying to all present.

After services we visited with Pre. Abm. B. Herr and his father, and had a very pleasant season together. After this we accompanied Bro. Abm. Witmer to his father's, Pre. Abm. Witmer, who has been in ill health for some time, with whom we remained all night.

The next day was very rainy, and though Bro. Witmer, on account of his delicate health, almost feared to venture out, but so firmly had he set his mind on going that he could not well reconcile his mind to stay at home, and so, much to our satisfaction, accompanied us to Habeker's meeting. On account of bad roads and bad weather the meeting was small, and yet we felt that the Lord was there, and wherever the Lord meets us there it is good to be. Here we spoke from Mark 16: 16.

From here we went with Bro. J. Karle, who, in the afternoon, took us to Millersville, where, considering the inclemency of the weather and the heavy roads, there was a very good attendance. The subject of the remarks offered here was Rom. 1: 16. A number of ministering brethren were present, among them C. Bomberger, Amos Shenk, B. Lehman, Abm. Brubaker, etc.

After service Bro. Bomberger took us to his home, stopping with Sister Moyer,

widow of the late Pre. Martin Moyer, with whom we also had a pleasant visit.

On Thursday forenoon, March 31st, we had meeting at Hess' meeting-house. Here the services were in German, from Matt. 13: 43. At noon we visited at Bro. J. H. Hess', whose youngest daughter was just recovering from an attack of diphtheria, and was still quite feeble. We hope that ere this she may again have been restored to health, remembering that every good and perfect gift comes from God. Here also we met our kind friend and correspondent, Philip Stauffer. After a very pleasant hour we hastened, with Bro. Hess, to Kauffman's meeting-house for the afternoon service. The services were partly in the English and partly in the German languages, and were spoken from Heb. 12: 1, 2. Our aged Bro. Kauffman, now eighty-two years old, was present, and we were glad to meet him. We also met Bro. John Landes, and others, whose words of encouragement did us good. In the evening it was our privilege to speak to quite a large and attentive audience in the Landesville meeting house from 1 Jn. 3: 7-9.

After meeting we returned with Bro. Henry Snively, and staid with him all night, and the next day, April 1st, we made several visits with brethren and sisters in this vicinity. In the afternoon we went to Landisville, where Bro. J. N. Brubaker met us. We made several calls together, and then, after a short visit with him at his home, we proceeded together to Mount Joy, making several more calls on the way. Here another appointment had been made in the U. B. Church, where we spoke from Jn. 18: 36, 37. This was our last appointment, and having spoken twelve times in six days, we found that we had need of rest.

After service, we bade farewell to the many kind brethren and sisters who had met with us, and an hour later we found ourselves aboard the train on our way home. Snow and storm somewhat impeded our progress, and caused several hours detention at Pittsburg, but as the day dawned over the sleeping world, on Sabbath morning (April 3d), we were permitted, under the kind care and protection of our heavenly Father, to greet our own household in the enjoyment of health and strength, and praise the Giver of every good and perfect gift for all the blessings he so constantly bestows upon us.

N. B.—We have tried in this account of our trip to be as brief as possible, and yet it grew, until it has become already a long story, and yet there is much that might have been of interest, and that we would like to have said, but for the sake of brevity we were compelled to pass over. We feel very thankful for the love and favors manifested towards us by all with whom it was our privilege to

meet. We felt much encouraged and benefitted by the intercourse, conversation, and examples of devotion and piety manifested by many, and we also trust that the humble efforts to proclaim Jesus as our salvation, and the Author and Finisher of our faith, may not have been altogether in vain, and that at least some may have been brought a little nearer to Jesus, a little nearer to the Father's house, and that by and by we may all be gathered where there shall be no more parting.

JOHN F. FUNK.

Elkhart, Ind., April, 1881.

For the Herald of Truth.

LET US NOT BE WEARY.

As I was to-day reading and enjoying the *HERALD*, I thought, as I often have, that I should write something for the encouragement of the readers, but the thought always came to me that I was too incompetent and too unworthy to encourage others; but to-day I feel constrained, the help of God, to write something.

The poet says,

"We should never grow weary doing well,
For in time we shall reap our reward;
And eternity alone will tell [the Lord]."

The blessing that rests on those who serve

We should never grow weary; if we are busy all the time, we cannot do too much in the good cause of Christ. Do we not sometimes let an opportunity to do good pass unimproved? I am afraid too many of us are getting weary, growing cold. To those I would say, Take fresh courage; make a powerful effort, remembering what the Lord says in Matt. 11: 12, "The kingdom of heaven suffereth violence, and the violent take it by force." "The spirit indeed is willing but the flesh is weak. How often are we inclined to do something to suit our carnal inclinations rather than something for Christ. We should use violence on resisting temptations. To you afflicted one I would say, Do not become weary in your afflictions; remember that "whom the Lord loveth he chasteneth." Bear your sufferings with patience; think of Job, the righteous servant of God. Eternity alone will reveal the fullness of the blessing upon those who faithfully serve the Lord. When we sometimes get a faint glimpse of that rest, we do long to be free from the body and be with the Lord; but how often these bright scenes vanish suddenly and unexpectedly, and dark clouds arise. But we should remember that our troubles and our darkness are with ourselves, and the Sun of righteousness is still shining brightly beyond the storm-cloud. Dear souls, let us pray without ceasing, and keep hoping and trusting. Let us never grow weary in well doing, for in due season we shall reap if we faint not.

LUCY H.

Miscellany.

Alike the river's lordly tide,
Alike the humble rivulets glide,
To that sad wave!
Death levels poverty and pride,
And rich and poor sleep side by side
Within the grave.

By direction of the President a general order has been issued by the war department prohibiting the sale of intoxicating liquors at military posts and stations.

DYING WITH HIS CHARGE.

A gentleman recently returned from Canada tells the following story:

"A day or two ago the engineer of a train near Montreal saw a large dog on the track, barking furiously. The engineer whistled but the dog paid no attention to the noise, and did not stir. The dog was run over and killed. The engineer observed that the animal crouched close to the ground as he was struck by the cow-catcher. A minute later the fireman saw a bit of white muflin fluttering on the locomotive, and he stopped the engine. On going back to where the dog was killed it was discovered that not only the dog, but a little child had been killed. It was then seen that the dog had been standing guard over the child, and had barked to attract the attention of the engineer. The faithful animal had sacrificed his life rather than desert his charge. The child had wandered away from a neighboring house, followed by the dog, and it is supposed that the child lay down and went to sleep on the track.—*Saratogian*, 1889

THE NEW REVISION OF THE BIBLE.—We have been receiving some inquiries concerning the new revision, and, to answer them briefly, will state that we expect to have them for sale as soon as the authorized edition can be had at reasonable prices. *Thomas Nelson & Sons, of the Oxford Bible Warehouse, 42 Bleecker St., New York*, make the following statement:

"In answer to the many inquiries we are daily receiving for information regarding the *New Revision*, we beg to state that the *New Testament* only will be published, probably during the month of May. The Old Testament not being finished, the complete Bible cannot be issued for four or five years yet. Styles and prices have not been determined on, but the trade and general public can rest assured that the books will be sold at such prices as will commend them to the popular feeling, so as to reach all classes.

"The trade will do well to reserve their orders for the authorized edition, which will not be surpassed for beauty and clearness of type by any reprint. Due notice will be given, prior to publication, giving all needed information not now obtainable."

A BILL has been introduced in the Legislature of Connecticut directing the Governor to appoint a commission of three to prepare a small book for use in the public schools, showing such facts as science and experience have verified with regard to the effect of alcoholic liquors on the body and brain, and the relation of alcoholic drinks to personal estate and public well being.

A LOW VOICE.—A good Quaker eighty-five years of age, whom no one ever heard speak a cross word, was asked by a young man how he had been able, through the trials and perplexities of a long life, to keep always so pleasant. He replied, "Dayton, if I ever allow thy voice to rise, thou won't be likely to get very angry." Remember this, children, and try and keep your voices soft and low.

Married.

HERTZLER-NAFZINGER.—Isaac D. Hertzler and Fannie Nafzinger, at the residence of the bride's parents, in Long Green, Baltimore Co., Md., on the 17th of March, by Elias Riehl.

SPEITZEL.—Hertzler.—On the 24th of March, George Speitzel, of Baltimore Co., Md., and Nancy Hertzler, of Lancaster Co., Pa., by John P. Mast.

WHITMORE-EYMAN.—On the 8th of April, near Hammond, Kent Co., Mich., by Elder Bur, David Whitmore and Anna Eymann, all of Kent Co., Mich.

EAST-WEAVER.—On the 5th of April, near Goheen, Ind., Jacob East, of La Grange Co., Ind., and Matilda Weaver, daughter of Joseph Weaver, of Elkhart Co., Ind.

Died.

CORRECTION.—In the death notice of Catharine Ringenberger, in the April No. of the *HERALD*, our informant stated that her maiden name was Ebersole. It should have been Albrecht.

The following three deaths were sent us by a correspondent from Montgomery Co., Pa.:

HUNSENGER.—On the 17th of April, the wife of preacher Christian Hunseburger was buried at Skippack meeting-house. She died in the 57th year of her age. Services by Jacob B. Menach and John B. Hunsberry.

LANDIS.—On the 16th of April Bro. Abraham Landis was buried at Skippack meeting-house. He died in the 71st year of his age. Services by John Albrecht, John B. Hunsberry, and Jacob B. Menach. No thanks to children it may well be said as Christ said to his disciples, "Follow in my footsteps," etc.

DETWEILER.—April 12th Isaac Detweiler's widow was buried. Her maiden name was Clemmer. Her age was 88 years, 11 months and 6 days. She was buried at Worcester meeting-house. Services by John B. Hunsberry, Jacob Menach, and Christian Hunsberry.

WELTY.—April 11th, in Fairfield Co., O., of old age, Elizabeth Welty, aged 92 years and 9 months. She has been a member of the Mennonite church for sixty years; was born in Lancaster Co., Pa., emigrated to Ohio in 1811, and settled in Fairfield county, where she has since resided. She leaves many friends to mourn her departure. Her family consisted of 14 children; 113 grand-children; 230 great-grand-children; 50 great-great-grand-children; total, 407. Funeral on the 15th; services by Jacob

Good and Benjamin Huber, from 2 Kings 20, last part of the first verse.

LEAMAN.—August 21st, in Lancaster Co., Pa., Daniel Leaman, aged 58 years, 10 months and 20 days. On the 24th his remains were consigned to the grave at Strasburg in the midst of a large congregation of mourning friends and Joseph Detweiler and J. Brown from Pa. 10: 5, 6; Mark 10: 16; Job 14: 1, 2.

KINDIG.—On the 17th of March, near Elkhart, Indiana, Bro. Joseph Kindig, aged 67 years, 8 months and 23 days. He was buried on Sunday, the 20th, at Yellow Creek, where, notwithstanding the inclement weather, many of his numerous friends were assembled to sympathize with one another and with the relatives of the deceased in their bereavement. Bro. Kindig was one of the early settlers in Elkhart Co., and through his whole life was beloved and esteemed. He bore his last sufferings with patience and resignation, but was loath to depart. When nearing his end, he asked his sorrowing companion to rejoice that his departure and the end of his sufferings were so near. Services were held in German by Christian Christophel, and in English by J. S. Coffman. Text: Job 14: 14. In the notice in April the wrong month was given.

GROSS.—Feb. 23, near Fountainville, Bucks Co., Pa., Lydia, wife of Samuel Gross, aged 36 years, 2 months and 24 days. She was buried on Sunday, the 27th, at Doylestown Meeting-house, whither she was followed by a large concourse of friends assembled to sympathize with a sorrowing husband and seven children. She suffered the youngest child about three years old. She suffered about eight months with an abscess of the hip and latterly also with scrofula. She bore her afflictions with fortitude and resignation. Peace to her ashes.

EBERSOLE.—Near Chambersburg, Franklin Co., Pa., on the 16th of March, Maria, wife of Jacob Ebersole, aged 85 years, 3 months and 6 days. Her maiden name was Rutt. She, with her husband, moved from Lancaster county to Franklin county. Sister Ebersole was a member of the Mennonite church for over sixty years. Appropriate funeral remarks were made by John Hunsicker, Peter Wedel, and Daniel Roth. Text: Phil. 1: 21.

SCHRAUB.—On April the 5th, near Orrville, Wayne Co., O., Daniel Schrag, son of Moses and Christina Schrag, aged 16 years, 5 months and 27 days. He was sick one year and 22 days, and suffered very much; though several physicians attended him the relief he derived from their services was inconsiderable. Upon closing his eyes he expressed the necessity of making his peace with God, he expressed an earnest desire to be baptized, and to partake of the Lord's Supper with his parents, brothers, and sisters. His request was complied with, and soon after he fell asleep in Jesus. Funeral discourses were held by D. Z. Yoder, from Matt. 22: 44, and J. K. Yoder, from Rev. 16: 15. A post mortem examination was held by three physicians, and the cause of his death was found to be inflammation of the stomach in connection with a soft enlargement of the spine. The spine had become so enlarged that the stomach and intestines were displaced from their proper location.

DOHNER.—Jan. 31st, in Lebanon Co., Pa., of old age, Elizabeth Dohner, aged 74 years and 9 months. Buried the 4th at Wasserstein's Meeting-house where a large number met to pay the last tribute of respect. Funeral discourses from Hebrews 12: 7.

YORLY.—Feb. 10th, in Lebanon Co., Pa., Sister Maria Yorly, aged 79 years, 6 months and 9 days. Buried at Gingrich's burying-ground. Funeral discourse from Rev. 14: 13.

NEV.—In Lebanon Co., Pa., Feb. 28th, Maria, daughter of Henry and Anna Nev, aged 10 yrs. Buried at Gingrich's burying-ground. Text: Job 14: 1, 2.

YODER.—April 9th, in Knox Co., Tenn., Elmor F., son of Noah Z. and Lydia Yoder, aged 2 yrs and 24 days. Funeral services were held by J. Joseph Detweiler and J. Brown from Pa. 10: 5, 6; Mark 10: 16; Job 14: 1, 2.

BENDER.—At Clarence Center, Erie Co., N. Y., on the 26th of March, Elizabeth Bender, aged 15 years, 4 months and 17 days. Funeral services were held by Jacob Krebbel from 2 Cor. 5: 17, and Peter Rhodes from James 4: 17.

BASSLER.—March 1st, in Westmoreland Co., Pa., Bro. Jonas Bassler, aged 77 years and 10 months. Buried in the Mennonite cemetery at Stonerville, on the 4th. Services by J. N. Durr and Samuel Wakefield from Heb. 11: 14. Bro. Bassler was a consistent and faithful member of the Mennonite church for many years. His death was calm and peaceful, transferring him, we trust, from the cares and trials of earth to the reward of the faithful in heaven. Let those who feel most deeply the loss they have sustained submit to Him whose judgments are just and right, and who doth all things well.

SHIRK.—In Juniata Co., Pa., on the 14th of March, Katie, daughter of Abel and Catharine Shirk, aged 8 days. Buried the 9th at Shelly's burying-ground. Services by Thomas Graybill.

GRAYBILL.—In Richfield, Juniata Co., Pa., on the 26th of March, of diphtheria, Mary A., daughter of Peter and Mary Graybill, aged 13 years, 2 months and 13 days. She was buried the 28th at Graybill's burying-ground. Services by Samuel Wiley, Thomas and William S. Graybill. Text: Luke 8: 52.

LEITZEL.—In Richfield, Juniata Co., Pa., on the 26th of March, John Henry, son of Henry and Mary Leitzel, aged 6 months and 4 days. Buried the 28th; services at Shelly's Meeting-house by Samuel Wiley and Solomon S. Graybill.

HUNT.—On the 20th of March, near Chambersburg, Franklin Co., Pa., of scarlet fever, Rebecca H., only daughter of Henry L. and Maria Hunt, aged 2 years, 5 months and 7 days. Buried at the Chambersburg Meeting-house. Funeral Services by Bishop Hunsicker, Peter Wadde, and Philip Parrett. Text, Job 14: 1, 2.

ANGSTEIN.—On the 2nd of March, in Fulton Co., O., infant daughter of Michael and A. Angstein, aged 17 days. Buried the 3d at the Amish Mennonite burying-ground. Services by J. Weiss and C. S. Stucky.

SCHMITT.—On the 18th of March, in Fulton Co., O., of asthma and dropsy, Jacobina, widow of Joseph Schmitt, deceased, aged 65 years, 6 months and 20 days. She was a sister in the Amish Mennonite church. About 25 years ago they came from Butler Co., O., to this place. Her husband preceded her to the grave over three years. She was buried on the 19th, on which occasion comforting words were spoken by J. Weiss and C. Friesenberger from Heb. 4: 14.

FINNER.—On the 22d of March, near Spring Hill, Fulton Co., O., of consumption, George Finner, aged 33 years, 5 months and 13 days. He suffered much, but in the hope that he should shortly be released from his sufferings. He was buried on the 24th. Services were held by Jacob Liden.

ELM.—March 20th, in Seward Co., Neb., Elizabeth Erb, aged 39 years 6 months and 16 days. She was buried on the 24th, and leaves a husband and eight children, six children preceded

her to the spirit world. Services were held by Joseph Schagel, Joseph Gascho, and Paul P. Hershberger. Text: Matt. 24: 44; Lamentations of Jeremiah 3.

GOETTELNER.—On the 27th of March, in Juniata Co., Pa., Ellen A., daughter of Peter and Charlotte Goettdorff, aged 13 years, 8 months and 15 days. She was buried at Arlogast church on the 29th. The circumstances of her death are sad indeed. In hanging up her brother's coat, a pistol which he had left in his pocket dropped on the floor and discharged. The ball striking her made a fatal wound which ended her life in one hour after the accident. This is a loud call to the young to be ready to leave this world at a moment's warning. Jesus bids all to come to him that he may make them meet for heaven.

"Say not I'm too young salvation to seek,
And all the commandments of Jesus to keep,
Since many young people before you have gone
On that narrow path to a sweet happy home."

GELNET.—March 30th, in Snyder Co., Pa., John Gelnet, aged 75 years. He was buried April 1st at Arlogast church. Services by Thos. Graybill and Elias Laudis. Text: John 5: 24.

REED.—In Montgomery Co., Ohio, Thomas Reed. The deceased was born in New York City in 1795, and died Jan. 21, 1881, aged 85 yrs., 1 month and 21 days.

WISMER.—Near Trappe, Montgomery Co., Pa., on the 9th of March, Sarah, wife of Christian Wismer, aged 48 years, 10 months and 28 days. Sister Wismer was a faithful member of the Mennonite church.

LONGENECKER.—On the 26th of March, in Owen Co., Ind., of heart disease, Elizabeth, wife of Joseph Longenecker, aged 72 years, 9 months and 25 days. She was a member of the Dunkard church for thirty years.

STEDMAN.—On the 28th of March, in Lee Co., Ill., of consumption, Jeunima Stedman, daughter of Abraham and Hannah Meyer, aged 24 years, 6 months and 8 days. She was buried at the Mennonite church near Sterling. She leaves a husband and two children to mourn their loss. Services by Abraham Ebersole, Henry Nice, and John Kornhaus from John 11: 25, 26.

BRENNEMAN.—March 25th, near Carlisle, Cumberland Co., Pa., Brennenman, widow of Melchor Brennenman, aged 95 years and 2 months. Sister Brennenman united with the Mennonite church in her youth and was a shining light all her days. Buried the 27th at Carlisle cemetery, followed by a large concourse of relatives and friends.

JANIS.—March 16th, in Seward Co., Neb., Bro. David Janis, aged 23 years, 3 months and 8 days. Funeral on the 18th. Text: 2 Peter 3.

SWISHER.—On the 19th of March, in Allen Co., Ohio, Joseph Swisher, aged 78 years, 5 months and 15 days. Buried on the 29th at Sherrick's Meeting house. Services by T. B. Brennenman.

PLANK.—Barbara Plank was born Dec. 30th, 1795, in Millin Co., Pa. She united with the church in 1811. Her maiden name was Zook. Moved to Ohio in 1822, and to Indiana in 1857, where she died the 26th day of November, 1879, at the age of 83 years, 10 months and 26 days. She left 7 children, 52 grand-children, 73 great-grand-children, and 1 great-great-grand-child.

PLANK.—Feb. 1st, in Logan Co., O., Barbara Plank, aged 84 years and 1 month. The funeral services were conducted by Preachers John Wayne and C. K. Yoder.

ALWINE.—March 4th, in Somerset Co., Pa., Sister Lydia, wife of Bro. Josiah Alwine, and daughter of Moses Kaufman, aged 25 years, 1 month and 29 days. On the 6th her remains were buried in the family grave-yard. Funeral services by Samuel Blough and Samuel Gindlesperger.

ALWINE.—March 4th, in Somerset Co., Pa., Sister Lydia, wife of Bro. Josiah Alwine, and daughter of Moses Kaufman, aged 25 years, 1 month and 29 days. On the 6th her remains were buried in the family grave-yard. Funeral services by Samuel Blough and Samuel Gindlesperger.

ALWINE.—March 4th, in Somerset Co., Pa., Sister Lydia, wife of Bro. Josiah Alwine, and daughter of Moses Kaufman, aged 25 years, 1 month and 29 days. On the 6th her remains were buried in the family grave-yard. Funeral services by Samuel Blough and Samuel Gindlesperger.

EASH.—March 9th, near Davisville, Somerset Co., Pa., of consumption, Bro. Henry Eash, son of Emmanuel and Frances Eash, aged 24 years, 9 months and 13 days. Buried the 11th in the family grave-yard, amid a large number of relatives and friends. Funeral services by Samuel Blough and Jonathan Hershberger.

STAHN.—March 11th, in Somerset Co., Pa., of old age and gravel, Benjamin Stahn, aged 78 years and 5 months. On the 13th he was buried in the Tunker burying-ground. He left an old companion and a number of children and grandchildren to mourn his departure. Funeral services by Samuel and Emanuel Blough.

AMSTUTZ.—Feb. 10th, near Arkona, Wayne Co., O., Bro. Ulrich Amstutz, aged 79 years, 10 mos. and 23 days. He was born in the Canton of Berne, Switzerland, April 26th, 1801, and emigrated to America, in 1824, settling in Milton, Pa., where he lived until his death. His wife, whose maiden name was Catharine Lugubli, died Sept. 6, 1873. He was a faithful member of the Mennonite church, also deacon for about 38 years. He leaves 13 children, 10 living, 63 grand-children, 55 living, and 3 great-grand-children, 2 living. He was a deeply beloved father and grandfather, whose death has been a sad bereavement to all relatives and friends. His remains were interred in the Mennonite burying-ground on the 21st, where appropriate remarks were from James 4: 14 to end of chapter, by C. B. and C. D. Steiner.

BITNER.—Nov. 25th, 1880, in Richland Co., O., of paralysis, Sister Anna, wife of David Bitner, aged 73 years and 8 months. She was born in Pennsylvania in 1807, and married in 1830. In 1836 she and her husband with three children moved from Center Co., Pa., to Crawford Co., Pa., and the next year to Richland Co., O., where she had her home till her death. They both united with the Mennonite church the same year they were married. She was the mother of five of which preceded her to the spirit world. During the latter years of her life she felt a great concern for the spiritual welfare of her children yet living. She shed many tears for them, prayed continually for them, and conversed much with them of the necessity of giving their hearts to God. Many times she was found in her closet praying for her children that they might be saved before she died. Near the close of her life she admonished her children to be kind to their aged father as they had been to their mother. She was willing to depart from earth and be with Christ, and rejoiced that her hour had come to leave this world with its sorrows and its cares. Through her fourteen years of suffering she bore her sickness patiently. She often repeated the words, "The Lord's will be done, not ours." Funeral services were held in English by Pre. McFarland, and in German by Pre. Inhoff, after which she was laid to rest in the family grave-yard. Many sympathizing friends and neighbors were as enabled to pay their respects to their departed friend and relative.

HEER.—April 4th, in Putnam Co., Ohio, of croup and sore throat, Sarah, daughter of Isaac and Anna Hilli, aged 4 years and 10 days. Funeral services by John Mosser, from John 16: 33.

Letters Received.

WITHOUT MONEY.

Dear H. Huber, J. S. Amstutz, David Sherk, Jacob Stanley, Jacob Soderman, Benj. Becker, Peter Marquis, L. F. Hemperly, Joe. Hultman, Fred Baumgaars, Amanda J. Shetler, J. Shenk, L. J. Heavole, Elizabeth A. Good, Samuel Blough, T. H. Anna Buter, D. M. Rutt, Alvin H. Kaufman.

M—David H Martin, Peter Martens, D
P Moger, Lillie F Minnick, Jeremiah M

Daniel Joy, Pa., Gideon Stoltzfus, A Young Bro,
 Miller, Fox, David Shank.

Scripture proper names, their pronunciation and meaning, a new historical

How to Write, Instructions for writing

Precept upon Precept

SUNDAY SCHOOL QUESTION BOOKS

Gerald of Truth.

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"How beautiful are the feet of them that preach the Gospel of Peace."

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Whole No. 210.

SALUTATION.

Good morning, brother pilgrim,
What, bound for Canaan's coast?
March you toward Jerusalem,
To join the heavenly host?
Pray, wherefore are you smiling,
While tears run down your face?
We soon shall cease from toiling,
And reach that heavenly place.

To Canaan's coast we'll hasten,
To join the heavenly throng,
Hark! from the banks of Jordan,
How sweet the pilgrims' song!
Their Jesus they are viewing,
By faith we see him too,
We smile, and weep, and praise him,
And on our way pursue.

Though sinner do despise us,
And treat us with disdain,
Our former comrades slight us,
Esteem us low and mean,
No earthly joy shall charm us,
While marching on our way,
Our Jesus will defend us,
In the distressing day.

The frowns of old companions,
We're willing to sustain,
And in divine compassion,
To pray for them again;
For Christ, our loving Savior,
Our Comforter and Friend,
Will bless us with his favor,
And guide us to the end.

With streams of consolation,
We're filled, and made to shine;
We die to transient pleasures,
And live to things divine;
We sink in holy raptures,
While viewing things above,
All glory to thy Savior,
My soul is full of love.—*Sel.*

For the Herald of Truth.

PERSECUTION AND SUFFERINGS OF THE CHRISTIANS IN THE FIRST CENTURY.

By examining the history of the persecutions of the early Christians we conclude that their sufferings were so inhumanly severe that the human mind cannot conceive the extent of the cruelties practiced upon them. I will here give a number of brief accounts of the sufferings of the faithful in the first century. These items are collected from *Martyrs' Mirror* by T. Van Bracht.

John the Baptist reproved the wickedness of King Herod for putting away his own wife, and marrying his brother Philip's wife, by which he incurred the king's displeasure, who now sought to kill him. But as John was highly esteemed of the people, Herod feared to lay violent hands on him, but east him into prison, where he was afterward beheaded, by the king's order, at the request of the daughter of Herodias. Matt. 14: 3—12. He was buried by his disciples in Sebasta in Jerusalem, where his remains reposed in peace until the reign of Julian, the apostate, when his bones were dug up and burned, and the ashes strewn to the wind by the enemies of truth. John's death took place in the year A. D. 32.

In A. D. 34, Stephen was stoned to death. He was one of the seven deacons chosen at Jerusalem. Acts 4: 2—7.

James the great, was beheaded at Jerusalem in A. D. 45. Eusebius gives the account of the death of James from Clement Alexander. He states that the executioner on learning his innocence was so moved at the death of James that he declared himself a Christian, and both were executed together. As they were led out the executioner entreated James to forgive him; but while James was silently pausing to reply, he said: "Peace be with you," and kissed him; and so both were beheaded at the same time. James was the first martyr of the apostles.

The apostle Philip preached in Phrygia to those who worshiped idols. Because he preached to them Christ, they tied him to a post and stoned him till he fell asleep in Jesus. This took place in the year A. D. 54.

James, the son of Alphaeus, was also one of the apostles, and after the death of James, the son of Zebedee, he was esteemed one of the three pillars of the church. Because of his zeal and steadfastness, Ananias, who was then high priest, had him brought at the time of the passover, and placed on a pinnacle of the temple in order to make him deny his faith before all the people. But he openly avowed that Jesus Christ was the Son of God, the Savior of the world; that he is sitting at the right hand of God; and that he will come again in the clouds of heaven to judge the quick and the dead. When the people heard the testi-

mony of James, the multitude praised God; but the enemies of the truth cried out, O, this righteous one hath also deceived you! Then they thrust him down and stoned him. But neither the fall nor the stoning deprived him of life. With broken bones he lay praying for his enemies till one who stood by broke his skull with a fuller's club, and he died. This took place in the 69th year of his age, A. D. 63.

Barnabas was a fellow-laborer with Paul. When they arrived at Salamis, a large city of the island of Cyprus, he was opposed by an old sorcerer, who excited all the Jews and the whole multitude against him. They laid hands on him and would have brought him before the judges, but being afraid the judge would learn his innocence, and release him, they, after treating him shamefully, put a cord around his neck, and dragged him out of the city, and burnt him. This occurred near the time when James was slain in Jerusalem, in the reign of Nero.

In the year 64, in the eighth year of the reign of Nero, Mark, the Evangelist, was preaching at Alexandria, in Egypt, on Easter, commemorative of the suffering and death of Christ. Some authors state that the heathen priests attacked him with hooks and cords, and dragged him out of the congregation, through the streets, and out of the city, till the flesh clung to the stones over which he was dragged, and his blood flowed on the ground, till he commended his spirit into the hands of the Lord, with the dying words of his Savior. Another author states that, after suffering the above inhumanities, he was thrust into prison, where the Lord strengthened and comforted him at night, and in the morning he was again taken out and dragged to the place called Bucali, while the persecutors tauntingly said, "Let us take the stall," etc. Death having relieved him of his suffering, some of the Gentiles still desired to burn him, but were prevented by the storm, and the Christians buried him.

About the year A. D. 66, the first general persecution of the Christians began under Nero. The first years of the reign of this afterward blood-thirsty, heartless emperor, were characterized for mildness

and compassion. It is said that when he was called upon to sign the death warrant of a highway robber, he exclaimed, "O! that I could not write!" whereby he manifested a horror at taking the life of a fellow-mortal. But in his later years it seemed his greatest delight to torture and kill in the most cruel manner, not only malefactors, but even the saints of God, who were of good report even of their enemies because of their pious life and good conduct. Nero, indeed, proved himself a most inhuman wretch, in this that his nearest friends were made to suffer what many tyrants would not inflict upon their enemies. Seneca, his faithful teacher, he bled to death; Britannicus, his son, he poisoned; his faithful consort, Octavia, he had executed with the sword because she was barren; and he had his own mother subjected to the most shocking barbarities. And his harmless Christian subjects he made the special objects of his cruelty. He set Rome on fire that he might have a representation of the burning of Troy, and to have the vengeance of the people turned from himself, he put the crime upon the Christians, and issued decrees that the Christians should be slain. The decrees comprehended the following: If any one confesses that he is a Christian, he shall be a convicted enemy of mankind, and shall be executed without trial. After this they were not only accused of burning Rome, but of all the wickedness imaginable, that there might be some pretext for putting them to death.

Various methods were used to kill the Christians. Some were sewed into the skins of wild animals, and were worried to death by dogs; others were nailed to wood and burnt; others still were tortured by applying lighted torches to their bodies, and being suffocated in the smoke after their bodies had been cruelly lacerated with scourges. Among those burnt, some were tied or nailed to stakes; an instrument was pierced through their neck, thus transfixing their heads immovably to the stakes. Afterward a boiling mixture of inflammables was poured upon their heads, and set on fire. Thus they were lighted as torches, furnishing light to the ungodly Romans by night. Juvenal and Martial, both Roman poets, and Tertullian mention this mode of torture in a different manner.

Simon Peter, while in Rome, was sentenced by Nero to be crucified. But esteeming himself unworthy to be crucified in the same position as his Savior was, he requested to be crucified with his head downward, which was readily granted him; for the tyrants were ready in any manner to increase his sufferings. This event took place after Peter had preached the gospel for thirty-seven years, and in the seventieth year of his life.

In the year A. D. 70, two ministers, one

of whom Paul mentions 2 Tim. 1: 16-18. Onesiphorus and Porphyry were cruelly put to death. Historians agree that they were first beaten with many stripes, at the Hellepont, by orders of Adrian the governor, and afterwards tied to wild horses, and thus dragged and torn to death, in accordance with the bloody edict of Nero.

Bartholomew preached the gospel in Armenia, and the king's brother, his wife, two sons, and one daughter were converted. He was apprehended and taken into the presence of the king, who upbraided him for misleading his brother, and effecting a change in the worship of the country. Therefore he threatened him with death, unless he would desist from preaching Christ. He declared that he would rather seal his testimony with his blood, than make the least shipwreck of his faith or conscience. Therefore the king gave orders that he should be first tormented and whipped with rods, then be suspended on a cross with his head downwards, flayed alive, and finally be beheaded. This occurred in A. D. 70.

The apostle Thomas preached the gospel in the East Indies. At Calamina he put a stop to the idolatry of the heathen, who worshipped there the image of the sun; so that by the power of God, he caused the image to be destroyed. Whereupon the idolatrous priests accused him before their king, who sentenced him to be tormented, first with red hot plates, then to be cast into a heated furnace and burnt. But the priests, who stood before the furnace, observing that the fire did not affect him, pierced his side, as he lay, with lances and darts. This occurred in A. D. 70.

Luke, the evangelist, according to ancient history, was a Syrian of Antioch, by profession a physician. It was the will of God to employ this man in administering medicine to souls; for which reason he has left mankind two excellent works on spiritual medicine; namely, his gospel and the Acts of the Apostles. There is evidence in the Scriptures that Luke was actually a physician, Col. 4: 14. Respecting his death it is said that he was hanged on an olive tree in Greece. Others inform us that he died in the eighty-fourth year of his age.

Wm. F. HOLDEMAN.

STAND FAST IN YOUR LIBERTY.

Stand fast, therefore in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage. Gal. 5: 1.

Dear Brethren and sisters, all readers of the HERALD who claim to have an interest in the life, death, resurrection, and ascension of our Lord and Master Jesus Christ. The words which the apostle here wrote, I believe are spoken to us

to-day as well as to the Galatians of that day, namely, to stand fast in the liberty wherewith Christ hath made us free. We all know that we were fallen creatures through sin—disobedience to the commands of God. Jesus has taught us in his gospel that we should seek first the kingdom of God and his righteousness, which, I venture to say, we have all too much neglected. When man learns to know good from evil he naturally chooses the broad road that leads to death, and through the service of sin comes into the yoke of bondage, "for the wages of sin is death." But our loving Savior is not willing that one soul shall be lost; but desires that all shall come to a knowledge of the truth and live. By the influence of the preaching of his gospel outwardly, and by the promptings of his good and Holy Ghost inwardly, he has brought us to a knowledge of the truth, has awakened us from our slumber, and offered unto us the plan of salvation, namely, Repentance to God and faith in Jesus Christ. By accepting his offer, and complying with his commandments we were saved through grace from the penalty due us through transgression. We were made free of this yoke of bondage, but, dear friends, consider the cost—the price wherewith we were made free.

The Savior might have enjoyed his heavenly throne without us, yet God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. Let us look to the cross and hear him say, "Mother, behold thy son." See the Son suffering to save the mother from eternal death! See the thorny crown piercing his sacred head, the King of kings wearing so mean a crown! See his hands and his feet nailed to the tree! See the blood flowing from his side to atone for all sins! Hear him saying, "I thirst," sympathizing, no doubt, for those who should suffer for his name's sake! See the just dying for the unjust to bring us God. He died for our sins, he arose for our justification, he ascended to the throne of God, there to intercede for all. This is what we have cost, and this is the way Christ made us free from the yoke of bondage, and opened the way that whosoever will, can come and take the water of life freely. This is the liberty wherein the apostle admonishes us to stand, for we are bought with a price, not with perishable silver or gold, but with the precious blood of Christ; and through faith and obedience to his gospel we are, through grace, accepted as children of God and joint heirs with Jesus in his kingdom. This heirship is on conditions only, for the apostle admonishes us not to be again entangled with the yoke of bondage. Satan, the enemy of our souls, is ever busy laying snares and traps to get us entangled in them; therefore, the Savior tells us to watch and

pray lest we fall into temptation. The crown is not in the beginning, but he that holds out faithful unto the end shall be saved.

I am one of those who believe that our sins are forgiven here as soon as we comply with the conditions of salvation, truly repenting, and becoming converted, coming from darkness to light, from death to life. But our sins may be at any time charged to us, and we may again come under the yoke of bondage. In the parable of the king who took an account of his servant, one was brought before him which owed him ten thousand talents; he prayed his lord to have patience on him, and he forgave him the debt; but after he sinned against his lord by not forgiving this fellow-servant, his lord was wroth and delivered him to the tormentors till he should pay all that was due unto him. "So likewise shall my heavenly Father do also unto you, if ye, from your hearts, forgive not every one his brother their trespasses." Matt. 18: 35. By this we can plainly see that, although we are free from this yoke of bondage, we may again be entangled in it if we are not standing fast in the liberty wherewith Christ made us free.

We, who claim to be followers of this meek and lowly Jesus, let us examine ourselves by the gospel whether we are free from this yoke of bondage, and if so, let us stand fast in the liberty. Let us hold fast to the faith of our profession. Let us strive lawfully for the mastery. Let us patiently run the race that is set before us, ever watching and praying in spirit and in truth, for the Savior says, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." To those who are still wandering on the broad road that leads to eternal death, I will say, Take heed to the warnings and calls that are given to you almost daily. This may be the last that I give, and the last that you may hear, for before another call you may be yoked in the bondage of death, and the gospel which is to-day offered to you for life and the salvation of your souls, may and will be your judge at that great and notable day.

My dear friends, what are you waiting for? If it were possible for you to better your condition alone, could you not be saved without a Savior? The longer you wait, the farther you wander from God. The more you try to get free from the yoke of bondage without Christ the more you get entangled. Come just as you are. The Savior says, "Behold, I stand at the door, and knock; if any man hear my voice, and will open the door, I will come in to him."

May we all meet beyond the river in the heavenly Jerusalem.

ABRAHAM H. KAUFFMAN.

Paris, Ill.

For the Herald of Truth.

DISOBEDIENT CHILDREN.

There are few families where a number of children are brought up in which there are not one or more disobedient ones; that is, disobedient to a greater or less degree. Sometimes a child will manifest a disposition to be disobedient, but a little kind admonition and well-directed instruction brings it dutifully into submission to the rules of a well governed family. Another is more obstinate, and more summary measures are required to bring it into obedience; it yields only after patient and long continued efforts have been put forth by the much-concerned, sorrowing parent. Sometimes, alas! too often, a child becomes dissatisfied with its home, no matter how well it has been treated and cared for in childhood, and leaves the sorrowing family, persistently refusing to be reconciled, on account of some real or imaginary wrong, and to submit to the government which the wise parent knows to be for the highest happiness of those in his care. And occasionally one is to be found, who not only leaves the home of his childhood, refusing to return to the grief-stricken household, but in addition magnifies all the weaknesses and imperfections it has ever seen in its brothers and sisters, finding fault even with the parents, and declaring the family government unjust and unreasonable, heaping abuses and misrepresentations on hearts that are yearning with love for them and pouring forth prayers to the Father of mercies for their loved erring one.

What shall we think of such children? Certain it is, their actions cannot be admired nor well thought of, but they are more to be pitied than despised. Those who have always been enjoying their father's house with its pleasures and its plenty, know not how much misery he voluntarily takes upon himself, who depends upon the friendship and charities of this unsympathizing world. O, what remorse of conscience and bitter regrets they sometimes silently endure! and the pride which prevents them from returning to the home they have forsaken only increases their misery.

The truly loving and sympathizing parent always thinks kindly of the erring child, and every member of a deserted home should rejoice over returning prodigals. Love is the best means of securing their return. How many have been barred forever from their home, for which they were almost dying, by the coldness and selfishness of those who should have received them with a warm welcome! "You have sinned, you have disgraced us, you will never be respected again, you will never again be a profitable member of our household," is the language with which many a one is re-

pulsed. But, remember, accuser, Christ Jesus came from heaven to save the erring. He received every one that came to him, and even refused to condemn the guilty, while you drive them from you into deeper wretchedness, and, many times, to darker crimes.

The church is a family, and among her many members there are some disobedient children. What has been stated in the foregoing remarks concerning an earthly family will apply to the spiritual household. Many, when they have erred, kindly receive and obey the fatherly instruction they receive from the church; fewer heed her pleadings, after they have left her, and return to her bosom; and some become obstinate, heaping abuse upon her, misrepresenting the mother church, and condemning the order of her house. What shall we think of these unruly children in the church? We cannot think well of their actions, but we should never allow ourselves to entertain uncharitable feelings toward them. Let the mother church feel nothing but love and sympathy for her wayward children, even if her patience has been severely tried. If she has done for them what she could, and hoped to bring them up shining lights, and still they are unruly, and have threatened to destroy the peace and happiness of the whole family, let her not cease to weep and pray over them so long as a spark of life remains in them. We need not think well of the actions of the disobedient and the erring, but, even if they are abusive and rebellious, we should feel toward them as our loving Savior felt towards the sinners he came to save, and as Paul did for unbelieving Israel. J. S. COFFMAN.

GEORGE MUELLER.

Brief account of the life and labors of Mr. George Mueller, of Bristol, England, given at a Ladies' Union Prayer-meeting, in the Lecture Room of the Broadway Tabernacle, New York, by Mrs. Mueller.

Having been requested to give you an address this morning, as I am not accustomed to speak at public meetings, it has appeared to me desirable to write out a very brief sketch of my husband's life and labors, which perhaps will interest you more than any other subject I could bring forward. This account I will now read; but as the founding of the Institution, of which Mr. Mueller is the director, is intimately connected with his own early history, it will be necessary to dwell for a few moments upon that.

He is a native of Germany, and was born at Kropfenstadt, in the year 1805.

His father, wishing him to become a Lutheran clergyman, he was sent to school at Halberstadt at the age of ten years and a half, and he attended higher classical schools until Easter, 1825, when, having passed his examination, he went

to the University of Halle, in the kingdom of Prussia.

Up to this time, as far as his studies allowed, he had lived an ungodly, sinful life; and the same course was pursued at Halle; but all that he obtained, by freely indulging in the pleasures of the world, was a guilty conscience and an aching heart.

At last he thought, "How happy I should be, if I could only travel a great deal;" and God allowed him to have this gratification also, in order to show him how impossible it is for a human being to find happiness in alienation from Himself.

He traveled forty-three days in succession, through Germany and Switzerland, but returned home more miserable than ever, and far from having obtained the delight and enjoyment for which he had so eagerly longed.

At length, however, the time came when God, in the riches of His grace, would have mercy upon him, and bring to an end his wild and reckless course.

In November, 1825, he heard, through a university friend, of a little meeting, held every Saturday evening at the house of a Christian man, where there was singing, prayer, and the reading of the Scriptures; when it immediately appeared to him that he had discovered something, for which unconsciously he had been looking all his life.

At this meeting he found the Lord Jesus Christ, and became then and there a truly converted character, his sole desire being to live henceforth to the glory of Him who had called him out of darkness into his marvellous light.

I would take this opportunity of remarking, that one reason why God has condescended so wonderfully to bless him, since that time, is unquestionably this,—that, at an early period in his Christian course, he was enabled *unreservedly* to surrender himself to the Lord, to believe God and to take Him at His word with the simplicity of a child, and honestly to carry out the light given to him; so that he, who had once served Satan with all his might, now sought from his inmost soul to serve and follow Jesus. It is important we should all remember this, because half-hearted Christians can never be either happy or useful ones.

His studies at the University of Halle were continued during the years 1825, 1826, 1827 and 1828; and in the year 1829 he went in the service of the gospel to England.

At Teignmouth, Devonshire, at the beginning of 1830, he became the pastor of an English church; but finding that he could not conscientiously continue to receive a fixed salary, derived from pews, he called the church together, and told them that, though it was quite right for believers to supply the temporal ne-

cessities of those who minister to them in word and doctrine, he would henceforth release them from any obligation to pay him a certain yearly sum, but would leave it to their love to give him just whatever at any time they might be able and willing to contribute; adding that in future, whenever he might be in need, his wants would be made known to God, and to Him only.

But though led in this manner to abandon the only visible way of obtaining temporal supplies, the Lord has most richly recompensed His servant's faith; for in answer to persevering and believing prayer, he has received far more for himself and for his family, there is reason to believe, than he ever would have obtained had he sought most earnestly for a lucrative post in the church or in the world.

In this way he has been going on now for more than fifty years; without any property of his own, with no settled income whatever, and no salary, either as the pastor of a church of 1,100 members, or as the founder and director of a very large institution.

But though his wants have always been supplied, it must not be supposed on that account that he has been altogether free from difficulties; for the path of faith is the path of trial; and, when God gives faith, He always tries it, in order that by trial it may be strengthened.

Again and again it came to this, that all his money, even to the smallest coin, was gone; and then he asked God for help, which was invariably given and always at the right moment.

Sometimes the last provisions too were on the table, whilst no money was on hand to purchase more; but believing, earnest prayer, in the name of Jesus, brought help before the hour for the next meal came round.

At length, after my husband had gone on thus for years, and had received numberless answers to his supplications, when he saw poor destitute children running about the streets, for whose souls no one cared, and whose appearance plainly told that in mind and body they were neglected, this thought pressed itself upon him:—"Could I not do something to benefit these poor children, and might I not trust in God for them, as well as confide in Him for the supply of my own temporal necessities and those of my family?"

After giving himself long and earnestly to prayer, he was led on the 5th of March, 1834, to found a little institution, called "The Scriptural Knowledge Institution for Home and Abroad" which had the following objects:

1.—To establish day schools, Sunday schools, and adult schools.

2.—To circulate the Holy Scriptures among the very poorest of the poor.

3.—To aid Missionary operations.

4.—To circulate religious books, pamphlets, and tracts for the benefit of believers and unbelievers; and

5.—The orphan work was established. Of the principles of the Institutions I will only mention two:

1.—That debt should never be incurred, a decision which for 46 years and 10 months has invariably been acted upon.

2.—That no rich, great man, no English nobleman for instance, should be its patron, but the living God Himself, should be the patron of the Institution.

Now the word of the Lord is, "Them that honor me, I will honor;" and as Mr. Mueller sought thus in the most public way to honor God, the Lord ever since has honored him.

He began with one day school; now we have 75, of which 14 are in Spain, attended by 1,000 Catholic children; one is in Italy, 5 are in the East Indies, 6 in Demerara and Essequibo, and the others are scattered throughout England and Wales.

He began with one Sunday-school; now we have 36 connected with the Institution.

He began with one adult school; now we have 6; and on the 26th of May, 1880, in these 117 schools there were altogether 9,504 pupils.

The total number attending these schools from the foundation of the Institution up to May 26th, 1880, is 76,766.

All of them have been established simply through the instrumentality of prayer and faith, and though the annual expenditure connected with them is \$50,000, no one has ever been applied to for anything towards their support, and every dollar continues to be obtained in the same manner.

But the most encouraging fact in connection with them is, that thousands of the pupils, attending these schools, have been brought to the knowledge of the Lord through the instruction there given to them.

The 2nd object of the Institution is,—the circulation of the Holy Scriptures, which began in a very small way; but God soon increased it greatly.

Last year we circulated 16,000 Bibles and 84,000 New Testaments; and from the commencement of the work, more than 150,000 Bibles, and 467,811 New Testaments, besides hundreds of thousands of smaller portions of the Word of God, have been circulated, and many of these in different languages.

Through this part of the work, multitudes of souls have been converted, particularly in Spain and Italy.

The entire sum necessary for this object also has been obtained by prayer and faith only.

The 3rd object of the Institution is, to aid Missionary efforts.

From the commencement of the work,

missionaries have been assisted by its funds, and within the last 30 years, great numbers of these brethren have had help afforded them. Through the blessing of God upon their labors, tens of thousands of souls have been converted.

The vast sum required for this branch of the work, has likewise been obtained by believing prayer.

The 4th object of the Institution is, the circulation of religious books, pamphlets, and tracts, to benefit both believers and unbelievers.

From the commencement of this department of the work, up to May 26th, 1880, seventy million, three hundred and sixty-three thousand books, pamphlets and tracts, in various languages, have been circulated in different parts of the world, by means of which multitudes of souls have been won for our Lord Jesus.

The large amount required for this object also, has been obtained through the instrumentality of prayer and faith.

The 5th object of the Institution is, to board, clothe, and Scripturally educate destitute children who have been reared of both parents by death.

That which led Mr. Mueller to commence the Orphan Work was, that, in the course of his pastoral labors, he discovered that nothing was so much needed in the church of God as an increase of faith. He judged therefore, that, if he should be able to supply every thing needed for the support of the orphans, (whether many or few) by prayer and faith alone, plain proof would be given, both to the church and to the world, that the Lord Himself is all-sufficient to supply the wants of those who really trust in Him, and in Him only.

Orphans were first received in rented houses in 1836, but after some years it became necessary to build; and we have now five orphan houses, each house forming a block of buildings in itself.

In these five houses there are altogether 500 rooms, many of which are 60, 70, and 80 feet in length, their width being in proportion, and the whole of the buildings contain more than 1,700 large windows. The five orphan houses are fitted up for the reception of 2,050 orphans, and 110 helpers.

The girls are trained for domestic service; we always find situations for them in Christian families, and they usually leave us when they are about 17 years old.

The boys are apprenticed to a trade or business; but when Christian boys or girls show particular aptitude for teaching, we train them to become teachers, and in this way some of our own teachers are trained. We generally have nearly 2,000 orphans at a time in these five houses, which are all situated in the same locality, in a fine, open, healthy situation, called Ashley Down, at the top of Ashley Hill, just outside the city of Bristol, England.

You will be interested to hear that a remarkable work of the Holy Spirit is now going on amongst our orphan boys and girls, hundreds of whom have been awakened to an anxious concern about their souls, which has ended in many instances in real conversion and much joy in the Lord.

They hold prayer-meetings amongst themselves, and pray for the conversion of their companions who yet remain unawakened.

Since the commencement of the work, there is the fullest reason to believe, that thousands of the orphans have been converted.

The total amount needed every year for the Five Objects of the Scriptural Knowledge Institution, is \$220,000, all of which is obtained solely by believing prayer; and from 1834 to the present time, four million, four hundred and seventy-five thousand dollars have been received.

In the course of the year, the milk alone, for the orphans, costs \$10,000, and in other respects the expenditure for them is very large.

Of our work in England I have given a very brief, imperfect sketch, the barest outline only; and, did time permit, many interesting particulars might be added. I would, therefore, refer any who desire to see a more detailed account of it, to "Mueller's Life of Trust," published by Messrs. Sheldon [and for sale at this office], a book which has been wonderfully blessed of God to many thousands who have read it.

During the last five years and ten months, my husband has been led to make extensive preaching tours, in order to preach the gospel, to stir up Christians, to unite them increasingly together, to lead them to value more the Holy Scriptures, and to benefit believers as much as possible, by giving them some account of the Lord's dealings with him during the last 55 years.

During these seven tours, Mr. Mueller has preached more than 1,700 times; and in the course of them we have visited England, Scotland, Ireland, France, Germany, Switzerland, Holland, Spain, Italy, Canada, and the United States, going as far west as California, and up to the present time have travelled about 50,000 miles.

As there are instructed brethren in Christ to assist in the work of the ministry in the church at Bristol, of which for 48 years he has been the pastor, he is able to leave home for several months in the year; and during his absence, the Institution is under the godly and able direction of Mr. Wright, his son-in-law, with a devoted band of fellow-helpers, undertakes the entire management of the work.

And now, in conclusion, I would say,

what a God have we, who by faith are united to the Lord Jesus Christ.

Let us seek more unreservedly to trust in Him above everything; to commit all our matters, great and small, into His keeping, and to live increasingly to the glory of Him who has redeemed us by His precious blood. You may not be called upon to establish schools or to build orphan houses, but we are all called upon to take God at His word, and should earnestly seek for grace to trust Him at all times and under all circumstances.

MY REASONS FOR ABSTAINING FROM THE USE OF TOBACCO.

1. I do not use it, because I cannot see the least necessity for its use, nor do I see that it would be the least benefit to me either physically, mentally, morally or spiritually; and it is the part of wisdom, as well as my duty as a Christian, to deny myself of whatever does not answer some good purpose. "Let all things be done unto edifying."

2. I abstain from its use because it would occasion a needless expenditure of money which could be usefully appropriated to benevolent purposes. "Occupy till I come."

3. I do not indulge in its use because it is considered by many to be a filthy habit, and is more or less unpleasant to those who refrain from its use. "Let us cleanse ourselves from all filthiness of the flesh and spirit."

4. Another reason why I do not use it, is, that I can neither smoke nor chew tobacco in the name of Jesus. "Whatever ye do in word or deed, do all in the name of the Lord Jesus."

5. Neither can I conceive how I can indulge in this habit so as to glorify God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

6. I also abstain from its use because it has the appearance of evil. "Abstain from all appearance of evil."

7. I do not indulge in the practice, for the reason that my weak brethren may have occasion to stumble. "If meat make my brother to offend, I will eat no flesh while the world standeth."

8. Still another reason for my abstinence is on account of its injurious effects. "Know ye not that your bodies are members of Christ?"

9. Also, because I could not fully enforce the duty and practice of self-denial unless my own example would correspond thereto. "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."—Selected by C. K. GRAYBILL.

Kill Creek, Kan.

For the Herald of Truth.

GROWING IN GRACE.

Beyond a certain impassable limit the works of the Almighty are enveloped in mystery. In the language of a certain writer, it is said: "Of all the wonderful works of the Creator, the bringing into existence of a human soul, is certainly the most marvelous." He, whose ways are as much higher than the earth, has, for wise reasons not fully revealed to us, seen fit to withhold from the children of men, many of the wonders that pertained to the creation of man.

The Psalmist says: "My substance was not hid from thee, when I was made in secret and curiously wrought into the lowest parts of the earth."

In thy book all my members were written, which in continuance were fashioned when as yet there were none of them." Psalm 139: 15, 16.

We are, however, sufficiently informed throughout the Bible that man is born to a higher destiny than that he reaches on earth; that he was endowed with a much higher and nobler quality than mere physical existence, when "the Lord breathed into his nostrils the breath of life."

The distinguishing feature that elevates him so far above the rest of the animal kingdom, is seen in his form and high moral nature, which is that of a rational being, "created after the similitude of God." He bears the stamp of immortality, and has a mind of a capacity for endless progression. The process of "growing in grace and in the knowledge of our Lord Jesus Christ," becomes more and more conclusive as the animal nature within himself is brought into subjection, and the power to do wrong given up.

From the time when the germ of spiritual life has first grown and developed into the stage of spiritual manhood, the child of God, though constantly jostled and tossed about over the rough and uneven places in the way of life, gradually becomes skilled in divine wisdom under the sanctifying and refining influences that are brought to bear upon his moral nature through godly sorrow. Like the hardy palm tree that flourishes amid the surrounding desolation of the arid desert, he grows "from strength to strength," as long as he is permitted to remain on the earth, and like the fruit of the palm, which becomes better and more abundant with the age of the tree, so does the form of his godliness and piety become constantly better and sweeter to those by whom he is surrounded.

Placed in a world filled with vegetable and animal life, and surrounded by everything that is calculated to stimulate him to act out the important part of life,

which he is destined to perform, "in view of the coming glory," he is not blind to the love of God, as it is shed forth from every department of the natural world around him. "The flowing light and the rolling atmosphere, the changing temperature and the circling seasons," to his open eye, bear the impress of that Invisible One, "who stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in." Isaiah 40: 22.

His line of conduct as he mingles with the children of men, is constantly marked by that heaven-attesting integrity that is too lofty to allow him to stoop to deception, or the meretricious he cherishes in the merits of his Redeemer, are of sufficient buoyancy to keep him above despondency. In imitation of the charities of heaven, he passes into silence, over the stains and blemishes of the erring, or draws the mantle of kindness over the failings and weaknesses of his friends.

Finally when the activities of life are over, and when the faculties of both mind and body have become blunted in old age, like Bunyan's Pilgrim, his hope of glory was never before so radiant as when he feels that he is about to cross the river to join the company of the shining ones in the land of Beulah. "Truly," "The path of the just is as the shining light that shineth more and more unto the perfect day," and well may it be said, "Happy is he whose last days are his best, and who gets brighter and clearer views of God and His will, the nearer he approaches the unseen world."

L. J. HEATWOLE.

Dale Enterprise, Va.

For the Herald of Truth.

ADORN YOUR SOULS WITH PRAYER.

Prayer is one of the commands given us by Christ; he says, "Watch and pray," and again, "Pray without ceasing." By this we learn that prayer is one of the adornments of the soul. When we clearly see this, the question comes to us: are we adorning the soul that God has given us to prize more highly than our bodies or any earthly thing?

God has given us talents to improve, and at his coming he will expect us to have gained other talents, and not to have hid our Lord's money, but how often do we find in ourselves the disposition to neglect that which would add to our spiritual life, and cultivate that which is earthly and carnal. In our weakness we are inclined to adorn the body and neglect the soul. How unwise and imprudent we are in this act; for when our souls are called from the earth,

the adornment of the body will be left here, while the adornment of the soul will be a witness of a pure life on earth.

While prayer is such an important thing in life, those who are faithful in observing it should not presume that it is the only Christian duty; for Paul tells us, by works is faith made perfect, and has reference to other works than prayer alone.

We know that through prayer we can converse with him whom we cannot see. Be our prayers ever so humble and child-like, the all-hearing ear of our heavenly Father is open unto our cries. In his infinite wisdom he knows, too, who willingly bows to his commands and who refuses to obey Jesus. The holy apostle says, "that at the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."

Dear sisters, those of you who have a desire to labor in the cause of the heavenly kingdom as I have, let us remember that Christ is no respecter of persons. He has said, through the apostle, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Therefore we are all one body, then let us work, and not fall back from the ranks of those who are boldly going forth to do their duty. "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Let us not be of the number that draw back to perdition; nor of those who have promised by the vow in baptism to be true servants of God, and yet stand idle. I know there are some who feel wrought upon to call upon the name of the Lord and publicly confess their sins, yet shrink from their duty. Do they shrink because they fear the Lord, or is it because they fear the world? Let us bear in mind that if we are not at peace with God, he will make peace if we only come to him; and if we have enmity toward a fellow-being we must, if possible, make peace before God will hear our calls for mercy.

Dear sisters, others may scornfully look on us, and ridicule us for the grace of God, but let them say what they may, they cannot drive our hopes away. Let us strive to make prayer the adornment of our souls, and the altar of prayer the adornment of our homes. May the Lord guide and guard us.

"Lord, we are unholly and unjust,
Thou art our all in all;
Though we moulder into dust,
Thou hast saved us from the fall."

SADIE K. YODER.

Millersburg, Ohio.

PRAYER is the key to open the day
and the bolt to shut in the night.

ROWING AGAINST THE TIDE.

It is easy to glide with the ripples
Adown the stream of time,
To flow with the course of the river,
Like music to some old rhyme;
But ah! it takes courage and patience
Against its current to ride;
And we must have strength from heaven
When rowing against the tide.

We may float on the river's surface
While our oars scarce touch the stream,
And visions of early glory
On our dazzling sight may gleam;
We forget that on before us
The dashing torrents roar,
And while we are idly dreaming,
Its waters will carry us o'er.

But a few—ah, would there were many—
Row up the "stream of life;"
They struggle against its surges,
And mind neither toil nor strife,
Though weary and faint with labor,
Singing triumphant they ride;
For Christ is the hero's Captain
When rowing against the tide.

Far on through the hazy distance,
Like a mist on a distant shore,
They see the walls of a city,
With its banner floating o'er.
Seen through a glass so darkly
They almost mistake their way;
But faith throws light on their labor,
When darkness shuts out their day.

And shall we be one of that number
Who mind no toil nor pain?
Shall we mourn the loss of earthly joys
When we have a crown to gain?
Or shall we glide on with the river,
With death at the end of our ride,
While our brother, with heaven before him,
Is rowing against the tide?—Selected.

FASHION.

Fashion is the foster mother of vanity, the offal of pride, and has nursed her pet, until it is fat as a sea turtle, is quite as wicked to bite, and harder to kill; but, unlike that creature, instead of keeping in a shell, it is mounted on a shell, adorned with every flummery, intruding into all the avenues of life, scattering misery far and wide—faithless, fearless, uncompromising, and tyrannical.

Then the example of a fashionable woman, how low! with her the cut of a collar, the depth of a flounce, the style of a ribbon, is of more importance than the strength of a virtue, the form of a mind, or the style of a life. She consults the fashion plate oftener than her Bible; she visits the dry goods shop, and the milliner, oftener than the church. She speaks of fashion oftener than of virtue, and follows it closer than she does her Savior. She can see squalid misery, and low bred vice without a blush or a twinge of the heart; but a plume out of fashion, or a table set in old style, would shock her exceedingly. Her example! what is it but a breath of poison to the young? I

had as soon had vice stalking bawdily in the presence of my children, as the graceless form of fashion. Vice would look haggard and mean at first sight; but fashion would be gilded into an attractive delusion. Oh fashion! how thou art dwarfing the intellect and eating out of the heart of our people! Genius is dying on thy luxurious altar, and what a sacrifice! Talent is withering into weakness, in thy voluptuous gaze! Virtue gives up the ghost at thy smile. Our youth are chasing after thee as a wanton in disguise. Our young women are the victims of thine all-greedy lust. And still thou art not satisfied, but like the devouring grave cravest more.

Friendship, its links must be forged on fashion's anvil, or it is good for nothing. How shocking to be friendly with an unfashionable lady! It will never do. How soon one would lose caste! No matter if her mind is a treasury of gems, and her heart a flower garden of love, and her life a hymn of grace and praise, it would not do to walk on the streets with her, or intimate to any body that you know her. No, one's intimate friend must be *a la mode*. Better bow to the shadow of a belle's wing, than rest in the bosom of a strong-minded woman's love. And love, too, that must be fashionable. It would be unpardonable to love a plain man whom fashion could not seduce, whose sense of right dictated his life, a man who does not wear a fashionable collar, and sport a watch-fob, and twirl a cane. And then to marry him would be death in fashionable society. He would be just as likely to sit down in the kitchen as in the parlor; and might get hold of the wood saw as often as the guitar, and very likely he would have the baby right up in his arms and feed it and rock it to sleep. A man who will make himself useful about his own house is so exceedingly unfashionable that it will never do for a lady to marry him. She would lose caste at once.

Abused women generally outlive fashionable ones. Crushed and careworn women see the pampered daughters of fashion wither and die around them, and wonder why death in kindness does not come to take them away instead. The reason is plain: Fashion kills more women than toil and sorrow. Obedience to fashion is a greater transgression of the laws of woman's nature, a greater injury to her physical and mental constitution, than the hardships of poverty and neglect. The slave woman, at her tasks, will live and grow old and see two or three generations of her mistresses fade and pass away. The washer-woman, with scarce a ray of hope to cheer her in her toils, will live to see her fashionable sisters all die around her. The kitchen maid is hardy and strong while her lady has to be nursed like a sick child. It is a sad truth, that fashion-pampered women

are almost worthless for all the great ends of human life. They have but little force of character; they have still less power of moral will, and quite as little physical energy. They live for no great purpose in life; they accomplish no worthy ends. They are only doll-forms in the hands of milliners and servants, to be dressed and fed to order. They dress nobody; they feed nobody; they bless nobody, and save nobody. They write no books; they set no rich examples of virtue and womanly life. If they rear children, servants and nurses do it nearly all; and when reared what are they? What do they amount to? Who ever heard of a fashionable woman's child exhibiting any virtue or power of mind for which it became eminent? Read the biographies of our great and good men and women. Not one of them had a fashionable mother. They nearly all sprung from plain, strong-minded women, who had about as little to do with fashion as with the changing clouds.

There is one fashion that never changes. The sparkling eye, the coral lip, the rose-leaf blushing on the cheek, the elastic step, are always in fashion. Health—rosy, bounding, gladness—health—is never out of fashion; what pilgrimages are made, what prayers are uttered for its possession! Failing in the pursuit, what treasures are lavished in concealing its loss, or counterfeiting its charms!

Reader, if you love freedom more than slavery, liberty more than thralldom, happiness more than misery, competence more than poverty, never bow your knee to the goddess of fashion.—Selected by G. Z. B.

For the Herald of Truth.

"FEED MY SHEEP,"—Jn. 21: 17.

In the March number HERALD OF TRUTH, page 44, I notice an article by "A Brother," in which he treats of the great harvest, the scarcity of laborers, and the lack of zeal in our people in spreading the great gospel truths. I fully concur with the statements of the brother, and must say, that after reading the article and carefully studying it, I found it breathing forth a spirit of Christian sympathy that seemed to come from the very depths of a soul burning with a desire to see the work progressing and the holy cause more ably represented and more firmly planted where there are now only a few scattered members. Thousands of souls are hungering and thirsting for the bread and water of life from the hands of true shepherds, who have taken the cause of Christ and the salvation of souls to heart, and are trying to lead souls into the green pastures of the pure word of God. This is an important

work, and I think it needs the consideration of the whole church.

"Feed my sheep," the Master says, and not only the sheep but also the lambs. If we only look into the importance of the matter, we can plainly see our duty, not only those who have been called to be ministers, but all of us may aid in the work, if we are only willing, and help the cause along. "Feed my sheep," comes in pleading tones from the great Shepherd of mankind. "Preach the gospel to every creature," was his parting command to his disciples. All are to be invited to the gospel feast. The command, "Go, teach all nations," comprehends more than simply those who chance to come to the regular places of worship; the scattered ones, those who are left without a shepherd are to be visited and fed. It is the duty of faithful ministers of the gospel to build them up in the faith, and appoint teachers over them, and so fulfill the law of Christ.

What shall we do with our young people to save them from being proselytized into other societies? Sunday-schools should be established at every possible point, and vigorously and prayerfully carried on by faithful brethren. The gospel should also be preached to them in the language to which they are accustomed and can most readily understand. If they are English have the services in that language, if not English, suit the services to their language. I was brought up to the English, and I found it very little comfort to sit and hear a sermon in an unknown tongue. I believed the doctrine of the Mennonite church to be in strict accordance with the Bible, and felt more at home in this society than in any other, consequently my interests and my home is in this church. There are many more who would embrace our faith if the necessary means were used to interest them and draw them into our services and our society.

"Feed my sheep," comes in tones sad and sorrowful to those who are longing for the crowning of the labors of the faithful. Brethren, let us arise and put on strength anew, and lay hold of the work more vigorously than ever before, and prayerfully implore the Most High for a general awakening of those who are satisfied with barely grace enough to carry them through to the gates of the city without helping their fellow pilgrims on their pilgrim journey. Is it not to be feared that some such will themselves be compelled to hear the voice, "I never knew you?"

Brethren, let us hear more on this subject; it is an important one, and the work needs our united efforts to carry it forward successfully and acceptably to God. May the good Spirit bless the feeble effort from one who is waiting for the moving of the waters. Bro. F.

ON DEATH.

By H. T. ROBINSON.

Death will disrobe us of our friends,
We cannot stop the foe,
Wide through the land the conqueror goes,
And strikes his fatal blow.

He calls the aged with the youth,
And says, "Oh, man, away!
Thy house in order shalt thou set,
For thou shalt die this day."

No tears nor prayers can move his heart,
He lays the dearest low;
He strikes, and with his iron dart,
Down to the grave we go.

He heedeth not our gold or wealth,
Regardeth not our store,
One blow from his relentless hand,
And it is ours no more.

On his pale horse he swiftly rides
To all the nations round;
He strikes the wicked with the just,
And lays them 'neath the ground.

Then stop my soul and think awhile
Upon this dreaded foe;
For shortly thou shalt hear the call,
At whose bidding thou must go.

Then all thy earthly joys will cease,
And pleasures vain be o'er;
Will angels then convey thee safe
To Canaan's peaceful shore?

Refect my soul upon thy doom—
Ah, solemn thought for thee—
That shortly thou from earth must go,
Thy righteous Judge to see.

Oh God! do thou preserve me here
Midst chilling blasts so wild;
Do thou in mercy hear my prayer,
And own me for thy child.

And when my journey here is done,
And hushed be every sigh,
May angels bear my soul away
To mansions in the sky.
Ayr, Emmet Co., Mich.

THE BOND OF PERFECTION.

"And above all things put on charity,
which is the bond of perfectness."
Col. 3:14.

As love to God and to men is the best gift that God bestows, all should most earnestly desire and cherish it in themselves and in others. It is the source and security of right actions, and is, in all conditions and relations, essential to perfection of human character and conduct. Ardent love to one another "shall cover the multitude of sins" by leading him who exercises it to overlook and forgive the sins of his brethren, since anything inflicted by others, so far as is consistent with duty, can be more easily borne; as seen in the crucifixion of Christ; he retained his life and endured his agony until he had finished his work

which God gave him to do. He suffered all that was needful in order to become the author of eternal salvation to all who believe on him. He then voluntarily gave up his life. O, if we would but exorcise more love towards one another, with what peace and happiness might our pathway on the journey through life be strewn! But how often is it altogether different! We need only look around us to find persons engaged in the various vocations of life, murmuring and complaining, and manifesting impatience with every obstacle they meet. How necessary, then, it is that we possess this precious gift, "which is the bond of perfectness" since it binds together all the other graces into one grand whole, thus making the Christian character complete.

Let us work for that love that makes our Christian character complete: that which will bind us closer to our God and to Christian friends. Let not things which are only temporary awaken our deepest interest or be our chief concern. Nothing will do this that will not last forever. We are inclined to pursue and glory in that which will be to us of no permanent benefit, but nothing which we do or possess without love to God and to men, will save us from perdition. Since love is so active in its nature and so marked in its effects, none need or ought to be in doubt whether they possess it.

J. J. HOSTETLER.

SIN NO MORE.

"Sin no more," is what Christ has said to all that have had their sins forgiven. Do we obey? Let us examine our hearts and our lives well and see. If we are obedient to His commands we should not conceal it. In Matt. 5:16, the Savior tells us to let our light shine before men, that they may see our good works. Does our life correspond to this? When we try to obey Christ by sinning no more, we should remember that, in the judgment, we must give an account of every idle word we speak. Matt. 12:36. O, what shall we do, that we may go forth and sin no more? I would say, let us not rest satisfied till we have the love of Christ in such fullness, and have our wills so perfectly subdued to His will, ready to obey all things that we can of a truth say with Paul, "If I do that I would not, it is no more I that do it, but sin that dwelleth in me."

Dear reader, prayerfully consider this great love, and I believe it will bring us nearer to God and closer together.

JOHN BRUBAKER.

It is God that girdeth me with strength,
and maketh my way perfect.

EVENINGS WITH THE BOOK OF REVELATIONS.

No. 7.

"And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So Nicodaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against thee, and will slay thee. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

The address to the church at Pergamos gives us a vivid picture of the power and methods of the Prince of this world to destroy the church by means of perversions in precept and practice. Let us give heed to its teachings that we may be warned of these evils every where impending, and learn also of the only safe remedy in "these things which the sharp sword saith."

The Word of God is frequently spoken of as a sword. The sword is carried, principally, as a weapon for defense. Such God's word is to be to every believer, an instrument to be wielded in his behalf through which he is to gain victory over his enemies, and immunity from dangers unseen. Isaiah says of Jesus, "His mouth is like a sharp sword," and Timothy exhorts, "Take the sword of the Spirit which is the word of God." Jesus says of himself, "I am the word." John says, "The Word was made flesh." Through this Word God accomplishes all his good and holy purposes concerning us.

"With two edges."—This Word is not only to enlighten and protect us, but it is used by the same hand to furnish those who obey not the truth. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken the same shall judge him in the last day." John 12:48.

"I know where thou dwellest." Pergamos—a place of learning. This place exercised a wide spread influence; public sentiment was molded here. Religious thought in all that land was fashioned according to the teaching of the learned at Pergamos. The people of that city were high-minded because of their privileges. They were rich, idolatrous, given to grand and imposing ceremonies at their religious festivals. The church at this place lived in a dangerous atmosphere. How weak we are in resisting the grossest vices, when every body favors them, when popular feeling is entirely against us. How easily do we fall into changed views when the many favor them. Here is one of the Devil's strongest devices to overthrow a Christian in

his faith. This is "Satan's seat;" because like him they fell through pride; because to him, in their idol worship, they bowed; because for him they lived and labored in their subverting of gospel truth. Too often seats of learning are seats of Satan; places where men follow the proud imaginations of their own hearts rather than truth. "Every one that is proud in heart is an abomination to the Lord." Prov. 16:5. Such, according to the words of Jesus, are "Teaching for doctrine the commandments of men." Mark 7:7. "Ever learning yet never able to come to a knowledge of the truth." 2 Tim. 3:7. This works the apostasy spoken of by Paul, 1 Tim. 4:1, giving heed to seducing spirits and doctrines of devils. In this way the enemy persuades men to believe right to be wrong and wrong, right. And thus he leads them into unholy associations with the rich and worldly, and into union with the idolatrous and high minded, which in the end leads them to deny Christ, and depart from his most holy faith. Yet, even here in Pergamos, Christ had his faithful ones. Though few, they would not deny the faith even to save life, for there were times also in this place when Christians were persecuted unto death.

"But I have a few things against thee." 1st, you tolerate in your midst those who "hold the doctrine of Balaam." These are found in every church; they are those, who want to be Christians and who wish to please the world, self, and God at the same time. The world and self first, and the Lord gets what is left. They are like those Jews whom the prophet rebuked for selling their good cattle and bringing their poor ones to the priest as offerings unto the Lord. Balaam as a prophet of God wanted to so prophesy as to please a heathen king, and the enemy of God's people. Balaam has many followers in this day, who are seeking to serve God, yet at the same time continue in undisturbed enjoyment of all their worldly relations. He prophesied the word of the Lord, then set about defeating its fulfillment. How often we do the very same by confessing Christ to the world and exhorting men to righteousness, but fail to live up to all we require of others. Jesus says, "Ye can not serve God and mammon," and commands, "Let your light so shine before men that they seeing your good works may glorify your Father in heaven. May the Lord deliver us from the sin of putting stumbling blocks in the way of others—"to eat things sacrificed unto idols." God's people are guilty of this sin, when they run after men who have made themselves popular through teaching above what is written, and accepting as truth the statements of so called scientists, who reject the word of Revelations as man's only

safe guide. Though few may be guilty of fornication, yet many commit as heinous sins in the sight of God by their undue intimacy with the world and its seductive allurements. They are sworn to reject the world, the flesh, and the devil, and yet are guilty of holding secret intercourse with them all. 2nd, Nicodaitanes—which means very much the same as doctrine of Balaam, viz: a proud, dominant spirit—the very opposite of Christianity—and indulgence in things forbidden. All these things God hates, and no church can continue in His favor who neglects to purge himself from them. If not faithful to her duty, the same sword which is her defense and safety becomes her punishment. "I will fight against them with the sword of my mouth." Faithfulness to God in these things reaps a rich reward. "To him that overcometh I will give to eat of the hidden manna." Miraculous preservation, heavenly food! This, too, is the power of Jesus, who is the word, for he also is the bread of life. No earthly condition or power can prevent our receiving this reward. We may continue strong for that bread never faileth. Not only strength, but also assurance is ours.

"Will give him a white stone and in the stone a new name written." God's own seal. Lord, seal us thine through Jesus Christ, the Word, that we may be proof against the infidelity which is ever creeping into the church through perversions of the truth. Help us so to cling to thy word that we shall not be tossed about with every wind of doctrine; but having an anchor, both sure and steadfast, may we have peace in our conflicts and rest in our labors here, and hereafter the enduring rewards of those who are faithful to the end.

R. N. KRATZ.

SAYINGS OF THE POPE.

In 1864 Pope Pius IX promulgated his famous "Encyclical" which asserts the following doctrines:

"The Romish church has the right to avail itself of force, and to use the temporal power for that purpose."

"The Romish church and her ecclesiastics have a right to immunity from civil law."

"The people are not the source of all civil power."

"Public schools open to all children for the education of the young should not be subject to the civil power nor made to conform to the opinions of the age."

"While teaching primarily the knowledge of natural things, the public schools must not be separated from the faith and power of the Romish church."

"The civil power is inferior and subordinate to the ecclesiastical power, and in litigated questions of jurisdiction should yield to it."

"The Church and State should be united."
"The Romish Catholic religion should be the only religion of the State and all other modes of worship should be excluded."

HERALD OF TRUTH.

June, 1881.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class matter.

PLEASE INFORM US.—If any of our subscribers find any errors in their addresses or in their credits, we shall esteem it a favor if they will inform us at once. With the best of care errors will be made, and we wish to have everything correct as far as possible.

YOUR NAME AND POST OFFICE.—We still receive letters without the writer's name, post office, county, or State. If those persons who do not get a reply to their letters will write again, and not neglect to give their names, post office, and State, their letters shall have prompt attention.

GERMAN BOOKS FOR OUR SUNDAY SCHOOLS.—We are now translating into the German language, and printing the series of Sunday School Question Books, compiled by the Committee of the Lancaster county Conference, and already published in English, and in the course of a few weeks, we will be able to supply our German Sunday Schools with these books. They will greatly facilitate instruction in the Sunday School.

THE REVISED VERSION OF THE NEW TESTAMENT, which is issued from the press of the Universities of Oxford and Cambridge, and sent out by Thomas Nelson & Sons, New York, will be for sale at this office in four different styles and prices, as soon as they can be shipped from New York after the 17th of May. By the time this reaches our readers we will be ready to fill orders for the long-awaited-for books, which will be sent post paid, for 25 cents and 60 cents.

ACCIDENT.—Near Quakertown, Bucks Co., Pa., a colored man, Joshua Hill, who was working for Bro. Longenecker, sinking stone (burying them out of sight and out of the way). He had a hole ready for a large stone when he fell into it and the stone rolled in upon him. The stone was removed and he was taken out, but he soon breathed his last. He was buried at the Friends' burying-ground.

GONE EAST ON A VISIT.—Bro. Christian Christophel and wife, of Elkhart Co., Ind., started on a visit East on the 19th, and expect to stay some time, stopping a few days with the church in Erie Co., N. Y. They will visit the churches in Bucks, Montgomery, and Lancaster counties, Pa., and will spend some time in Ohio on their return. We wish our brother God's blessing in preaching the Word; and hope they may have a pleasant journey and safe return.

WARNING.—In Johnson Co., Iowa, the brethren and others have been called upon to contribute charity by a man who represents that he has a wife in Washington who is afflicted with dropsy, and with the money he collects, he wants to pay the doctor. He is a tall man with sandy whiskers and mustache. From letters received from Washington it was found that he misrepresents things; that he has no wife at all, and that he also begged through the Amish settlement in Marshall county, and that he is, generally speaking, a worthless fellow. The brethren may as well be on their guard for him.

A QUESTION FOR CONSIDERATION.—A correspondent from Iowa advises our conferences to take into consideration, in what manner money could best be collected for the purpose of circulating the HERALD among such as need its warnings, its counsels, and its instructions. He recommends the paper as affording food and comfort to the hungry and sorrowing soul, and further says: "I wish more of the true followers of Jesus would write for it, so that through its teachings many might be brought to eternal life. I also wish that it might be published weekly instead of monthly."

QUESTION BOOKS FOR SUNDAY SCHOOLS.—We have sent out a number of our Sunday School Question Books, and they

are now in use in a number of schools conducted by our people, and, so far as we have heard, give good satisfaction. Two of the books—the Intermediate and Primary have been translated into German, and are ready for delivery when ordered. These books cannot fail to aid the ordinary teacher, and pupils very much, when judiciously used. The questions asked will suggest other questions, and open up Scripture subjects in such a manner as to make the lessons interesting and instructive. The pupils can use them during the week to commit the answers, and in this way have their minds profitably employed when they might otherwise be idle or worse than idle, possibly reading a worthless book or paper. Send for copies for examination.

POCKET ATLAS.—The American Sunday School Union, No. 1122 Chestnut Street, Philadelphia, Pa., has just published a new "POCKET ATLAS OF THE LANDS OF THE BIBLE, showing recent discoveries and explorations."

The Atlas contains twelve colored maps:

1. Distribution of the descendants of Noah.
2. Canaan in Patriarchal Times.
3. Egypt, Ancient and Modern.
4. Sinai, and the Route of the Israelites to Canaan.
5. Canaan as divided among the Twelve Tribes.
6. Kingdoms of David and Solomon.
7. Lands of the Jewish Captivities.
8. Palestine in the time of Christ.
9. Journeys of St. Paul.
10. Modern Palestine, showing its Physical Features.
11. Environs of Jerusalem.
12. Modern Jerusalem.

There are also tables of Jewish weights, money, and time. Price 25 cents.

THE ENGLISH MARTYR'S MIRROR.—For several months past many of our friends and patrons, have been engaged in their several neighborhoods in collecting subscriptions for the Martyr's Mirror, in accordance with a proposal issued by us some months ago, if a sufficient amount of subscriptions could be obtained to cover the expense of an edition the work was to be published.

Many have no doubt been anxiously awaiting the result, and now that most of the lists have probably been sent in, we can give, approximately, at least, a report of the prospect; and we regret to say

that the number is not sufficient to make it safe for us to go on. There are now 510 copies engaged, just about half as many as there ought to be.

Our friends have done well, and we are very thankful to them for their earnest efforts, but as the work is a large one, and the cost of paper, composition, translation, press work and binding amounts to a large sum, it will not do to publish an edition of less than 2,000 copies, and at least half of this number should be engaged before we commence the work.

It seems to be a very hard task to get this valuable work into print. We have already made several attempts, and are reluctant to drop the matter, after gaining so much of a start. We think our church owes it as a duty to the world to bring this work to the light again, and we feel that this can be done by taking a little more time and making yet a stronger effort.

Let us all who are interested try once more and let us all see what we can do.

Any propositions or plans that any may have, we would be happy to receive.

SUNDAY SCHOOL QUESTION BOOKS.—Our series of Question Books is now completed, the Bible Class Books having been published within the last few weeks. The books are now used in the Mennonite Sunday Schools in Lancaster county, Pa., and give excellent satisfaction. They were compiled by a committee of ministers of the church, and can therefore be safely recommended to all our people. We invite all who are interested in our Sunday Schools to send for the books and examine them. They may be obtained at this office at the following prices:

| | | |
|-----------------------------|-----------------|-------|
| Infant Lesson Book, | single copy, | 06 |
| " | per dozen, | 70 |
| Primary Question Book, | single copy, | 10 |
| " | per dozen, | 1.15 |
| Intermediate Question Book, | 1 copy, | 1.15 |
| " | per doz., | 1.70 |
| Bible Class Book, | single copy, | 20 |
| " | per dozen, | 2.25 |
| " | per 100, by Ex. | 15 00 |

FEET WASHING.—We are pleased to see that the *Golden Rule*, a paper published in the interest of several Baptist societies, is giving, through its columns, some spirited articles on the subject of feet washing, nearly all of which defend the practice, claiming that it is an obligatory command to the Christian. We find

among many societies those who advocate this humble ordinance, but few, indeed, who practice it. We do not know how soon these Baptists will be found washing one another's feet, but we fear they are like the young minister, who, when he heard another preach an able discourse on plainness of dress, rose and testified to the truth he had heard, and added that he thinks it becoming to Christians to dress plainly, and that if it were the fashion he would himself have a straight coat made right away. Once it is the fashion there will be many washing feet who are not now willing to submit to this humble ordinance.

SUNDAY SCHOOLS.—We hope to hear that many of our churches have organized Sunday Schools this spring, and will zealously continue their labors through the summer and fall seasons.

Great numbers see the necessity of thus spending a part of each Sabbath day in instructing the young, but comparatively few are willing to take upon themselves the burden of labor it requires. No one need expect that in these labors they can find a gratification of selfish desires, such as sleeping, eating, visiting, etc., but for those who are willing to engage in the work there are pleasures infinitely higher and richer—the satisfaction of having the mind engaged in holy things, and of teaching to others the way of righteousness, and the consciousness of being engaged in the service of the Lord.

Some look only upon the evils that have accompanied the Sunday Schools of some societies, and the excesses to which they have led, and through this refuse to give their support to our Sunday Schools, and even oppose them. Such should not forget that preaching services and all other forms of worship have been abused and followed by excesses and evils that we as a people vigilantly guard against; and that we must guard our Sunday Schools in the same way, and conduct them according to the moderation prescribed by the gospel. All these well-meaning, careful members are needed in the Sunday School work to hold in check those (if there are any), who are inclined to follow the popular churches in display of dress, celebrations, picnics, etc. Let no one dare to excuse himself on the above pleas from labor.

ing in the Sunday School, when the greatest difficulty is the love of ease or the unwillingness to sacrifice the vain pleasures of the Sabbath, as is too often spent.

WANTS TO DO SOMETHING FOR THE CAUSE.—A Brother writes from Canal Winchester, O., as follows:

"Dear Bro. Funk, I feel like doing something for our church in the cause of Christ, and as I do not feel myself able to write articles for the paper, I will enclose P. O. order for ——— dollars, which you may use in sending the HERALD to some who are not able to pay for it, or apply it in some other way in spreading the glorious gospel. I am a well wisher to the Mennonite Publishing Company. May God's blessing be with you all."

CONFESSIONS.—One of the difficult things in church government is to get offending members to make confessions for their errors. Few, indeed, comparatively, are the straightforward, unequivocal confessions made, one of which is worth a dozen excuses, and is much harder to get. The object of a confession is to show that he who makes it is conscious of his errors, feels sorry for them, and is willing to forsake and guard against them in the future; but when it is made in an attitude of self-justification it always fails to accomplish the object in view. No person is willing to think another very sorry for what he has done, nor very well defended against doing the same thing, when he couples with his confession an excuse to hide his faults. Nothing does more to gain the confidence of people, or is a stronger evidence of sincerity than a plain unqualified confession without self-justification or excuse.

WORKING FOR THE LORD.—If you are impressed with the necessity of laboring for the promotion of the gospel, do not think of accomplishing too much. There are weights that single individuals cannot carry, neither can they move them with all the help they may summon to their assistance. Sometimes persons are tempted, so soon as they taste the goodness of God, to undertake the reform of a whole neighborhood, a whole lukewarm church, or the whole world. Every Christian should be so filled with the love of God that he consecrates his life to a labor of love in the holy cause, doing what he can for the Master; but no one

should allow his better judgment to be overruled by a blind zeal. The great reformers have been few, and even they knew that it was impossible to accomplish all the good they wished might be done. Luther, when advised to undertake certain reformatory measures, said, "That we must leave for future generations; we have more than we can do without it."

Brother, do what God has given you ability and talent for; but be careful that you do not hide your talents in the earth, be they ever so few. If you have only one talent, use it in accomplishing some object that requires but one talent. By spending your whole life in a vain attempt to accomplish what more considerate persons would at once recognize as an impossibility, you are like a man who would spend all his time and exhaust all his strength in trying to move a stone too heavy for ten men.

Laboring for the Lord is an important work, and a great work, and every disciple of Jesus should aim to accomplish a great work for the Lord; but all should remember that this great work does not consist only in converting great multitudes, it is a great work if one soul is converted. The true servant of God has sent him to do, even if it be a very humble work. One poor wanderer brought home to God, one little child instructed in the way to everlasting life, one wayward sinner restored from his wanderings and transgressions, one wavering saint built up in his most holy faith, amounts to more in the end than a lifetime spent in trying to reform a whole dead church.

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For the Herald of Truth.

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We are commanded to pray the Lord of the great harvest for many faithful laborers, for "the harvest truly is great but the laborers are few." Do we all obey this, and being laborers in the Lord's vineyard, do we, as fathers and mothers, or brothers and sisters, use the means of grace which God has given us, to build up the church of God, or do we

help to pull down the walls of Zion? Brethren, if we tell our children that this worldly practice does not amount to much, and that church ordinance is almost useless, or that this makes no difference and that makes no difference, we are pulling down, not building up. This is exactly what the popular churches are doing. They say, If the heart is right, all is right, making allowance in this way for sinful practices and appearances of evil, as though persons could live and engage in practices in direct opposition to the Scriptures with a renewed (right) heart. Truly, when the heart is right all is right; but then we are willing to forsake the fashions of the world and all its evil practices, with which so many so-called Christians try to reconcile their consciences. Right here is where I think comes in one reason of the decline of the church in places. Too many of us desire to serve God and mammon, which the Scriptures say is impossible.

The uniting of our young people with other societies would be a matter of small consequence if these societies were churches of God; but here I differ from a great many professors of Christianity, for I believe that Christianity cannot exist outside of the non-resistant doctrine. If it can, let some one please explain the Sermon on the Mount, where we are taught to love our enemies and pray for them. Any one reading prayerfully and putting to practice the 5th, 6th, and 7th chapters of Matthew will receive light sufficient to become a true disciple of Christ.

If any true Christian can forbid any brother to labor in Christ's kingdom, I would like to know his authority for so doing. Our preachers here in Indiana all tell their members to work and not be as dead members. But if we must work in such a manner as to be up with these fast times then must Christianity cease; for the church of God always has been made up of a class of persons that were despised and persecuted by the great men of the world. The Savior bids us to come out from among them, and be a separate people from them. If we really desire to bring up our children in true faith to the doctrines taught by our Lord Jesus, we might accomplish more than we really think. If we were to do all we can our children might be more steadfast than they are. I will here relate an incident that occurred during the late war in the United States.

A young man (I saw him myself) the son of Mennonite parents, was a wild boy, and enlisted in the army. No doubt the prayers of his parents had often ascended to God for their erring son. While in the war he was injured by a kick from a horse, and became so bad that he thought he must die. He became alarmed and interested for the salvation of his soul, and requested to be bap-

For the Herald of Truth.

SURPRISE.

tized. He was told that the army chaplains would baptize him, but he said they were not the right kind of ministers to baptize him. He got a discharge and started for the home of his brother. On the road from the last railroad station to his brother he and his attendants fell in company with a Mennonite minister, and as soon as he learned this fact he requested the minister to baptize him, which he did. As soon as he was baptized he said he was ready to die. Here we can see an example of steadfastness in faith. The teachings of the parents seemed to have been forgotten or unheeded, yet, when it came to the test, they were still fixed in the heart of that young man, disobedient as he had been.

Brethren, let us do what we can in the interest of the "Martyrs' Mirror," that it may be published as is at present proposed, and get it for ourselves and our children. In that we can learn lessons of steadfastness. I would be glad if some one would take up this subject that we might hear it discussed farther. J. H.

For the Herald of Truth.

"LET BROTHERLY LOVE CONTINUE."

"But whosoever shall smite thee on thy right cheek, turn to him the other also."

He who knows the value of the cross will yield to and practice the above teachings. We know by experience that this signifies more than merely turning the other cheek literally. If an adversary should continue to assail, pray for a forgiving spirit, and Christ will increase our faith, so that we can overcome according to His teachings.

Turn the other cheek also, and bear with long-suffering, "and pray for them which despitefully use you." When we search the Bible we find that the best of men were shamefully treated and slanderously reported. They turned the other side and bore it with Christian patience. They well knew that "all things work together for good to them that love God." Let us take this to heart. What can we do to please God without taking his word to heart? Nothing; let the Word have its free course.

Dear reader, if you are persecuted for righteousness' sake, rejoice that you are counted worthy to suffer for His sake. Persecution fertilizes the soil of the heart, from which the eternal harvest will be reaped, which will be the bliss of heaven—happiness that tongue cannot express. S. GOTTSCHALK.

A TOUCHING INCIDENT.

BY REV. J. M. DASH.

In traveling, we often meet with persons of different nationalities and languages. We also meet with incidents of various character, some sorrowful and others joyful and instructive. One of the latter character I witnessed recently, while traveling on the cars.

The train was going west, and the time was evening. At a station a little girl about eight years old came aboard, carrying a small budget under her arm. She came into the car and deliberately took a seat. She then commenced an eager scrutiny of faces, but all were strange to

THERE'S NOTHING TRUE BUT HEAVEN.

BY THOMAS MOORE.

This world is all a fleeting show,
For man's illusion given;
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow—
There's nothing true but heaven.

And false the light on glory's plume,
As fading hues of even;
And love, and hope, and beauty's bloom
Are blossoms gathered for the tomb—
There's nothing bright but heaven.

Poor wanderers of a stormy day,
From wave to wave we're driven;
And fancy's flash, and reason's say,
Serve but to light the troubled way—
There's nothing calm but heaven.

—Selected.

For the Herald of Truth.

WHITHER ARE YOU GOING?

Do we ever stop in our haste through life to think whither are we going? Life is short, and we should ever have the end in view. We should always think of the love of Jesus, which will lead us to happiness in this life and to a happy end. That love leads to peace and not to anger. Anger is earthly and carnal, and leads to evil, and we cannot allow it to have any part in the affairs of our life; for good and evil cannot lead the same heart at the same time. Luke 16: 13.

Many are standing inactive in the church, and are not seeking as the Savior has commanded them; they do not persevere as the wise men from the east did, who continued following the star and

LITTLE BY LITTLE.

Little by little the time goes by—
Short if you sing through it, long if you sigh,
Little by little—an hour, a day,
Gone with the years that have vanished away;
Little by little the race is run,
Trouble, and waiting, and toil are done!

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Surprise is a word used to express a moderate degree of wonder, suddenly excited. Every intelligent person has been to some degree surprised at some time in his life, so he knows by experience what it is. There might be a greater number of useful, active Christians, if persons would not allow themselves to be so easily surprised or excited. With the performances of sacred services there is always a sanctity that makes any irregularity or unusual occurrence embarrassing. When a person is unexpectedly called upon to lead in prayer he is surprised, and if it is not habitual with him he will be embarrassed. We read that the greatest men among the prophets and patriarchs became excited when they suddenly found themselves in the presence of an angel or some heavenly messenger. Thus it was with Zacharias the priest. At the time when it was his lot to burn incense, when he was faithfully performing his duty and the whole congregation praying without, the angel of the Lord appeared unto him, standing at the right side of the altar. We do not read that he saw the angel coming, and great fear fell upon him. But the angel said, "Fear not, Zacharias, for thy prayer is heard. Abraham, Moses, the shepherds, Peter, James and John, Paul, John the divine, and many others were filled with fear when they found themselves in the presence of divine manifestations. In every instance where God has especially revealed himself to his obedient servants he has shown himself a loving friend and protector, and not a being to be shunned and feared as an enemy. While we must ever feel the sacredness of God's presence in our religious services and duties, we should never allow surprise or embarrassment to hinder us from observing our whole duty, as we understand it, toward God and our fellow-men."

DAVID C. KING.

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BY REV. J. M. DASH.

In traveling, we often meet with persons of different nationalities and languages. We also meet with incidents of various character, some sorrowful and others joyful and instructive. One of the latter character I witnessed recently, while traveling on the cars.

The train was going west, and the time was evening. At a station a little girl about eight years old came aboard, carrying a small budget under her arm. She came into the car and deliberately took a seat. She then commenced an eager scrutiny of faces, but all were strange to

tized. He was told that the army chaplains would baptize him, but he said they were not the right kind of ministers to baptize him. He got a discharge and started for the home of his brother. On the road from the last railroad station to his brother he and his attendants fell in company with a Mennonite minister, and as soon as he learned this fact he requested the minister to baptize him, which he did. As soon as he was baptized he said he was ready to die. Here we can see an example of steadfastness in faith. The teachings of the parents seemed to have been forgotten or unheeded, yet, when it came to the test, they were still fixed in the heart of that young man, disobedient as he had been.

Brethren, let us do what we can in the interest of the "Martyrs' Mirror;" that it may be published as is at present proposed, and get it for ourselves and our children. In that we can learn lessons of steadfastness. I would be glad if some one would take up this subject that we might hear it discussed farther. J. H.

For the Herald of Truth.

"LET BROTHERLY LOVE CONTINUE."

"But whosoever shall smite thee on thy right cheek, turn to him the other also."

He who knows the value of the cross will yield to and practice the above teachings. We know by experience that this signifies more than merely turning the other cheek literally. If an adversary should continue to assail, pray for a forgiving spirit, and Christ will increase our faith, so that we can overcome according to His teachings.

Turn the other cheek also, and bear with long-suffering, "and pray for them which despitefully use you." When we search the Bible we find that the best of men were shamefully treated and slanderously reported. They turned the other side and bore it with Christian patience. They well knew that "all things work together for good to them that love God." Let us take this to heart. What can we do to please God without taking his word to heart? Nothing; let the Word have its free course.

Dear reader, if you are persecuted for righteousness' sake, rejoice that you are counted worthy to suffer for His sake. Persecution fertilizes the soil of the heart, from which the eternal harvest will be reaped, which will be the bliss of heaven—happiness that tongue cannot express. S. GOTTSCHALK.

LITTLE BY LITTLE.

Little by little the time goes by—
Short if you sing through it, long if you sigh,
Little by little—an hour, a day,
Gone with the years that have vanished away;
Little by little the race is run,
Trouble, and waiting, and toil are done!

Do we ever stop in our haste through life to think whither are we going? Life is short, and we should ever have the end in view. We should always think of the love of Jesus, which will lead us to happiness in this life and to a happy end. That love leads to peace and not to anger. Anger is earthly and carnal, and leads to evil, and we cannot allow it to have any part in the affairs of our life; for good and evil cannot lead the same heart at the same time. Luke 16:13.

Many are standing inactive in the church, and are not seeking as the Savior has commanded them; they do not persevere as the wise men from the east did, who continued following the star and

her. She appeared weary, and placing her budget for a pillow, she prepared to try to get a little sleep. Soon the conductor came along collecting tickets and fare. Observing him, she asked if she might lie there. The gentlemanly conductor replied that she might, and then kindly asked for her ticket. She informed him that she had none, when the following conversation ensued. Said the conductor:

"Where are you going?" She answered, "I am going to heaven." He asked again: "Who pays your fare?" She then said: "Mister, does this railroad lead to heaven, and does Jesus travel on it?" He answered, "I think not. Why did you think so?" "Why, sir, before my ma died she used to sing to me of a heavenly railroad, and you looked so nice and kind I thought this was the road. My ma used to sing of Jesus on the heavenly railroad, and that he paid the fare for everybody; and that the train stopped at every station to take people on board; but my ma don't sing to me any more. Nobody sings to me now, and I thought I'd take the cars and go to ma. Mister, do you sing to your little girl about the railroad that goes to heaven?" You have a little girl, have n't you?" He replied, weeping: "No, my dear, I have no little girl now. I had one once, but she died some time ago, and went to heaven." Again she asked: "Did she go over this railroad, and are you going to see her now?"

By this time every person in the coach was upon their feet and most of them were weeping. An attempt to describe what I witnessed is almost impossible. Some said, "God bless the little girl." Hearing some person say she was an angel, the little girl earnestly replied: "Yes, my ma used to say I would be an angel some time." Addressing herself once to the conductor, she asked him, "Do you love Jesus? I do; and if you love him he will let you ride to heaven on his railroad. I am going there, and I wish you would go with me. I know Jesus will let me into heaven when I get there; and he will let you in too, and everybody that will ride on his railroad. Yes, all these people. Wouldn't you like to see heaven, and Jesus, and your little girl?"

These words, so innocently and so pathetically uttered, brought a great gush of tears from all eyes, but most profusely from the eyes of the conductor. Some who were traveling on the heavenly railroad shouted aloud for joy. She now asked the conductor, "Mister, may I lie here until we get to heaven?" He answered, "Yes, dear, yes." She then asked, "Will you wake me up then, so that I may see my ma, your little girl and Jesus?" For I do so much want to see them all." The answer came in broken accents, but in words very tenderly spoken, "Yes,

dear angel, yes. God bless you!" "Amen!" was sobbed by more than a score of voices. Turning her eyes again upon the conductor she interrogated him again: "What shall I tell your little girl when I see her? Shall I say to her that I saw her pa on Jesus' railroad? Shall I?" This brought a fresh flood of tears from all present, and the conductor kneeled by her side, and embracing her, wept the reply he could not utter. At this juncture the brakeman called out "H—s." The conductor arose and requested him to attend to his (the conductor's) duty at the station, for he was engaged. That was a precious place. I thank God that I was a witness to this scene, but I was sorry that at this point I was obliged to leave the train. We learn from this incident that out of the mouth of even babes God hath ordained strength, and that we ought to be willing to represent the cause of our blessed Jesus even in a railroad coach. I will try and learn the sequel of this railroad incident, and record it for the public.

SEQUEL.

REV. DODD: I wish to relieve my heart by writing to you, and saying that that angel visit on the cars was a blessing to me, although I did not realize it in its fullness until some hours after. But blessed be the Redeemer, I know now I am his and he is mine. I no longer wonder why Christians are happy. Oh, my joy! The instrument of my salvation has gone to God. I had purposed adopting her in the place of my little daughter, who is now in heaven. With this intention I took her to C—b, and on my return trip I took her back to S—n, where she left the cars. In consultation with my wife in regard to adopting her, she replied, "Yes, certainly, and immediately too, for there is a divine providence in this. Oh," said she, "I never could refuse to take under my charge the instrument of my husband's salvation." I made inquiry for the child at S—n, and learned that in three days after her return she died suddenly, without any apparent disease, and her happy soul had gone to dwell with her ma, my little girl, and the angels in heaven. I was sorry to hear of her death, but my sorrow is turned to joy when I think my angel-daughter received intelligence from earth concerning her pa, and that he is on the heavenly railway. Oh, sir, methinks I see her near the Redeemer. I think I hear her sing, "I'm safe at home, and pa and ma are coming;" and I find myself sending back the reply, "Yes, my darling, we are coming, and will soon be there." Oh, my dear sir, I am glad that I ever formed your acquaintance; may the blessings of the great God rest upon you. Please write to me, and be assured, Reverend sir, I would be most happy to meet you again.—*Christian Expositor.*

FORGIVENESS.

"For still in mutual sufferance lies
The secret of true living;
Love scarce is love that never knows
The sweetness of forgiving."

We instruct children. Let us reverse the process and receive instruction from them. If we take heed, they will teach us most beautiful lessons.

Let us go to that group of merry little ones playing in the sunshine. Here they are gathered together from different families. What cheerful faces! What ringing voices! What strange movements! Some evil spirit, unseen to mortal eyes, alights in their midst and stops all merriment. Here we notice rudeness. There we see quarreling. Yonder we behold the sad spectacle of fighting. All is disagreement and disunion. Angry faces meet our gaze everywhere. But wait only a little while. Now a new play is proposed. Faces begin to brighten, the merry voices again ring through the air, peace reigns supreme.

Have you learned your lesson? Recite it please. *Forgive and forget.* Yes, that's the lesson. The sweetness of forgiving is so forcibly illustrated by the actions of little children that it should make a deep impression on our minds and sink deep into our hearts. Shame that we who have reached the age of discretion and claim to be branches of the vine—Christ—should at times stand so far aloof from one of the greatest and best of virtues—forgiveness. It is so closely allied to love that where one is the other is also found. They go hand in hand like twin sisters. If they are permitted to rule in a church, peace, and union, and prosperity is certain.

Forgiveness causes no separation of church, or family. The many sects now extant find no harbor within its harmonizing domain. It says, Let us acknowledge our errors and ask pardon of one another. Let us drop all differences and unite ourselves by the strong bond of love. Let us have peace and sunshine. Let us bear one other's burdens, for therein lies "the secret of true living."

War and bloodshed are unknown where a spirit of forgiveness prevails. Forgiveness is a vital principle of religion; therefore, war and bloodshed have no relationship with the Christian religion. Alas! how many endeavor to reconcile Christianity and war. How often do we hear of men, stained with the blood of innocence, being eulogized by the pulpit eloquence. Who can doubt but that, if those energies were expended in eulogizing their Creator the world would be the better for it. Though man by nature tends toward revenge, yet by persevering effort a spirit of forgiveness may be cultivated. "Ask, and it shall be given; seek, and ye shall find."

S. W. GROSS.

THE ALTERED MOTTO.

Oh! the bitter shame and sorrow,
That a time could ever be
When I let the Savior's pity
Plead in vain, and proudly answered,
"All of self, and none of Thee."

Yet He found me. I beheld Him
Bleeding on the accursed tree:
Heard Him pray, "Forgive them, Father!"
And my wistful heart said faintly,
"Some of self, and some of Thee."

Day by day, His tender mercy,
Healing, Helping, full and free.
Sweet and strong, and, ah, so patient!
Brought me lower, while I whispered,
"Less of self, and more of Thee."

Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last hath conquered;
Grant me now my soul's desire;
"None of self, and all of Thee."

—Rev. Theodore Monod, of Paris.

For the Herald of Truth.

DIFFERENCES.

As we pass along through life we meet with different classes of people, different characters, different duties, and different experiences; and all these are necessary to develop our mental, moral, and physical qualities; to awaken our sympathies, make us strong and useful, and so fit us for the highest enjoyments of life ourselves, and to confer also upon others the benefits which we all expect and which we all in turn owe to others.

So in our Christian life we need the various experiences, the hours of sorrow, the hours of joy, the days of pleasure, the days of affliction; the seasons of toil, and seasons of rest; the times of light, and the times of darkness and gloom; the times of prosperity, and again of adversity; the encouragement of friends, and the discouragements of enemies; the flatteries of the vain, the censures of the envious; the advices, reproofs, and counsels of those who love us, the bitter accusations, slanders, and misrepresentations of those who hate and despise us, among whom, as Paul says, may be even "brethren," falsely so-called—all these are needed to develop the strong man in Christ, the full grown and perfect Christian. These things develop his patience, love, meekness, mercy, forgiveness, sympathy, and endurance in the Christian walk. Let us, therefore, not think it strange that we are called to pass through these fiery trials, knowing that all these things develop the true metal, and the more the metal is refined, the brighter and purer it becomes. "Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10.

J. F. FUNK.

He that careth for his body only, will wish by and by that he had cared for his soul also.

A LESSON FOR MOTHERS.

"Mother," said a little girl, "does God ever scold?" "She had seen her mother under circumstances of strong provocation, lose her temper and give way to the impulse of passion; and pondering thoughtfully for a moment, she asked, "Mother, does God ever scold?"

The question was so abrupt and startling that it arrested the mother's attention almost with a shock, and she said, "Why, my child, what makes you ask such a question?"

"Because, mother, you have always told me that God was good, and that we should try and be like him; and I should like to know if he ever scolds."

"No, my child, of course not." "Well, I am glad he don't, for scolding always hurts me, even if I feel I have done wrong; and it don't seem to me that I could love God very much if he scolded."

The mother felt rebuked before her simple child. Never before had she heard so forcible a lecture on the evils of scolding. The words of the child sank deep in her heart, and she turned away from the innocent face of her little one to hide the tears that gathered to her eyes. Children are quick observers; and the child, seeing the effect of her words, eagerly inquired:

"Why do you cry, mother? Was it naughty for me to say what I said?"

"No, my love, it was all right, I was only thinking that I might have spoken more kindly, and not hurt your feelings by speaking so hastily, and in anger, as I did."

"O, mother, you are good and kind; only I wish there were not so many bad things to make you fret and talk as you did just now. It makes me feel away from you, so far, as if I could not come near to you, as I could when you speak kindly. And oh, sometimes, I fear I shall be put off so far I can never get back again!"

"No, my child, don't say that," said the mother, unable to keep back her tears, as she felt how her tones had repelled her little one from her heart; and the child, wondering what so affected her parent, but intuitively feeling it was a case requiring sympathy, reached up, and throwing her arms about her mother's neck, whispered:

"Mother, dear mother, do I make you cry? Do you love me?"

"O, yes! I love you more than I can tell," said the parent, clasping the little one to her bosom; "and I will try never to scold again, but if I have to reprove my child, I will try to do it, not in anger, but kindly, deeply as I may be grieved that she has done wrong."

"O, I am so glad. I can get so near to you if you don't scold. And do you know, mother, I want to love you so

much, and I will try always to be good." The lesson was one that sank deep in that mother's heart, and has been an aid to her for many a year. It impressed the great principle of reproof in kindness, not in anger, if we would gain the great end of reproof—the great end of winning the child, at the same time to what is right and to the parent's heart.—*Sel.*

ON DRESS.

BY MISS CLARA R. SNYDER.

I notice that the holiness papers have not lately taken up the subject of dress. It is said by some of our holiness evangelists that the subject is not of much importance. In this they are in error. While persons can be saved, and have a good experience, and be arrayed in worldly attire, yet when the light comes they will take it off, or lose their experience. The consecrated soul has no right to wear gold or costly apparel. (2 Tim. 2:9.) We are commanded to come out from among them and be separate from the world. We were of the world when we wore such things; now having embraced Jesus, we should be separate from the world. We are to be known by our dress in plainness and neatness. Some may say it would be a waste of time and money to lay aside fine clothes or alter them. No, it would not. If there is a willingness, you can take time to undo the devil's work. If the garment is so cut that it cannot be altered, the bows and the ruffles and plaits can be removed. Some persons will inquire what they shall do with their jewelry. If it is pure gold, have it melted and sold; if it is cheap and worthless, destroy it without delay.

A saved soul can't wear such things to the glory of God. Neither have parents a right to let their children dress as the world, or wear what they can't wear. I have known of mothers taking off flowers, and putting them on their children. Mothers should realize that it means something to be a Christian. I am glad the Lord has trimmed me down to be plain; and yet my heart is open for more light. I thought I could wear my ruffles, but I soon found that persons were stumbling over me, and for Jesus' sake I took them off. Everything I left off for Jesus' sake, I was saved from completely.—*Free Methodist.*

HON. SCHUYLER COLFAX says: "Let me prophesy: in less than five years from to-day no man of intelligence in the United States will advocate the present license system, nor will the traffic in whisky be tolerated by the American people."

STOLTZTUS.—Feb. 25th, in Lancaster Co., Pa., of crop, Amos, son of Jonathan and Elizabeth Stoltz, aged 5 years, 11 months and 2 days. Funeral sermon by John Stoltz.

STOLTZTUS.—March 30th, near Bird in Hand, Lancaster Co., Pa., of measles and pneumonia, Jacob, son of Jacob and Nancy Stoltz, aged 5 years, 4 months and 11 days. Funeral sermon by Henry Stoltz and Benjamin Fisher.

MAST.—March 30th, near Gap, Lancaster Co., Pa., of measles and pneumonia, Amos, son of Amos and Sarah Mast, aged 2 years, 11 months and 19 days. Funeral sermon by Gideon Stoltz and John P. Mast. Text: Hebrews 2:10. These three little children's mothers are sisters: maiden name Kauffman.

LANDIS.—On the night of April, in Montgomery Co., Pa., Abraham Landis, aged 70 years, 4 months and 2 days. Buried at Skippack on the 11th. Services by J. Allebach and others.

HUNTSICKER.—April 22nd, in Franklin Co., Pa., Cyrus, son of Daniel and Mary Huntsicker, aged one year and nine months. Funeral on the 24th. Text: John 11, last clause of the 28th verse. Services by P. Wadde and P. H. Parrett. Buried at the Chambersburg Meeting-house.

Short was little Cyrus' stay,
He came but as a guest;
He tasted life and fled away
To dwell among the blest.

BROWN.—April 23rd, in South Bend, Ind., of lung fever, Lewis G. Brown, aged 60 years, 4 months and 4 days. Services at his residence by Samuel Yoder. Text: Isaiah 45:22.

STUCKEY.—On April the 27th, in Danvers, MeLean Co., Ill., of pulmonary fever, Barbara Stuckey, wife of Preacher Joseph Stuckey, aged 60 years and 27 days. Her maiden name was Roth. She was sick seven weeks; she endured her sufferings with great patience, putting her trust in the Lord. She leaves a husband, 2 children, and 12 grand children. Was buried on the 28th, on which occasion appropriate remarks were made by Rev. Longley in English from Rev. 14:13, and by Rev. Peter Stuckey in German from 1 Cor. 15:22.

SCHWENKLE.—On April 22nd, in Franciscan Twp., Montgomery Co., Pa., of the infirmities of age, Elizabeth Schwendle, aged 89 years, 1 month and 19 days. Her maiden name was Gehman. On the 28th she was buried in the presence of many friends and acquaintances. Appropriate remarks were made by A. Mast and Z. Neis. Text: Col. 3:3, 4.

NEWCOMER.—On April 24th, in Upper Salford Twp., Montgomery Co., Pa., of the infirmities of age, Susan Newcomer, aged 97 years, 4 months and 11 days. Her maiden name was Koppes. Was buried on the 27th in the Franciscan cemetery. Remarks by Z. Weis and Abraham Moyer at the house, and by Henry Giesch and Josiah Clemmer at the church. Text: Rev. 7:15, 16.

OSWALD.—On March 20th, near Beck's Mills, Holmes Co., Ohio, Peter Oswald, aged 77 years, 1 month and 20 days. Deceased was born Feb. 1, 1804, in the principality of Waldeck and Auer, and came to America, living in this county up to the time of his death. He leaves a wife, eight children, 17 grand-children, and 2 great-grand-children. Two children and twenty grand-children have gone before him. He was a member of the Amish church, dearly beloved as father and grandfather, whose death has filled his remains were interred in the family grave-yard. Remarks by Shem Miller and Abm. Mast.

TSCHEMPER.—On April 8th, in Wayne Co., O., of dropsy in the chest, Magdalena Tschemper, aged 83 years, 8 months and 11 days. Funeral services by Jacob Nussbaum at the house, and by Chm. Schneck at the Sonnenberg Meeting-house. Text: Rom. 8:11—18.

Letters Received.

WITHOUT MONEY.

J S Grody, Andrew Mack, M L Bucher, Abm H Kauffman, J H Haskin, William Vogt, J M Nunnemaker, Gerhard Weibe, Amanda J Shoetter, Reuben Yoder, J G Snyder, Frederick Swartzentruber, F A Rhodes.

WITH MONEY.

A—A M Amstutz, P Abrams, J Abrams, J L Amstutz.

B—Brenneman & Keil, A Braudt, Christian M Borntrager, C Barr, Wm Bean, John Bergey, J Baumgartner, John A Brown, Josiah Brewer, Beniville Bowman, Josiah Brewer, Jacob N Beard, Jacob Blosser, Samuel Blough, Brenne-man & Keil, Henry Bowman, David S Beachy, S L Byler.

C—Eliza Cassel.

D—John Detweiler, Abraham Detweiler, Esias Denlinger.

E—Joseph Egli, Conrad Ewald, J Enns, Peter Engle, J Enns, Jacob Egli, Gerhard Eus.

F—Margaret Freed, Mrs Jacob Funk, C B Fisher.

G—Joseph Gingerich, David Godshall, Lena Gotwals, J B Gerig, Jos H Good, C S Garber, J P Guengerich.

H—Daniel Helmut, Mary M Heatwole, Henry S Heatwole, Jonas Harsh, Jacob Hershey, Jonas Hochstetler, J W Harshberger, Joseph Hallman, Mrs Hoover, C H Hochstetler, Anna J Hofstetler, F Hoffner, Benj Hoening, Isaac Horst, H Harder, Daniel Hoover, Gideon Hartzler, J H Hershey, Mary Hertzler, J A Hartzler.

J—Jonathan Jansen.

K—William Kriebbaum, Samuel Kling, Stephen Kauffman, Rudolph Kleiner, Ida Grubel, Geo Krotz, Joseph Klopfenstein, D Klassen, Dan Kreider, Lawrence C Kreibell.

L—Mary Landis, Joseph R Leucke, Martha Long, Lizzie B Leaman, Sebastian Lipe, Benjamin Lichty, J R Loucks, Jacob Lefe, Tobias Lehman, B Loewen.

M—Jacob B Meyers, Rev Samuel Meyers, Jacob B Meyers, David H Martin, Jacob H Melinger, Daniel S Miller, Amos Mast, Abner Miller, Abraham Martin, Moses P Miller, C J Musser, Simon C Mellinger, Jacob Metzler, Joe Miller, Tyrus H Moyer, Samuel Martin.

N—Abm Nissley, Jn Nussbaum, Eli Nissley, A Nickel, Samuel D Nafziger, Reiff & Nagle, Peter Nussbaum.

O—Peter Oswald.

P—A Penner, W Peters, S W Pennypacker, David Peachy, C J Plauk.

Q—John Querning.

R—Joseph Roth, Aaron Rosenberger, John L Reiser, Abraham Ratzlaff, Henry Risser, Joseph R Roth, John Ruvnack, David Ramer, L D Roth.

S—Christian Swartzentruber, Peter S Stuckey, J Stirling, J M Stewart, Jacob Shaul, Abm Shellenberger, L M Snyder, Pres Chr Sommer, C C Sommer, Peter Sommer, Wm Seiber, W H Sommer, John Sommer, Samuel Schrock, P L Snyder, Joseph Schertz, J M Smoker.

T—Tobias B Unruh, Jacob Urban, William Unruh, Peter F Unruh.

U—J H VonSteen.

W—J Weins, Jacob Woolner, Henry K Wismer, Henry Wisler, Chr Wenger, Henry K Wismer, J Wurz, Jonas Wenger, Peter Wenger, John Wurz, Peter Weins, Peter Winger.

Y—Benedict Yoder, D W Yoder for Mrs Phoebe Yoder.

S—Emma R Zook, Emma R Zook.

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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 18—No. 7.

ELKHART, IND., JULY, 1881.

Whole No. 211.

IF WE TRY.

We can learn a useful lesson
From a single drop of dew,
For it sparkles to remind us
How to make our whole life true;
We should never waste our moments,
They are passing quickly by;
To improve them is a duty—
We can do it, if we try.

Let us drop a gentle warning
By the wayside as we go,
And, perhaps, the germ of kindness
In a careless heart may grow;
Let our seed be sown at morning,
For the night is drawing nigh;
There's a harvest for the faithful.
We may share it, if we try.

As the bee is never idle,
And the brook is never still;
In the pleasant field of labor,
There's a place we all may fill.
Then be ready for the Master;
He is coming, by-and-by;
There are starry crowns in glory,
We may wear them, if we try.

For the Herald of Truth.

GUARD YOUR SPEECH.

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Let us consider by whom, and at what time, these words were spoken. They are quotations from our blessed Redeemer, spoken in the most positive terms at a time when his heart was filled with sadness. The Pharisees had accused him of casting out devils by Beelzebub the prince of devils, and their words had, no doubt, pierced his soul with the deepest sorrow, as he thought of the great work of redemption which he was bringing about through God for poor fallen man. Then, in the agonies of his soul, he poured forth the above words, knowing that the strongest rebuke was necessary. As our condemnation or justification is determined by our words it becomes a matter of the greatest importance that we bridle our unruly member (the tongue), that no words may slip our mouths that may tend to our condemnation. It is truly lamentable to think

how much this solemn truth is disregarded by the great majority of God's creation, even from the lowest class of men up to the minister of the gospel. But every one should bear in mind that the account of our words will surely come against us at the day of final reckoning. Dreadful thought! that we may stand before the judge to be condemned by the account we ourselves have made. Meditate a moment before it is too late, and too late forever. Think of the idle talk we engage in in one day, and sum up how much it will make in one year, or in our short lives. Perhaps the account is much larger than we are aware of or able to account for. Then it may be said of us, "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

How many of us go to preaching, pretending to worship God, hear our duty laid before us, become impressed with the thought that we have come short of our duty, and with a solemn feeling leave church, making a vow that our walk and conversation shall be improved, and then return home to join with our friends in conversation that cannot be to our justification?

Dear young brethren and sisters, what is your conversation when you meet together, especially on the Sabbath, God's holy day? How often are you engaged, all day long, in foolish talking and jesting, laughing and romping, and like things, which are not expedient for Christians? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." "But fornication and uncleanness, or covetousness, let it not once be named among you as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." And in the eighth verse he says, "For ye were sometimes darkness, but now ye are light in the Lord: walk as children of light." We are commanded to let our light shine so that men may see our good works, and thereby be led to glorify our Father which is in heaven. Would to God that

our lights might grow continually brighter, and not so often become dim and almost cease to shine by our unbecoming walk and conversation.

Dear ministering brethren, you who stand, as it were, on Zion's walls to warn the people when the enemy is nigh: where are you in this matter? You see the enemy, you declare the danger to the people, but many of you show no fears of that enemy. This assertion is proved by your conversation, because if a man fears an enemy he will flee from him. I once heard of a minister who preached a seemingly warm discourse in the morning, and in the afternoon, while in conversation with friends, his talk was so different from his preaching as to become disgusting to some that had heard him preach. We fear that such cases are not few. But what kind of food is thus furnished for the spiritual wants of man. Is it not sowing tares among the wheat? and may not the tares choke the good plants, and all may be lost? Dear brethren, you know that you are looked upon as examples by many people, and what you do they think is not wrong, forgetting that you are only such fallible creatures as they themselves are. You should show good examples in conversation,

"But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in the faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness. Young men likewise, exhort to be sober minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus 2: 1, 2, 3, 6, 7, 8. "Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Verse 12.

Again, I appeal to you dear brethren, let your conversation be instructive, and not so often of the trifling things of time and sense. The more we talk of the love of God the more we will love him, and the broader our range of conversation on godliness will extend itself. Our heavenly Father will also be better

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pleased with us. By a chaste conversation in the presence of ungodly men we may be the means of planting seed in their hearts that may spring up and be the means to lead to their conversion. James says, "Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." But some who read this may say, they wonder if the writer of this article is not guilty of that which he protests against. I frankly acknowledge my guilt; for when I weigh myself in the spiritual balance I am found wanting, which causes me to think of the great importance of an improvement. And I have no doubt that many might say with me, the spirit is willing but the flesh is weak. But let us all be faithful in the discharge of our duties in all things; for at most we have but a short time to stay in this world. And is it not a solemn thought when we remember the trials and difficulties which we encounter in this sinful world, and then think that when these shall be over our souls might be lost in eternity? But it is a blessed thought to think of meeting our dear Savior with a smiling face, ready to receive us into His arms; and this we know will be our lot if we continue faithful till the Lord shall call us home. ***

For the Herald of Truth. ASSOCIATIONS.

As the social organs are so largely developed in man it becomes impossible, in the search of happiness, to live without friends or associates. We find this quality developed in all of the rest of animated nature. We see the whole lower order of creation instinctively flocking together, though every class by itself and here it would be well to observe the example instinctively furnished by the lower order of creatures, and in the laws which infinite wisdom has enjoined upon man in requiring each class to keep by itself. It is well demonstrated that "birds of a feather flock together." There is nothing so important as the selecting of associates, for human nature is so tangible that sooner or later it will become formed by the mould of its associates. Virtue is a delicate flower that fain would blossom in every heart, and is such a nature, that, if well cultured, it will keep the soul unspotted, though it has no unsavoring power beyond its own heart; but how different is that of corruption! Corruption is a vine of the rankest growth and not only entwines the heart that fostered it, but reaches out and grasps with its tendrils every object within its reach, and taking root at every contact, sends out new growths which would, if not rigidly watched and nipped in the bud, bring the whole race of man-

kind down to the dust, its only resting place. When we look back we can easily see where it was so deeply rooted in the garden of human hearts that God, in order to destroy it, had to take a plant therefrom, *i. e.*, Noah, saved in the ark. How well he has written in his word, "A little leaven leaveneth the whole lump," which plainly shows the power of a corrupted heart. What is more to be shunned than that which will destroy both soul and body? Then what infinite care we should take in selecting associates!

How many there are who will associate with every individual they chance to meet, until they learn of their corruption and discard them, thinking that by so doing they cover their weakness. Any stranger who comes among us and makes a good appearance in society is immediately incorporated as an associate until the contaminating influences of corruption are sown broad-cast throughout an entire community. This shows us how important it is to look beyond appearances, for oft corruption is robed in the deepest colors. It is said by some that our Savior was found among all classes, and that we should follow in his tracks; so we should as far as our strength will allow, but how impossible for mortality to tread in safety where immortality can safely pass. Our Savior might safely cross the sea of Galilee, walking upon its surface, or pass safely through the snares of corruption; but how would it be with mortal man? I would not that you entirely cast off any of our fellow creatures, but would arouse that noble feeling that cares for wants and destiny, and would say, as associates, hold them widely from you. ROSWELL DERBY, JR.

For the Herald of Truth.

THE SCATTERED OF THE FLOCK.

There are many of our members scattered over the country, living in places where there is no organized church of our faith. I am one of these scattered sheep myself, having some time since removed from Lancaster Co., Pa., to Paris, Illinois. I know by experience what it is to be separated from the brotherhood. We can see many dangers around us, and many traps and snares laid by the enemy to entangle us with the things of this world, and draw us away from the faith, which the apostle says, "Was once delivered unto the saints." I therefore deem it expedient to give, through the HERALD OF TRUTH, a few words of encouragement to those living at a distance from the church as I am. I would be thankful if some others of our brethren would write for our encouragement and edification.

1. Dear friends, let us obey the injunction

of the Savior when he says, "Watch and pray." This, carefully observed may be a great safeguard against becoming weak and sickly, or falling asleep in the cause. Let us not become slack in our duty toward our Maker.

2. We should remember that it will take vigilant watching to keep us from becoming entangled with the yoke of bondage, bowing in service to the god of this world. In this we should closely watch ourselves, for the apostle says, "If any man love the world, the love of the Father is not in him." If the love of God is driven out of us, where do we belong? We are then none of his, and must be numbered with the membership of the evil one, who will reward his servants with everlasting death from which there is no remedy.

3. We must take heed that we be not drawn away by the popular, fashionable churches, of which there are many nowadays, from the simplicity of the gospel as taught by Christ and his apostles. The apostle says, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." Also, "God resisteth the proud, but giveth grace to the humble." Let us be vigilant that we be not deceived of such; for how is it possible that the many fashionable congregations, characterized more than any others for pomp and show, render acceptable service-praise to God in the name of the meek and lowly Jesus, who was characterized by the exact opposite of his professed followers? Christ has commanded that we put away the "lust of the flesh, the lust of the eye, and the pride of life." Of the churches that fail to live Christ we must take heed that they draw us not away from our profession.

4. The Savior has commanded us to be a light to the world, and a salt to the earth; and that we let our light so shine, before men, that they may see our good works, and glorify our Father which is in heaven. To do this we must cling close to Jesus, show forth an upright life, and zealously defend by precept and example the principles we profess to love. For aught that we know, God may have an all-wise purpose in having us separated from our large churches and scattered over the country; it may be for our benefit, or it may be for the good of generations to come. Let this be as it may, it is our duty to be subject to His will, and run with patience our race, looking to Jesus, the author and finisher of our faith, who has said, "Lo, I am with you always, even to the end of the world." If our Savior is with us we have a constant friend that will save to the uttermost, and deliver us from every evil in his own wise way.

Let us be diligent in reading the Scripture and also our church paper, the

HERALD OF TRUTH, and thus improve our minds in gospel truth, learning to live still closer to the commands of our Lord. The Psalmist says, "Blessed is the man whose delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." Let us not grow weary in our spiritual labors, for in due season we shall reap if we faint not. Let us go forth rejoicing in spirit, even if we are sowing in tears, we may yet bring sheaves of rejoicing. We will ever trust that the brethren and sisters will earnestly pray for their lonely scattered ones.

"Let us still our vessels bring,
To the soul refreshing spring;
Constant let our praises rise,
Till we drink abode the skies."

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For the Herald of Truth.

STAND NOT IN THE WAY OF OTHERS.

There is constant labor for every one that is consecrated to the service of our Master, Jesus; and our labors are such, when we follow the arrangement of the Scriptures, that we may be continually laboring without standing in the way of our fellow-laborers, or becoming a stumbling-block to those who are seeking to enter the field of labor. The Christian who does not live his profession cannot fail to hinder the cause he professes to love; for he is looked upon as a follower of Christ, and worthy to be imitated, but when he is found untrue to his profession, it weakens the confidence of them that are without.

When we find it difficult to labor in our profession as we understand our obligations, we should remember that the work is not to be accomplished in our own strength. Jesus said, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." He will help us to bear the burdens and enable us to keep his commandments.

Many are standing without the church because some within are standing in the way. If all who profess Christ were standing on the Rock, the solid foundation of the gospel, they might lead others with them. But when they for awhile follow after Christ, and then make every effort, just and unjust, to accumulate riches, neglecting Christian duties, they are doing no better than those without, and in addition hinder them from coming to Christ. Let the Christian remember it is not his profession to seek the enjoyments of this world, but to go forth sowing in tears that he may bring with him sheaves of rejoicing.

M. BEIGHT.

TRUST IN JESUS.

When, streaming from the eastern skies,
The morning light salutes my eyes,
O Sun of Righteousness divine!
On me with beams of mercy shine;
Chase the dark clouds of guilt away
And turn my darkness into day.

When to heaven's great and glorious King,
My morning sacrifice I bring,
And, mourning o'er my guilt and shame,
Ask mercy in my Savior's name;
Then, Jesus, sprinkle with thy blood,
And be my advocate with God.

As every day thy mercy spares
Will bring its trials and its cares,
O Savior! till my life shall end,
Be thou my counsellor and friend;
Teach me thy precepts all divine
And be thy great example mine.

"When pain transfixes every part,
And languor settles at the heart;
When on my bed, diseased, oppress,
I turn and sigh, and long for rest;
O great Physician! see my grief,
And grant thy servant sweet relief."

Should poverty's consuming blow
Lay all my worldly comforts low,
And neither help nor hope appear,
My steps to guide, my heart to cheer,
Lord, pity and supply my need,
For thou, on earth, wast poor indeed.

Should Providence profusely pour
Its various blessings in my store,
O keep me from the ill that wait
On such a seeming prosperous state!
From hurtful passions set me free,
And humbly may I walk with thee.

When each day's scenes and labors close,
And wearied nature seeks repose,
With pard'ning mercy richly blest,
Guard me, my Savior, while I rest;
And as each morning sun shall rise,
O lead me onward to the skies.

And at my life's last setting sun,
My conflicts o'er, my labors done,
Jesus, thine heavenly radiance shed
To cheer and bless my dying bed;
And from death's gloom my spirits raise
To see thy face and sing thy praise.

—Selected by HETTIE ALBERT.

For the Herald of Truth.

EXCOMMUNICATION.

In 1 Cor. 12: 12, the Apostle says, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." The sense of this last clause is, "so also is the church of Christ, or so is Christ in us as his church." The church is compared to a natural body; and the offices filled, and the labors performed by the several members are as the functions performed by the different members or organs of the body. The natural dependence and sympathies between the members of the spiritual body—the church—should be the same as those existing between the different members of the natural body.

There are instances when it is the part

of wisdom to amputate a member of the natural body, and it sometimes becomes equally necessary that a member should be severed from the spiritual body, "When one member suffers the whole body suffers." This is true of the spiritual body as well as of the natural body, unless it has become corrupted, and its sensibilities have been blunted until but little spiritual life remains. When the church remorselessly cuts off any member, no matter what his transgression has been, it is a certain evidence of unsoundness in the body, and spiritual decay somewhere, when any member is cut off that might be saved by faithful Christian effort.

When is a natural member amputated? Only after every effort has been made to save it; when all remedies and operations have failed, and it continues to become more and more loathsome, and the best judgment and advice agree that it is not only impossible to save the member, but that the life of the whole body is seriously endangered. With many regrets and much sorrow the offending member is separated from the body. Sometimes persons have refused to submit to amputation, even in opposition to the most experienced medical adviser, and still the member was saved. Then again the whole body has frequently been lost by neglect of amputation at the proper time. Similar experiences have frequently taken place in the church. This teaches us that excommunicating a member is a matter that should receive the most careful and prayerful attention, and should never be acted upon without consultation, advice, and decided convictions.

Frequently some member of the natural body is so mutilated by some accident that it is known in an instant that it is impossible to save it; so a member of the spiritual body may, by some rash act and self-justification and refusal to repent, betray such a depraved heart that it can be readily seen that it is impossible to reconcile him to the body; in such cases prompt action is best and safest.

Let every brother and sister remember that it is a serious matter to excommunicate a member, and consent to it only when you are convinced that it is impossible to reconcile the offending member. Sometimes this is made a light matter, and excommunications take place without visiting or notifying the offending ones. This is not a mere business matter; many times the salvation of a soul depends upon it. What, brethren, if an excommunicated member should plunge deeply into sin, and with his dying breath declare that he shall be lost, and that he might have been restored, was willing and anxious to be restored, but no effort was made, no one cared to save him! Let us love one another as we love our own bodies. J. S. COFFMAN.

THE SWORD AND THE PLOUGH-SHARE.

In passing through the office where *The Index* is printed, we saw a glowing furnace of coals, and on it a strong iron vessel filled with some kind of metal in a state of fusion. On inquiry we learned that the contents of the vessel consisted partly of old type and other metals, but largely of melted bullets, and that the whole was about to be cast into stereotype plates for the use of the printer. The surface of the earth for miles around Atlanta is strewn with bullets,—a suggestive relic of the bloody struggle of sixteen years ago. These are picked up in large quantities by those who have no other employment, and sold to such as can make use of them. A quantity of them found their way to *The Index* office, and are now cast into type, which will be used for the distribution of knowledge. What a change of destiny! If they were rational and moral, how should they rejoice that their mission of death is exchanged for a mission of peace! Every one of these bullets has been aimed and sped at a human breast. Some of them have probably plunged through human hearts; many of them doubtless have ploughed their way through human flesh, or crashed through splintered bone.

They are still aimed at human hearts; not to injure, but to bless; to bring not death, but life. Bless God for the happy reversal! Ah, if all the implements of war, and murder, and destruction could thus be turned to profitable uses, what a grand advance would be made toward universal prosperity and toward the highest and best development of the race! Is this too much to hope for, and to pray for? Doubtless we shall be called visionary; so we refrain. But we venture to copy an extract from the second chapter of the prophecy of Isaiah, which we submit to the criticism of our readers:—

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

How happy they who now, at this distant day from the glorious consummation, are taking part in bringing it to pass! Their efforts may seem to be feeble and futile, and may excite the derision of

many. But the eye of God is upon them, and in due time He will reward them openly. When the work becomes popular, it will be easy to engage in it; but the true heroes are they who commit themselves to it now, when they are sneered at as enthusiasts and dreamers.

How wretched they whose influence, in the least degree, retards the coming of the universal brotherhood of nations! The type, though cast in the interest of light, and knowledge, and love, may be more deadly than the bullet. Every printed word which tends to excite public animosities, or to alienate those who are, or ought to be, friends, has in it the germ whence strife, and slaughter, and murder proceed. Evil speaking, as between mere individuals, is bad enough; but bitter words which tend to array nation against nation, or a nation against itself, are sin-breeders and death-dealers, and destroyers, on a vaster scale. How carefully should we guard against being drawn into the whirl of public extempests, and participating in the strife of parties. Is it not possible that if the religious press of the United States had done its full duty, the frightful scenes of twenty years ago might have been avoided? The carnage of that dreadful era was but the culmination; many years of evil-speaking preceded, and led to it. Let no one say that he had no hand in the war, who twenty, or thirty, or forty, or fifty years ago said or printed a word calculated to stir up the feeling which brought it on. Is it true that the religious element was at the bottom of the whole of it? Is it true, as is often said, that the religious people, and especially the ministers of the Gospel, are the hardest to reconcile? If so, let shame and confusion of face overwhelm them. Let them cease to utter words of railing, and let them pray for that spirit which must be the forerunner of the coming of the Prince of Peace.—*Christian Index*.

For the Herald of Truth.

OBSERVE WHAT YOU LEARN.

In reading the last numbers of the *HERALD OF TRUTH*, I was much rejoiced to find so many brethren and sisters earnestly at work through the columns of our church paper. I felt much encouraged and benefitted by the efforts made to sow the good seed into our hearts. Let us as dutiful children try to observe the wholesome instructions given us by our dear Christian friends. If we do not heed what we are taught, and do not improve by our reading, we are more guilty than if we did not read at all. For the Word says, "Unto him that knoweth to do good and doeth it not, unto him it is sin." So if we read and learn, and do not obey and grow in grace, we are the more sinful.

While we notice the subject of read-

ing and learning, I would ask all to pay special attention to the reading and study of the Bible, which discovers to us the treasure of great price. It teaches us the wisdom we need to take us happily through this life, and secure to us the bliss of heaven. It is also the grandest history in the world, and is beautifully connected. The Bible is not termed a book or *that* book, but it is the "Holy Bible." No one with any reverence for God can call it anything else; because it is holy, and we gain holy instruction from it.

Let us think of the poor, yet blessed, Nazarene prisoners at Belgrade, of whom there was an account in the April *HERALD*, who willingly endure prison life for the principles for which the Prince of Peace died: that Christian principle which we as a people hold dear, and for which our forefathers died martyrs, namely, "Peace." Let us think of the comfort their Bibles gave them in their slavery, and with what longing and joy they at last received permission to read the Holy Book. I hope the brethren and sisters have been sufficiently interested in these suffering brethren to remember them in prayer at a throne of grace. Nor should we remember only those who suffer in bonds for conscience' sake; neither the brotherhood alone, but our charity should extend as nearly as possible to all humanity. Let us as brethren and sisters in Christ, our Master double our diligence in promoting the cause we love.

For the Herald of Truth.

STRIVE TO DO GOOD.

If our purposes were ever fixed upon doing good and avoiding evil, we would be found vigorously striving against errors and trying to live clear of sin. As Christians, we should live so that the language of Solomon would apply to us, "The desire of the righteous is only good." Prov. 11:21. We can learn wisdom from the instructions of the wise man, and gain happiness by obeying them. "As righteousness leadeth to life, so he that pursueth evil pursueth it to his own death." Prov. 11:19. "Depart from evil, and do good; seek peace, and pursue it." Ps. 34:14. The result of our lives depends altogether upon our pursuits; if we pursue the right, and strive for heavenly happiness, we can hope to attain to it. But we must not expect to be able to accomplish this great end alone; we must not trust too much in self; we have a helper who is willing and able and is always offering his services to save us. "Steadily to show thyself a pattern of good works." Titus 2:7.

ELIAS —.

THE POWER IN GOD.

For the Herald of Truth.

"God is able of these stones to raise up children unto Abraham." Matt. 3:9.

When we have the declarations of the Son of God, should we not believe him, and make use of the means he gives us to work for the salvation of souls, even if the prospects for the accomplishing of good are unfavorable? Will it not be the fault of the church if souls are not brought into the kingdom? It must be, it is not the fault of God. The church may be in fault by not living up to her privileges and the liberties with which she is at present blessed. By her inactivity she may cast a blight on the efforts of convicted sinners, and instead of letting her example shine forth with the invitation—come, drive earnest souls into despondency and despair. By not putting into action the proper means, many, who might be gained, live carelessly all their days and die in their sins. The church may also be at fault by the carelessness of her members in their conversations with the unconverted. There is too little said of the importance of religion, and goodness of God. There is not sufficient evidence that the heart is filled with the love of God; "for of the abundance of the heart the mouth speaketh." When a person is full of Christ he will speak of his Savior; if he is full of the world he will betray it by his words, which are too often unprofitable and unedifying or foolish. When Jesus was teaching in the temple he said, "Whosoever should believe on him, out of him should flow rivers of living water." If this living stream was welling forth from every one that claims to believe in Christ, many a sin-sick soul might be persuaded to drink of the water of life and cleanse his soul by the blood which was shed on Calvary's brow.

Man is the instrument through which God works and accomplishes his designs, but the power is in God. It is not within the power of man to bring many souls to Christ and save them, but submitting himself to the will of God, he labors for him and in His power the work is accomplished. "God is able of these stones to raise up children unto Abraham."

Christ has left his vineyard in the hands of husbandmen, whom he has commanded to labor in it and keep it in a flourishing, fruitful condition. He expects his servants to graft and plant new vines, as well as to prune those already planted or to dig up the dead and unfruitful ones. What will become of the vineyard if not well cared for? The church must suffer without earnest, faithful laborers, going forth to the harvest in the power of God. Sometimes persons argue that too much labor makes only

backsliders, but this need not necessarily be so; the building must be planted on the Rock, and it will stand against all the opposing elements that Satan can bring. When the church builds upon Jesus, and those who hear the word become doers, they can stand secure through wind, and rain, and beating floods because they have the power of God to sustain them.

NOAH GRABILL.

For the Herald of Truth.

LABOR TOGETHER IN UNITY.

With another writer in this paper, I can say, "I am happy to see that from time to time the editor is making the *HERALD* more interesting, noting the churches, advocating missionary work, and contending for unity among our different branches." But I must say on the other hand, it is painful to see that there is so much difference in the feelings of the ministers in some parts of the church. It does appear as though some had gone entirely astray, devoting their lives to the things which gender confusion, and to the world, rather than a "reasonable service, holy, acceptable unto God."

If, as the same writer says, we could all unite in spreading the gospel of Christ's doctrine, perhaps we might forget our minor differences and get nearer together. Unity gives strength for work and wisdom for counsel. This we need but do not get them because of our division. Is not this lack of unity frequently the result of inactivity and carelessness on the part of some? When our ministers have play parties in their houses and indulge themselves and their children in such vanities, the love of the work cannot have sufficient place in their hearts to unite them with others, in working zealously for the Lord. If unity and labor were uppermost in the hearts of all our ministers, as they are in many, there would be more care taken to avoid and discourage the sloth and petulance which make men busy in other people's matters while they are negligent of their own. Let us remember the example of the apostles, and let our labor abound for the Lord, and eat our own bread, so shall we be most likely to enjoy inward peace and satisfaction of mind, and find that enjoyment in the little we may possess, which the largest supply cannot give to those who are conscious of sloth and unfaithfulness.

Let us not be weary in well doing. The time of rest and reward will come; while we are waiting for it the spirit of peace will be with us if we adorn our profession by a life of usefulness, and meekness to which Christ has appointed us to pass to make our way safe through this life, and our happiness complete in the life to come.

P. L. E.

THE SPORTS OF CHILDHOOD.

BY ARTHUR CLEVELAND COXE.

"And the streets of the city shall be full of girls and boys playing in the streets thereof." Zech. 8:5.

The Lord who made the young lambs to frisk in the flowery meadow, and the birds to sing among the branches, made girls and boys to love cheerful and innocent sports. He is our Father, and He gave us our natures, in which there is nothing evil as He made them; but, because the Evil One has corrupted our natures, and made them in some degree like himself, God has given us his commandments to restrain us from abusing our natural desires and doings. And when we use our natural powers as God has commanded, then we may be sure He delights in seeing us happy in the daily life He calls us to lead. Whether we eat or drink, or whatever we do, we must do all to the glory of God; that is, even in eating and drinking we must govern our appetites by his laws, and thus we shall never become gluttons nor drunkards. God will be glorified in our bodies and our souls, which are his.

The text teaches us this in a very pleasing way. One might say, "How can children glorify God in their sports?" and the answer is, God is pleased to see them happy in their innocent amusements, as He teaches us by the prophet Zechariah. Speaking of a holy city, a city of believers and of thoroughly good men, he says it "shall be full of girls and boys playing in the streets thereof," so that we may be sure there is no sin in the innocent mirth of children. Just the contrary is the case; they glorify God when they forget Him not in their joy,—that is, when they do not enjoy themselves as to do no evil, by word or deed, to themselves or others; when they take pleasure at the right time, in the proper place, and only in the proper degree; when they stop the moment duty calls them to other things; and when they check themselves, in their merriment, should they be tempted to carry it too far, or to disobey the commands of their betters.

But, in order that you may be able, of yourselves, to know something about right and wrong, in sports, let me tell you what kind of sports are not innocent. We may be sure that any play which tempts us to sneer, or lie, or to worry our playmates, or to do them hurt by words or actions, are far from innocent. So all sports that are cruel to poor dumb animals, much more such as are cruel or unkind to our neighbors, are not such as belong to the city of God, of which we hear in the text. I need hardly say that if any sport leads to bad words or shameful deeds, we may be sure it is not innocent. In general, too, every sort of sport that we should be ashamed to be seen in is

evil; whatever we should blush to own is also bad, because we are tempted to lie about it; it brings shame, and that kind of shame that is more afraid of men's eyes than of God's eyes.—*S. S. Times.*

For the Herald of Truth.

CHARACTER AND BLESSEDNESS OF CHRIST'S DISCIPLES.

How edifying and affecting are these lessons which the meek and lowly Redeemer gave us, with this little child in his arms, whose example we are required to copy! Lord, give us of thy regenerating grace, that we may do it. That we may be converted, and become as little children, free from ambition, malice, and prejudice.

Happy are the meanest servants of Christ in the care and favor of their heavenly Master, which by his high command, are continually attending even the lambs of his flock. So condescending are the blessed spirits above that even the greatest of them do not disdain to minister unto the heirs of salvation. Let not the wisest and greatest men despise those whom angels honor with their guardianship and care, especially since the Son of Man, that merciful Shepherd, has come forth into this wilderness to save that which was lost, and even to seek and recover us when we were gone astray, and should otherwise have wandered on to our eternal ruin.

None but an Omnipresent, and consequently a divine person, could say, "Wherever two or three are gathered together in my name there am I in the midst of them." His power and goodness can never be impaired. Let it, therefore, be an encouragement to social prayer, and let the remembrance of our Redeemer's continued presence and inspection engage us to behave ourselves agreeably to the relation that we claim to him, and to those expectations from him which we profess.

Let us beware of covetousness and partiality. May it ever be remembered by all, and especially by the ministers of the gospel, how great importance it is to be instrumental in saving a soul from death—an immortal soul from everlasting death, that so they may be animated to the most zealous and laborious efforts for that blessed purpose, and think themselves richly rewarded though it were for the otherwise unsuccessful labors of a whole life by succeeding even in a single instance.

May our hearts be filled with grace whilst we are yet spared as monuments on this side of the grave and eternity. Would to God that peace and harmony might prevail everywhere.

DAVID H. MARTIN.

WHICH?

"Save me, doctor! You've saved me before! save me this time! I can't die yet!"

The speaker was one whose life had well-nigh rounded out a century. Some years had passed since she greeted her friends upon her ninetieth birthday. And now, prostrate upon a bed of distress and pain, she entreated the doctor to save her for this life, while she added in a horse whisper, "I can't die yet." Her life was spared, and, strange as it may seem, she was once more permitted to walk on the street on a sunny day. But suddenly, without another warning, death came and claimed her for his own. She had besought the doctor to save her, but I do not know that she ever sought a Savior for her soul. Did she not know that death could not stay long, even though his blow be warded off for a little time? And yet, when an added lease of life was granted her, she did not hasten to prepare to meet her God, and it may be that her last conscious thought was that same terrible protest, "I can't die yet."

Yet this was the natural result of the life she had lived. Wholly engrossed with this world and what it has to offer, she had neglected and put off continually the thought of preparation for another life. She had desired to live for self and not for Christ, and each added year had strengthened and confirmed her character and habits. Her heart continually grew more callous, until at that great age her only thought, in view of her end, was, "I can't die yet!"

Dear reader, suppose the death messenger should lay his hand upon you now, would you welcome him, or would your whole soul cry out, in words of this aged one, "I can't die yet"? Then take home to your heart the lesson of this life and death of which you have read, and come now to the Savior.

In striking contrast to this sad picture was the death-bed scene of another, whose feet had long since passed the boundary line of threescore years and ten. Four hours before the spirit took its flight he lay as in a trance, unconscious of all about him, but lingering still, as if to give the watching loved ones a glimpse into the heavenly city. The peace of God rested upon his dying face, while in a voice which grew gradually weaker he seemed to join even here on earth in the songs of praise sung by the redeemed in heaven. "Glory to God! Glory to God in the highest! Worthily is the Lamb! My Father's house! Many mansions! Glory to God!" Short ejaculations like these, in which his whole soul seemed to breathe out in adoration, wonder and love, were continually upon his lips during the night, until just as the sunlight dawned upon us here on earth, the full refulgence of the Sun of righteousness beamed upon his soul, for

evermore released from its earthly fetters.

Would you know the secret of such a triumphant death? It was an early and life-long consecration to the Savior and his work.

For the Herald of Truth.

SPREAD THE GOSPEL.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Mat. 28: 19, 20.

I confess my inability to write unto edification, yet I feel the great necessity of spreading the gospel in its purity. The foregoing passage of Scripture is a direct command to the ministry to preach the gospel to all nations, or to all people, regardless of their nationality or their belief. Many who are in darkness might be brought to light and life, if they had the truth preached unto them. I know there are others besides myself who feel the necessity of this work, as can be seen from the December number *HERALD*, entitled "Necessity of special work."

Those who have visited places where there is seldom any preaching, or where the doctrine preached is often very erroneous, can feel, as I do, the great necessity of ministerial labor. O! that some who are ordained to preach the gospel would go forth into these waste places! This spiritual desert might be converted into a fruitful garden. "The harvest truly is great but the laborers few."

May the Lord bring forth laborers who are willing and able to labor in this special work in this far western country, on the very borders of civilization! This special work is very urgent. The minister who would undertake such a work would have to forego many comforts, and likely endure privations; but what are these compared to the reward of hearing the words, "Well done thou good and faithful servant, enter thou into the joy of thy Lord?"

The heart is made to pine in anguish over the spiritual drouth throughout the land, over the erroneous doctrine taught until the people are led they know not whither.

There are no members of our church within one hundred miles of this place that I know of except myself.* I came here two years ago with my family, and I often feel that, "Mid scenes of confusion and creatures complaints, How sweet to my soul is (would be) communion with saints." In my weakness and loneliness I feel like saying, "The Lord is my Shepherd, I shall not want."

Cambridge, Kan. HETTIE ALBERT.

* Brother and sister Jacob Davis live near Winfield, in your county.—[Ed.]

From "The Friend."

THE LOVE OF THE WORLD, WITH EXCESSES IT LEADS INTO.

That the religion of our blessed Lord and Law-giver leads into a renunciation of this world and its spirit,—its ways, its customs, its idolatries, its vanities, its fashions,—there can, from his own living example, and prohibiting declarations and precepts, be no room for doubt. His ever precious teaching in that memorable Sermon on the Mount is, "Why take ye thought for raiment?" "Take no thought for the body, what ye shall put on; neither say ye, 'Wherewithal shall we be clothed?'" "For all these things do the nations of the world seek after, and your Father knoweth that ye have need of these things," &c. Again, Jesus said to his disciples, well knowing the effects of such self-denying doctrine, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And again in intercession to his Father, how pathetically He pleads and represents: "I have manifested thy name unto the men whom thou gavest me out of the world; and the world hath hated them, because they are not of the world, even as I am not of the world." "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." And again in the same prayer He declares: "O righteous Father, the world hath not known thee," &c. Thus clearly setting forth that the world and its spirit are ignorant of, and its honors and friendships opposed to, the religion and cross of Jesus. To which truth, this strong concurrent testimony is borne by two of the apostles. "The carnal mind," saith Paul,—the fleshly, worldly mind,—is enmity with God; and in the same "enmity" James places "the friendship of the world." Then well may we deeply ponder and weigh the impressive appeal of the Savior: "What shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Now perhaps there is no more generally influencing and beguiling way in which the love of a world that lieth in wickedness manifests itself than in personal adornment—in the excess, the fashionableness, the costliness of the attire worn by those who are in league with its "spirit," and who so profusely lavish upon themselves the sparkling jewel, the gay ornamentation, the rich and costly apparel, and thus hang out the ensign of the world, and the badge of the god of their idolatry. But does the outward adorning truly adorn? Will He whose eye is upon the heart, and who hath declared that in his sight "the ornament of

a meek and quiet spirit is of great price," be pleased with seeing upon the workmanship of his hand, or still less upon the professors of his religion, all the painful evidences of worldliness, of display, of pride, which so greatly prevails? Well might Howard Crosby, an aroused minister of another religious society, in "a sermon preached in the Fourth Avenue Presbyterian Church, New York," 1st mo. 17th, 1869, thus plead with his audience on this alarming mania, and its consequent strange disguise: "I see the Christian Church," said he, "violently invaded by this fatal iniquity. I see (professed) Christian mothers justifying it on every hand, and (professed) Christian daughters dragged into the vortex by the very hands that ought to have been thrown around them for protection; I see the influence of this self-decoration by the force of example extending itself over all classes and conditions of society, like a subtle poison, eating out the life of Christianity, and leaving the mere name. And, seeing this, I cannot, as a minister of Jesus Christ, keep silent without becoming a partaker of the sin. It is my duty to warn Christian women of this foe to piety that they are more or less nursing in their families, and to urge them to that simplicity of apparel which is alone consistent with a Christian heart, and which will ever help them to be separated from a vain and godless world. I say in all solemnity, can you be a Christian when you acknowledge that the world's glittering vanities are your fascinations? If you belonged to Christ, if your treasures were laid up in heaven, you would emphasize your separation from the world, you would take delight in the company of the faithful, and you would most cheerfully bear whatever reproach the gay and silly might cast upon you, because you shunned their meretricious adornments. You would rather suffer reproach with the people of God than enjoy the pleasures of sin for a season. Then would the time and money and energy you have used in self-decoration and display be spent in pursuit of that holiness which is so acceptable to your God. Then would you have courage enough to be independent of the world's decrees, and would find a delight in being singular where the singularity is a badge of the Lord's love."

It is pleasant to see the pulpit thus taking the initiative in relation to this alarming evil—alarming because the love of dress is so glaringly stealing away the time, thoughts, and affections from Him who made and Him who has ransomed us, in order "that we should not live to ourselves, but to Him who died for us and rose again," and whom we are called to glorify in our bodies and in our spirits, which are his.

It would be well for all those whose fashionable apparel and fantastic mode of dressing plainly show that they have

not yet come to a decision between God and the world, seriously to inquire how far his cherished idol is robbing God of his honor, as well as robbing their own souls of that only true peace promised to those who keep his commandments; and how far also it is, as is no doubt greatly the case, causing them to quench the Spirit of Christ in their hearts, and thence is leading from the innocence and simplicity and "good works" which the truth as it is in Jesus calls for, and which so adorned the holy women; of old—"modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array."

It is high time for the more thoughtful and piously inclined of every religious denomination to come out of these abominations, and to bear a faithful, unequivocal testimony, both by precept and example, by life and conduct, against conformity to the spirit of the world in such vain-glorious desires of the fallen natural heart. Are not these called to stem the torrent of worldliness by upholding a standard of prudent economy, of Christian moderation, modesty, and simplicity? and in no wise to encourage the spending of precious time and talent in superfluous dressing and adorning a poor frail tabernacle, which must soon be laid in the dust; when this, too, it is to be feared, is proportionably at the expense of the precious immortal part, destined to a never-ending existence. How little and childish it seems, to be dependent upon a hair-dresser, a milliner, a mantua-maker, or a jeweler, for costume and outfit to give notoriety and respectability in the eyes of the world! Is there no cause for grave apprehension, lest, after letting our desires and affections out after all the finery and fashion and folly of this nether world, we shall, in the upper region beyond, "have nothing to wear?"

The press of our country too generally, it is much to be regretted, must take its share of accountability in helping on the stir of the great Babel of fashion and idolatry by its inciting descriptions of the magnificent balls and parties, with their, as represented, eclipsing draperies, their varied paraphernalia, and brilliantly displayed female costumes.

PEACE.—Peace is a distinctive promise and possession of Christianity. Where there is not peace, there cannot be religion.

Peace is, has been, and ever will be, the longing and aspiration of the noble souls for themselves and their fellow-beings. We should always be peace-makers and never war-makers. We can do much to promote peace on earth and good-will toward men.

May the Prince of Peace enable us to do much toward advancing the work of peace on earth.

G. B. GUTHRIE.

THE WAY-WORN TRAVELER.

I saw a way-worn traveler
In tattered garments clad;
He struggled up the mountain,
With face that looked quite sad;
But, though his back was laden,
His strength was almost gone,
He shouted as he journeyed:
Deliverance will come!
Cho.—Then palms of victory, crowns of glory,
Palms of victory I shall wear.

The summer sun was shining,
The sweat was on his brow;
His garments were all dusty,
His steps were very slow;
But he kept passing onward,
For he was going home,
Still shouting as he journeyed,
Deliverance will come! (Cho.)

The songsters of the forest
That lay beside the way,
Attracted his attention,
Inviting his delay.
His watchword being "Onward!"
He stopped his cars and ran,
Still shouting as he journeyed,
Deliverance will come! (Cho.)

I saw him in the evening—
The sun was sinking low;
He'd crossed the lofty mountain,
And marched the vale below;
His elder brother met him,
His journey almost done;
He shouted loud hosannahs,
Deliverance will come! (Cho.)

His eyes were dim and heavy,
His body weak and worn,
Wherefore his brother gave him
A couch to lie upon;
He closed the curtains round him,
And locked him up alone,
That nothing might disturb him
Till deliverance was come. (Cho.)

Hope made for him his pillow,
And faith a garment rare,
To wrap him in his slumber,
Without an angel's care;
But when the early morning
Was giving night its doom,
He rose and sang hosannah,
Deliverance has come! (Cho.)

I heard the song of triumph
They sang upon that shore,
That Jesus hath redeemed us,
To suffer nevermore;
Then casting his eye backward
Along the road he'd run,
He shouted loud hosannah,
Deliverance has come! (Cho.)

While gazing on the city,
Just o'er the narrow flood;
A band of holy angels,
Came from the throne of God;
They bore him on their pinions,
Safe o'er the dashing foam,
And joined him in his triumph,
Deliverance has come! (Cho.)

Selected by ELISABETH F. GOOD.
Elida, Ohio.

For the Herald of Truth.

IMPULSIVENESS.

Impulsiveness is that feeling, or state of feelings, in which for the time being the person, object, or idea, which has called it forth, becomes the all-engrossing

theme of our thoughts before which everything else must stand in the background. If it is pity which brings on this sudden burst of emotion, the desire to help the one who has excited pity is begotten instantaneously, and if in any way possible this desire will be carried into execution as speedily as can be done. If anger be the moving cause, the uncontrollable wish for revenge will spring up in the twinkling of an eye and will be followed up by actions if not held in check by unsurmountable obstacles.

Coupled with impulsiveness generally is also an exuberance of imagination, which, in fact might rather be called the prime factor which leads to the exercise of the first mentioned faculty. A thing is seen in the best or worst light possible, and reason for a while is dethroned.

Impulsiveness is generally followed by a corresponding reaction, and though a certain degree of this quality of mind in many emergencies is an indispensable requisite, yet too much of it, is a source of constant trouble and mortification, and far happier is the man who under all circumstances can control his emotions, be they never so strong; who can look with calm composure in everything that transpires in or around him; who, although by no means devoid of feeling, stands unmoved in the midst of tumult and surging passions, firm as a rock in the breakers.

Jos. F. SOUM.

For the Herald of Truth.

THE END OF THE WORLD THIS YEAR.

The year 1881 has been much talked of for some years, and by some prophesied, as being the last year in the circle of time for our world. Some seem to think the end will surely come this year. If we knew this to be true, would it not be heartrending to look upon this wicked world of ours and see the millions going on in sin and folly?

Reader, think a moment, if this year should actually be your last (and it may be), are you prepared for the great change which must take place? Can you meet your God in peace? If you will come to Jesus just now, he will not refuse you nor cast you off, but accept and save you, and then you need not dread nor fear the end of the world, let it come when it may.

Those of us who have listed under the banner of King Jesus, are we living as though we were near the end of time? Let us not forget that Jesus may come in judgment at any time, and while we are forgetful and fail to watch he may come suddenly and find us unprepared. Let us live every day as though it were our last, and then it will not matter whether the end of the world will come in 1881, next week, to-morrow, or to-night.

J. J. SNYDER.

QUESTIONS.

Below we publish a number of questions on Scripture subjects, which were sent us by one of our correspondents. We would be glad to have our correspondents write articles on the subjects suggested by these questions.

1. From 1st Peter 3:19, 20, and the 6th verse of the following chapter, some infer that Christ went and preached to the spirits in hell of those who had lived in the times of Noah and believed not. How shall we understand this?

2. Do the words, "Bless with the spirit," (1 Cor. 14:16) signify to bless in a language that the hearers cannot understand, and therefore cannot say "Amen" to, or does it mean to bless in silence?

3. In the 11th chapter of 1st Cor. where we read of the covering for the head of the woman, does the word "woman" have reference to married females only, or to unmarried ones also? If it were preferred would not some other plain covering answer the purpose as well as the usual covering worn by our sisters?

4. Is its untimely or expedient to write letters or articles for religious papers on the Lord's day?

5. Can a person who has come to years of understanding be a Christian without prayer?

6. May all persons know whether they are Christians or not?

7. Must we give an account in the day of judgment for the sins we have committed if we repent of them now?

8. It is frequently remarked that ministers' children are not as pious as others in similar circumstances; if this be so, why is it? The Scriptures teach that ministers should teach their own houses well.

9. When the hearers fall asleep during services is it not frequently owing to a condition of the atmosphere in the room? May not the room be too warm or insufficiently ventilated, thus causing the hearers to become dull, inattentive, and sleepy.

10. In giving testimony to a discourse is it too much to state that it is the word of God; or would it be better to state that it is sound, instructive Scripture doctrine?

SANCTIFICATION. — A correspondent writes: "I realize that the most important thing of all is to live the truth; and I have found it very hard sometimes to live a sanctified (doest thou object to the term?) life, but I feel satisfied with nothing else." We do not object to the term so used, but believe it falls in with the deep words: "This is the will of God, even your sanctification," and, "Be ye holy."—*Friends' Review.*

For the Herald of Truth.

LITTLE THINGS.

I think these words are so generally understood that I need not attempt to give them a more definite meaning; but do we always understand the relation existing between little things and great things? Do we always show by our conduct, our belief, that great things are but the expansion of little things? Is not the wide spreading oak, under whose over-arching branches the weary traveler may find rest, but a growth and expansion of the plantlet? Is not the little spring often the source of a great and mighty river, on whose broad bosom are borne the wealth and product of nations? And is it not true that the little common acts of life go to make up our character, both good and bad? Does not the voice of conscience call loudly to us, in earnest pleading tones, when we are about to do some wrong act, to beware of taking the first wrong step? But if we do not heed the warning voice of our conscience it grows fainter and fainter, and finally ceases to remind us of duty or to warn us of danger. Then little sins accumulate, greater ones are committed, we become lost to all sense of truth, honor, and virtue, and descend into the pit of corruption, out of which only the power of God can lift us. On the other hand, if we heed the kindly admonitions of conscience, we have strength to resist some greater temptation or to perform some act of greater self-denial. Our hearts are glad and free. We feel that God's blessing is with us, that we are truly moral victors, and we have knowledge that by the aid of the all-powerful Conqueror we may win the most severe contests that Satan and his legions may wage against us. But with many of us it is oftentimes thus: we feel, sometimes, that we ought to perform some duty which we feel either too timid or too incompetent to do as it should be done, and thus refuse to give even our mite for the happiness or benefit of mankind, forgetting that "not mighty deeds make up the sum of happiness below."

(TO BE CONTINUED.)

"DIED POOR."

"It was a sad funeral to me," said the speaker; "the saddest I have attended for many years."

"That of Edmondson?"

"Yes."

"How did he die?"

"Poor—poor as poverty. His life was one long struggle with the world, and at every disadvantage. Fortune mocked him all the while with golden promises that were destined never to know fulfillment."

"Yet he was patient and enduring," remarked one of the company.

"Patient as a Christian—enduring as a martyr," was answered. "Poor man! He was worthy of a better fate. He ought to have succeeded, for he deserved success."

"Did he not succeed?" questioned one who had spoken of his patience and endurance.

"No, sir. He died poor, just as I have stated. Nothing that he put his hand to ever succeeded. A strange fatality seemed to attend every enterprise."

"I was with him in his last moments," said the other, "and thought he died rich."

"No, he has left nothing behind," was replied. "The heirs will have no concern as to the administration of his estate."

"He left a good name," said one, "and that is something."

"And a legacy of noble deeds that were done in the name of humanity," remarked another.

"And precious examples," said a third. "Lessons of patience in suffering, of hope in adversity, of heavenly confidence when no sunbeams fell upon his bewildered path," was the testimony of another.

"And high truths, manly courage and heroic fortitude."

"Then he died rich," was the emphatic declaration. "Richer than the millionaire who went to his long home on the same day, miserable in all but gold. A sad funeral, did you say? No, my friend, it was a triumphal procession. Not the burial of a human clod, but the ceremonies attendant on the translation of an angel. Did not succeed? Why, his whole life was a series of successes. In every conflict he came off the victor, and now the victor's crown is on his brow."

For the Herald of Truth.

IN CHRIST.

"He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." Jn. 15:5.

Such is the line of the gospel of the grace of God, through which God's regenerating and saving power is communicated to the soul, cleansing the life, transferring the affections to new objects, placing the whole man under new conditions, and preparing him to bring forth the fruits of righteousness and holiness. Jesus is the source of this power. Faith in him purifies the heart. Baptism changes the state, bring the cleaving penitent into new covenant relations to Father, Son, and Holy Spirit, where all the promises of God are yea, and amen in Christ Jesus. He is thus made a partaker of the divine nature, having escaped from the corruption that is in this world through lust, a child of God, a servant of righteousness, and an heir of everlasting life.

HENRY WALTER.

IMPERFECT RELIGION.

Very much of the religion of the day is an easy-minded religion, without conflict and wrestling, without self-denial and sacrifice—a religion which knows nothing of the pangs of the new birth at its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection, deliverance, for the binding of the adversary and for the Lord's return. It is a second-rate religion—a religion in which there is no largeness, no grandeur, no potency, no nobleness, no all-constraining love. It is a hollow religion, with a fair exterior, but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion, marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sinews and bones of harder times, very different from the indomitable, much-enduring, storm-braving religion, not merely of Apostolic days, but even of the reformation. It is an uncertain religion; that is to say, it is not rooted on certainty; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. All is thus bondage, heaviness, irksome; there is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a movement in the way of his commands, but it is with a heavy drag upon our limbs. Hence the inefficient, unfruitful character of our religion. It does not tell on others for religion. It falls short of its mark, for the arm that drew the bow is paralyzed.—*Rev. Horatio Bonar.*

THE SERBIAN NAZARENES.—We are much pleased to learn from the *Herald of Peace* that the Serbian Nazarenes, described in the April *HERALD*, as being imprisoned for several years, at Belgrade, imprisoned for conscientious refusal to serve as soldiers, and in consequence imprisoned for life, have, nevertheless, been very recently set at liberty by the prince of Servia. We understand that this is in a considerable degree owing to a benevolent influence of an English lady at Belgrade, wife of M. Chalomil Mijatovic, one of the ministers of State for Servia.

HEAVEN is a day without a cloud to shade it, or a night to darken it. It is an everlasting hour with Jesus.

HERALD OF TRUTH.

July, 1881.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class mail matter.

A NEW EDITION of the Philharmonia has just left the press and is ready for delivery. All orders will be promptly filled. For prices see last pages of paper.

THE REVISED EDITION of the New Testament will be sent to any address on receipt of the price as given below:

Cloth, flexible cover..... 25cts.
Cloth, board cover..... 60cts.

THE PRIMARY AND INTERMEDIATE Question Books for our Sunday schools, have been translated into German, and all orders for the same can be supplied promptly. The Bible Class Question Book will not be ready in German in time for use this season, but we will try and have it out in time for the schools next Spring. In English we can supply all of the four books.

WANTED, A SITUATION AS MILLER.—The undersigned has had twenty-five years experience as a miller, and is desirous of obtaining a situation in that business by the first of September. His family consists of himself and wife. Any one wishing to employ a man in that capacity will please correspond with Daniel Kinsports, Keensburg, Wabash Co., Ill.

CHURCH NEWS.—The present number, as the reader will observe, contains an unusually large amount of church news, all of which are of a very encouraging nature, and will be read with the deepest interest. We are glad that our correspondents have been so faithful in sending us these items of news, and we trust they will continue to do so. A very little effort in this direction will do much to-

ward keeping up a steady and permanent interest in the church.

FROM A LETTER written by Bro. Jacob Bowman, of Canal Winchester, Ohio, we learn that Bro. Jacob Huber, of Hocking Co., died, after a brief illness, and was buried about the middle of June. The particulars of his death were not given, but will probably be sent in before the next issue.

SUNDAY SCHOOL QUESTION BOOKS.—Our series of Question Books is now completed, the Bible Class Books having been published within the last few weeks. The books are now used in the Mennonite Sunday Schools in Lancaster county, Pa., and give excellent satisfaction. They were compiled by a committee of ministers of the church, and can therefore be safely recommended to all our people. We invite all who are interested in our Sunday Schools to send for the books and examine them. They may be obtained at this office at the following prices:

| | |
|-------------------------------------|-------|
| Infant Lesson Book, single copy, | 06 |
| “ “ per dozen, | 70 |
| Primary Question Book, single copy, | 10 |
| “ “ per dozen, | 1.15 |
| Intermediate Question Book, 1 copy, | 15 |
| “ “ per dozen, | 1.70 |
| Bible Class Book, single copy, | 20 |
| “ “ per dozen, | 2.25 |
| “ “ per 100, by Ex. | 15.00 |

POCKET ATLAS.—The American Sunday School Union, No. 1122 Chestnut Street, Philadelphia, Pa., has just published a new “POCKET ATLAS OF THE LANDS OF THE BIBLE,” showing recent discoveries and explorations.”

The Atlas contains twelve colored maps:

1. Distribution of the descendants of Noah.
2. Canaan in Patriarchal Times.
3. Egypt, Ancient and Modern.
4. Sinai, and the Route of the Israelites to Canaan.
5. Canaan as divided among the Twelve Tribes.
6. Kingdoms of David and Solomon.
7. Lands of the Jewish Captivities.
8. Palestine in the time of Christ.
9. Journeys of St. Paul.
10. Modern Palestine, showing its Physical Features.
11. Ravines of Jerusalem.
12. Modern Jerusalem.

There are also tables of Jewish weights, money, and time. Price 25 cents.

ANOTHER SWINDLE.—The world is full of bad men, whose sole object it is to get all the money they possibly can from the hard-working, unsuspecting farmer,

and men should always be on their guard against all such impositions. A correspondent writes us, that in his neighborhood there are persons traveling through the country representing themselves as a certain paint company. They endeavor to persuade farmers to enter into a contract with them to paint their roofs at a very small cost. When the work is done it amounts to a large sum.

Now we advise our people to make no contracts with persons of this class for any work, unless they fully understand what they are doing, and above all do not sign or allow your name to be put to any so-called contract, order, or writing, or printed blank of any kind that a stranger or traveling agent may desire, unless they fully understand the import or nature of it. Set a high value on your name and do not lend it so readily to unprincipled men who use it for the double purpose of first cheating your neighbor and then turn round and cheat you. Remember that a great many men have paid dearly for their kindness in thus writing their name to a written or printed paper, the import of which they did not fully understand.

THE ENGLISH MARTYR'S MIRROR.—The announcement in our last issue, that not a sufficient number of subscribers as yet had been obtained to warrant the issue of a new edition, of the English Martyr's Mirror, was received with much regret by the friends of the enterprise, and several plans for the securing of this much desired object have been presented. One of our correspondents says: “I think the best plan is to hold what you have and try and get more. I for my part am willing to try again. Would it not be a good plan to get the promise of all who are willing to make a further effort; I do not like to commence again unless I know that others also are trying.”

Another proposes that a number of brethren should be found who would take the unsubscribed balance of one thousand copies and pay for them as soon as done, and keep them until they could be sold.

We have now altogether about six hundred books subscribed for, and as we proposed in our last issue we will hold these subscriptions and ask our friends every where to try again, and put forth their very best efforts to obtain some

more subscribers. If any need more sample pages, circulars, or subscription papers, and will let us know we will send them. We have received since our last report some seventy-five additional names, and this gives us encouragement to hope that with a little more time, and effort the desired number can yet be obtained, and in case it cannot, there may possibly be found some friends of the cause who have the means and are willing to lend a helping hand in the manner indicated above, by our correspondent. If we all work together in this cause we can certainly get enough support to republish the book. What is most needed, is to awaken a general interest among the people. We again especially ask our ministers, who have not yet done so, to present the subject to their congregations, and encourage them to aid in the work.

SUNDAY SCHOOLS.—A correspondent recently, in a private letter, gives us a reproof for so strongly advocating Sunday schools. The question presented itself to our mind, whether it was better to allow our children and young people to use their Sundays for their pleasure and gratification, going out hunting, fishing, on excursions of general amusement, gathering in parties for sport and fun, as the common saying is, and thus spending their time with no profit to themselves, and often to the great annoyance of all good people who desire to spend Sunday in the worship of God, or whether it is better to gather them in the Sunday school and teach them the great lessons of love and purity contained in the Word of God?

The ancient Waldenses from whom the Mennonites claim their origin, are said to have been noted for their good schools, and for the provisions they made, that all their children might enjoy the benefits of good instruction, and none of those who object to Sunday schools, hesitate for a single moment about sending their children to the week-day school, where they are very frequently placed under teachers without any religious principles, and sometimes under such who are downright infidels—they have no fears for the welfare of their children when they remain under such influences during the entire week, but when on Sunday they are asked to send them for

one hour and a half to a Sunday school, where the doctrines of the Bible, and a knowledge of Jesus and the way to eternal life is taught, they are very much afraid their children will be misled.

If the ancient Waldenses and others thought it necessary to establish schools where their children could receive religious instructions during every day in the week, surely it cannot be too much when we try to give our children an hour and a half or two hours each Sunday.

We believe that all Christian parents should do all in their power to afford to their children the means of religious instruction. This is the teaching of both the Old and the New Testaments.

We hear that the Sunday schools which have recently been opened in Lancaster Co., Pa., are doing well. A Sunday school has also been organized at the Clear Spring church in Maryland.

A school has also been organized at Shaum's church and Holdeman's church, in Elkhart Co., Ind. The schools are held every two weeks at each place and are largely attended. Another school has also been organized at the new meeting house eight miles east of Goshen. We hope all these schools may, under the blessing of God, be the means of doing much good.

A CORRESPONDENT admonishes the followers of Christ to exercise sincerity in conversation, not to engage in vain, idle, and silly talk; always to speak the truth and not practice deception; to be honest, manifest love one to another, and to be zealous in prayer daily. We are often pained to hear the inconsistent conversation of professors. Let us therefore give heed to these admonitions and bridle our tongues, that our conversation may be in heaven, as the apostle admonishes.

TO FORGIVE AN ENEMY is one of the sublimest acts that a man can perform in this life, and is an evidence whereby we may prove ourselves, and know whether we have the love of God shed abroad in our hearts, and whether we are the children of our Father which is in heaven. A certain writer says: “He that refuses to forgive, breaks down the bridge which one day he himself wants to cross.” Therefore we are taught by our Savior to pray, “Forgive us our debts as we forgive our debtors.”

PRAYER is the Christian's life. As bread sustains the natural body, so grace must sustain the spiritual life, and we will enjoy divine grace just in proportion to our trust and dependence in God.

THE SAVIOR prays to his Father in heaven for his followers, John 17: 22, “That they may be one,” and the apostle speaks, Eph. 4: 5, of one body, one Spirit, one Lord, one faith, one baptism, and one God, the Father of all, and admonishes the Ephesians to endeavor to keep the unity of the Spirit in the bond of peace. This prayer of our Savior and this admonition of the apostle should, in the present age, be carefully read by all Christian professors at least once a week. It might have a tendency to create a sentiment of union rather than of disunion, which is so marvelously prevalent at the present day.

CHURCH NEWS.

ON THE 18th of June, Bro. Daniel Freed was chosen to the office of deacon in the church in Holdeman's district, in Elkhart Co., Ind.

BRO. JOHN AUGSPURGER, of Adams Co., Ind., visited the brotherhood in Elkhart Co., Ind., and preached at Yellow Creek Meeting-house on Sunday, June 5th.

ON SUNDAY, May 29th, Bro. C. Christophel, of Elkhart Co., Ind., spoke at the Franconia Meeting-house in the forenoon and in the afternoon at Souderton, Montgomery Co., Pa.

BRO. GEO. BOLLER and wife stopped at Elkhart on the 10th of June, on their return from a visit to Ohio, and also to their son, at Adrian, Mich., spending the night and a portion of Saturday here.

BRO. SAMUEL YODER, of St. Joseph Co., Ind., spent Sunday, June 5th, with the brethren at Elkhart, and the 12th he was at Shaum's Meeting-house in the forenoon and at Elkhart in the evening.

FROM CAMBRIA Co., PA.—On Sunday May 29th, fifteen persons were received into the church by baptism, in Bishop Samuel Blouch's congregation, Cambria Co., Pa. The communion was held on the same day.

BRO. A. M. BOYER, of Ashland, Ashland Co., Ohio, writes under date of June 21st, “We had meeting at our church once this Summer, and once last Winter. Bro. Weaver preached for us last Winter, and Bro. M. Leatherman, of Medina Co., this Summer. Now, brethren, I beg, if any of you travel through this part of the country, stop and see us. Remember us in your prayers.”

ON THE 12th of May, Abraham Hertzler was chosen and ordained to the min-

istry at Millersville church, Lancaster Co., Pa. May the Lord give him grace and strength to be a willing instrument in his hands to bring souls to Jesus.

BRO. JOHN METZLER and his sister, widow Hess, from Lancaster Co., Pa., visited their friends in the West, stopping at Elkhart on the 4th of June. On their return they intend also to visit friends in Ohio. We wish them a safe return.

BRO. ABRAHAM HOLDEMAN and wife, of Bucks Co., Pa., after spending about two months in visiting among their friends in the western part of Pennsylvania, Ohio, Illinois, etc., arrived in Elkhart on the 20th, and expect to spend some time yet in visiting before returning to their home.

SUNDAY SCHOOLS.—Bro. Martin Eicher, of Washington, Henry Co., Iowa, writes us that they have again organized their Sunday School with 120 scholars. The school is taught in German and is in charge of John Weiss and Daniel Graber. They send for fifty copies of the JÜNGER FREUND for the school.

THE BROTHERN Jacob Kreider and William D. Kindig, with their wives, from Medina Co., Ohio, recently visited their friends in the West. They were in Whiteside Co., Ill., during their Conference and Communion season, and came to Elkhart on the 30th of May, and spent some time with their friends here.

THE SUNDAY SCHOOL connected with the church near Belleville, Millin Co., Pa., was reorganized some time ago. The attendance of scholars is good, and the prospect for a successful summer term looks favorable. The Sunday School at the church near Mattawana, Millin Co., Pa., was also opened for the summer on the 17th of April.

BRO. J. BORNTRÖGER, of Fairfield Co., Ohio, with his wife and daughter recently made a trip to Johnson Co., Iowa, where they visited his son, Christian Borntröger. On their return the 9th of June, they stopped a short time at Elkhart and visited the HERALD office. They also intended to visit friends east of Goshen. May they have a pleasant and safe journey.

FROM ALLEN CO., OHIO.—The church in Allen Co., seems to be in a prosperous condition. They have now eighteen applicants for membership and a good prospect for more. A correspondent there says, "We are glad that our efforts are not all in vain, and feel thankful to God, that our prayers are not left unanswered. Let us be encouraged and still go forth calling sinners to God."

PR. PETER LEHMAN and wife, of Elkhart Co., Ind., were again received into the church on Sunday, the 12th, at Blosser's church. We wish them God's

blessing, and hope that the efforts of Bro. Lehman, in his ministerial capacity, may prove to the church a lasting benefit. The harvest truly is great, while the laborers are few. May the Lord raise up many more faithful men to labor in his vineyard.

FROM TENNESSEE.—During the latter part of May we had the pleasure of a visit from the brethren David Plank (minister), and Jacob G. Detweiler, of Logan Co., Ohio. On Sunday, May 29th, we had meeting at Beaver Ridge school house, where a goodly number were gathered together. Though this visit was made unexpectedly and very brief, yet we feel very thankful and it afforded us a very high degree of enjoyment.

ON SUNDAY, June 12th, Bro. Beutler accompanied by Dea. Jacob Kreider, of Medina Co., Ohio, David Kreider, of Elkhart Co., Ind., and Sister Bazzard went to Burr Oak, in Branch Co., Mich., where the Communion of the Lord's Supper was observed by the brethren, and one person was received into the church. May the Lord continue to bless this little church that it may indeed be the means of salvation to many souls.

BISHOP JACOB A. BEUTLER and Pres. Henry Shaum, of Elkhart Co., Ind., attended Conference in Whiteside Co., Ill., on May 27th. Bro. Shaum returned the following Monday, while Bro. Beutler went to Livingston Co., to visit the church there. On Whit Sunday he attended services at the Lake church, in La Grange Co., Ind., where Communion services were held and twelve persons received into the church. Services were also held on Saturday. Both services were largely attended, especially the one on Sunday.

BISHOP ORDAINED.—On the 31st of May a meeting was held in the Weaverland church, in Lancaster Co., Pa., for the purpose of choosing and ordaining a bishop, as a helper in the work with George Weaver. There were six candidates, two of whom were excused. The lot fell on Jonas Martin. The large meeting house was crowded with people. May the Lord give grace to Bro. Martin that he may be strong in the Lord and faithful in the duties devolving upon him.

FROM MICHIGAN.—Bro J. S. Coffman left his home in Elkhart, Ind., on the morning of June 4th to visit among the churches and scattered members of Michigan. He expects to remain till the last week in June. He sends a very encouraging report of the meetings held with the brethren Speicher and Keim, in Bowne, Kent Co. This congregation is earnestly working and praying for a blessing from God in bringing souls to Christ, and God has blessed their labors; the precious seed they have been bearing, going forth

weeping, we believe is bearing fruit, and the time is doubtless at hand when they are bringing with them sheaves of rejoicing. In the latter part of May two persons were baptized; on Sunday, June 5th, one more was received by baptism, and another united with them, having been a consistent member in another denomination; and on Thursday following nine more precious souls sealed their vow in water baptism. There was much rejoicing as fathers and mothers saw their children, and brothers and sisters the mates of their childhood, and even children their parents come confessing their sins and vowing in baptism to be disciples of Jesus.

Communion was held on Sunday, (5th) which was well attended. Meetings were held in Caledonia on Friday, Saturday, and Sunday. Here Bro. H. B. Brenne-man, of Elkhart, Ind., met with the brethren and will likely remain with Bro. Coffman till he returns. The communion was held in the new meeting-house at Caledonia (which, however, is not yet finished), on Sunday, the 12th. The meeting was well attended, many of the brethren and sisters from Bowne attending. It was said to be the most interesting meeting they have had for a long time. This is right, brethren and sisters, encourage one another.

On Monday, 13th, the brethren started farther north, and a report of the remainder of their visit will be given in a later number of the HERALD.

A VISIT TO PENNSYLVANIA.—On the 12th of May, my wife, three children, sister-in-law Amanda Hershey, Ezra Martin and family, and myself, left Waynesboro, Virginia, at 5 o'clock in the morning on the S. V. R. R., via Hagers town and Harrisburg arrived at Lancaster city at 5:10 the same evening. There we met the brethren Tobias and Amos Hershey, who took us with them to father-in-law Joseph Hershey, where we met the brethren and sisters with the warmest feelings of sympathy after a separation of four years.

On Sunday, the 15th of May, we attended meeting at Hershey's meeting house, where services were opened by Jacob R. Hershey, and the sermon was preached by John Ranck, from Matt. 5:1-5.

On Sunday, the 22nd, we attended meeting at White Horse meeting house, where the services were opened in German, by the aged brother, Abraham Martin, while Bishop Isaac Eby preached the discourse in English from John 3:16, 17. On Friday, the 27th, we also attended preparation services at Hershey's, on which occasion Bishop Eby opened the meeting and Jacob R. Hershey preached from Matt. 6.

On Sunday, the 29th, communion services were held at the same place, where a great many brethren and sisters partic-

ipated. Opening remarks were made on this occasion by Abm. Martin, Bishop Benjamin Herr spoke from Luke 22, and Bro. Eby from 1 Cor. 10.

On the 31st we attended meeting in the Weaverland church, where a bishop was ordained. Services were conducted by the brethren A. Shenk, C. Bomberger, —Gingerich, I. Eby, and George Weaver. The lot fell on Jonas Martin. May God bless him in this all-important work, that he may be a faithful laborer in the vineyard of the Lord, and that he may be the means of leading many sinners to Christ.

We also visited many of our friends and acquaintances, and after spending three weeks, we started for home on the 2nd of June, arriving safely at our destination in the evening, feeling thankful to God for the blessings we were permitted to enjoy while on our journey, and also for his kind protection under the many trials and afflictions through which he so safely leads us while traveling on this earthly pilgrimage. May the grace of God and the communion of the Holy Spirit be with us all now and forever is my prayer. SAMUEL H. WEAVER, Waynesboro, Augusta Co., Va.

EVENINGS WITH THE BOOK OF REVELATIONS.

No. 8.

"And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass: I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezabel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you no other burden. But that which ye have already, hold fast till I come. And he that overcometh, and keepeth his works unto the end, to him will I give power over the nations: (and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers); even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 2:18-29.

Thyatira was a city of many nationalities. Her people were zealous in sacrifices and slaughter. The great variety of religious opinions of this place were mingled under one form of worship, and the result was idolatry of the most abominable features. With his "These things I hate," still ringing in our ears let us give heed to what Jesus says to the church at Thyatira. He here calls himself the Son of God, possessing all-mighty power.

Eyes like unto a flame of fire. He not only sees all things transpiring over

all the earth but his presence to all evil-doers is a consuming fire.

Feet like fine brass, impressing the beholder with his purity, majesty, and glory. Even his feet are too bright for mortal eyes to look upon. In each one of these letters he first shows what he is and then follows, *I know thy works*. What we think of Christ has much to do with shaping our conduct and effort. Did we ever keep in mind what Christ is to us and his church much more good would flow from our lives and lips.

Charity and service. Paul says, Faith works by love. Gal. 5:6. Obedience to God and tender regard for man ever characterizes the true Christian spirit, and the outward manifestation of these is service, a service always showing the patience born of faith in God and his Word.

The last to be more than the first. Though almost overwhelmed by the iniquities which surrounded her, the church at Thyatira had been roused and was now struggling to resist the tide threatening her destruction. In her danger she remembered that Jesus was her all-powerful Savior and in his name she had made some progress, for her last works were better than in former days. This was a gracious recognition of her effort, and thus Jesus comforts his weak children when they trust him and he makes them to "abound more and more." Even in the midst of a revival of true worship the church may be too tolerant. Many are the cases where a gloriously begun work, with every promise of abundant harvest, has through too much leniency in things which Christ says, "I hate," brought forth but little perfect fruit. We are responsible for the success of the Savior's work. The spirit is always active. Jesus ever willing to bless, but we not ready to do his work at all times and thoroughly.

"Thou sufferest Jezabel to teach and seduce my prophets."—Ahab, one of the kings of Israel, married a heathen princess, a woman of stern will and indomitable purpose. She brought with her and introduced into the Jewish Court all the licentious practices of her father's palace, and the ceremonies of their heathen worship. She fed at the king's table 450 priests, and pretended that she was a prophet and divinely instructed in the mystery of spiritual things. She so wholly displaced Jewish worship that Elijah, that man of God, declared that he only of all the prophets was left. Her history is a terrible example of the unlawful union with unbelievers. If the church allow a corrupter of God's word to teach, unbelievers will multiply and truth will disappear. If she allow a Jezabel to change appointments and ordinances, they will have a heathen ruler who will seduce her and lead her in all manner of unholy alliance and sacrifice. God gives all needful opportunities of repentance. The

church should add none, allow nothing unholy in order to convert, for we cannot come into contact with evil without suffering for it. Jesus alone can do that. How often we hear the argument, "Allow this that we may save the man," a device of Satan. It is our duty to obey God and let Jesus save.

"Behold, I will cast her into a bed."—The sensual shall eat of the fruit of their desires. Their delight shall become their torment if they repent not. In many ways the Lord may make our sinful pleasures our severest distress and punishment. *I will kill her children*. The severest judgments will fall upon them. To those who will not receive his manifestations of love and mercy, he will be revealed through judgments so severe that all the world will know that he searcheth the reins and hearts—desires and thoughts—and give unto every one "according to your works." God ever discriminates between the many who fear him not and the few who keep his commands.

I will put none other burden upon you.—Here again He shows his great mercy. They expected some manifestation of his displeasure for having permitted these unholy persons to remain among them and teach. But he pardons their sinful toleration if they only hold fast to the truth.

Till I come.—In the parable of the ten pounds, Luke 19, Jesus teaches us the truth of his departure and purpose. "To receive for himself a kingdom and return." He has gone but not yet returned. This is our time of waiting, not in idleness, but to "hold fast," making use of all our opportunities and powers, and thus obeying his word, "Occupy till I come."

To him will I give power over the nations.—In the parable mentioned the reward of the faithful was authority over ten cities, but it was bestowed after his return, and as Christ's dominion is under the whole heaven it must include earth. The new song sung in heaven ended, "We shall reign on the earth." Rev. 5:10. Know ye not that the saints shall judge the world? 1 Cor. 6:2. These and other portions of God's word imply authority and dominion, as the reward of the faithful. Jesus said, "If any man serve me, him will my father honor." The surest road to honor and distinction is in the service of Jesus. It will require nothing less than almighty power to transfer this earth from the dominion of Satan into the kingdom of God. But it will be done, and saints shall rule "with a rod of iron." Rebellious subjects will be dashed into pieces, like as a potter destroys a vessel which comes imperfect from the kiln in which it was burned. The pieces are used to repair highways, and reminds us of Christ's words concerning salt which has lost its savor, fit

only to be trodden under foot of men. "The saints shall inherit the earth," for Jesus has received of God, the Father, clear title to the kingdoms of the earth, and soon he will come to claim his own and give authority to his saints.

I will give him the morning star.—Jesus is the morning star and we shall share his glory and brightness, for we shall be like him. What wonderful revelations the Savior gives for the encouragement of his people, to strengthen them in the true faith and keep them firm and valiant in its defense, that they suffer no Jezebel to corrupt the doctrines of the church and appoint ministers to do her bidding.

R. N. KRATZ.

For the Herald of Truth.

THE WAY, THE TRUTH, AND THE LIFE.

"I am the way, the truth, and the life." John 14:16.

The way here referred to by Jesus is the only one on which the pious pilgrim can travel with safety, from this world to the "better country." This word is founded on the Rock of divine Truth and its foundation will stand against all opposition; though storms and floods may come, they will not be able to move it. The traveler lays hold of the divine promise, and through the righteousness of Christ a bridge is formed, over which the traveler passes in safety. Ps. 23. Should a tempest arise he need not fear, but may rest assured that they will not fail; even though all else may seem to perish, still he need not fear. The prophet says, Isa. 28:6, "Behold, I lay in Zion a precious corner stone, a sure foundation, &c."

To travel this road and cross this bridge, it is necessary for us to enter upon the highway of holiness—there alone can we go with the assurance of safety; no lion shall be there, and the wayfaring man, though a fool, need not err therein. Holiness consists in an entire consecration to God, a full obedience to all his commands, and in loving him with all our hearts, and our neighbor as ourselves. This state of mind is brought about in us through the sanctifying influences of the Holy Ghost. This divine influence leads a man out of the filth and mire of sin, washes and cleanses him from all impurity by the blood of Christ, and transforms him into a new creature.

Christ is not only the way, but also the truth and the life. He has promised to send the Holy Spirit, the Comforter, to guide us into all truth, and He will guide and direct us in that way of holiness, on which the ransomed of the Lord shall walk and return and come to Zion with everlasting joy upon their heads, and inherit the kingdom prepared for them from the foundation of the world.

Man is free to choose for himself either the good or the evil, but God through his word, calls him and invites him to come unto him, saying: "Walk ye in the paths of holiness;" lay hold on the divine promises; place your feet on the rock of divine truth, and you will be sustained by the righteousness of Christ.

A celebrated ancient writer says: "Christ by his obedience procured righteousness for us," and since all his elect are justified by faith through grace, the self-righteous can never inherit heaven; all must become righteous through the atoning blood of Jesus Christ. S. G. Bedminster, Pa.

For the Herald of Truth.

REPENTANCE.

We understand by reading the Scriptures that by nature we are all sinners, for all have sinned and come short of the glory of God; and unless we repent and receive forgiveness of our sins we cannot enter heaven. Christ says, "Except a man be born again he cannot see the kingdom of God." John 3:3. Again, the 7th verse, "Ye must be born again," and again, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven." Repentance consists in a change of heart and mind. When we repent we cease to do evil and learn to do well. We have then no more desire to commit sin, but will abhor it, and live a new life in Christ Jesus. We will love God with all our mind, soul, and strength, and our neighbor as ourselves. What a change takes place when the sinner is converted! He now sees new beauties in the religion of Jesus, and realizes that God is love. O, what joy there is when sinners repent! The angels in heaven rejoice more over one sinner that repenteth than over ninety and nine just persons that need no repentance. True, we have our trials and crosses, but these are momentary, and work for us a far more exceeding and eternal weight of glory. Paul says, (Rom. 8:18), "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed." My friends, when there is so much joy and happiness in the service of God, why is it that so many are yet on the broad road which leads to ruin? Have you ever thought how near you may be to your journey's end? Perhaps only a few more days or months, and yet traveling on this broad road! Turn, "O turn ye, why will ye die!" Think of that great judgment day when you will stand face to face with him that sitteth on the throne. O how you will wish then you had been a Christian when you will see Moses and

Elias, and all the blood-washed saints in glory, and you yourself thrust out. O how important it is that we make our calling and election sure! Let us be prepared that when we leave this world, we can go home to a better and a more glorious country, where there is joy unspeakable and full of glory. "Therefore be ye also ready for in such an hour as ye think not the Son of man cometh." ISAAC CHRISTOPHER.

For the Herald of Truth.

PRESS ONWARD.

"Behold, there are last which shall be first; and there are first which shall be last." Luke 13:30. How many sinners there are who continue long in ignorance of the truth, and yet shall by their penitence be accepted and blessed, leaving far behind in their spiritual life many who from early youth enjoyed the goodness of God, and the sweetness of the promptings of the Holy Spirit, and yet refuse to give themselves fully and gloriously to the cause of Christ. How blessed for those that were last thus to bear away the prize! What a glorious example to them that were first to consecrate their lives more fully to the Master! How sad that so many, who for a time seem to prosper in the good cause, forsake the enjoyments and blessings of a holy life for sinful pleasures which bring no real joy, but leave more misery as they are more indulged, and heap up destruction unto the day of wrath. Let us haste to run lest we be left behind.

ELIM H. HUBER.

LITTLE THINGS.

"But the little deeds of our every day life," we may deem the self-sacrifice too great for our selfish nature to make, or it may be our thoughtlessness that causes us to pass by many opportunities for giving comfort or joy to those about us, not heeding the words of the childish melody,

"Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above."

Perhaps some of us are longing for the better advantages to obtain knowledge, feeling that we have a work in life too great to accomplish without the aid of better instruction. However, this may be, duty never calls us to perform impossibilities. God will always find means to bring about his desired end. All that remains for us to do is faithfully and patiently to fill the humble sphere which falls to our lot. Let us remember that if we can not accomplish great and mighty

deeds, we may, at least, be like desert springs whose crystal drops are but the mites which mother earth gives to the tired pilgrim of that blighted country. Let us give those about us bright sunny smiles, a kindly helping hand, encouraging words, or point them to that ever living fountain which gives life, everlasting life to all who will drink of its ever flowing waters.

—Sel. by S. A. REITZEL.

Miscellany.

WALKING.

A physician and man of letters has described the act of walking as being a perpetual falling and recovering one's self. When we would take a step, in Dr. Holmes's opinion, we begin to fall prostrate, but recover our balance by the very act of walking. Is there not an analogy between this clever description of a single bodily step, and the account which might with equal truth be given of the steps which we take in our spiritual progress? How often does it seem to us that our whole life of Christian endeavor is but a long series of mistakes and potential recoveries! At the end of every day and hour we can but note our sins and shortcomings, and arise with new resolutions for the time to come. But this sense of the need of new efforts and unceasing strife against temptation, becomes in the healthy soul no gloomy record of past failure, nor does it arouse any feeling of despondency or despair. If we fail, we have no right to give way to undue regrets or sense of weakness, but ought from our very failure to take new strength for future needs. To make repeated failures defeats our potent aids toward victories to come, we have only to struggle onward in the spirit of Paul, whose noblest triumphs were those of one who had fallen low indeed, but could say, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are persecuted, but not forsaken; cast down, but not destroyed."

ON DANCING.—The following remarks on dancing are by Dr. Adam Clarke: "Dancing was to me a perverting influence, an unmixed moral evil; for, although, by the mercy of God, it led me not to depravity of manners, it greatly weakened the moral principle, drowned the voice of a well-instructed conscience, and was the first cause of impelling me to seek my happiness in this life. Everything was absorbed by it.

I have it justly in abhorrence for the injury it did me; and I can testify (as far as my observations have extended), I have known it to produce more or less of the same evils in others that it did in myself. I consider it, therefore, as a branch of that worldly education, which leads from things spiritual to things sensual, and from God to Satan; let them plead for it who will, I know it to be evil and that only. They who bring up their children in this way, or send them to schools where dancing is taught, or consecrating them to the service of Moloch, to bring forth the seeds of a fallen nature, with an additional rankness, deep-rooted inveteracy and inexhaustible fertility. No man in his senses will dance, says Cicero, a heathen. Shame on those Christians who advocate a cause by which many sons have become profligates and many daughters have been ruined."

The Catholics of New York are engaged in an attempt to "reform" the public schools of that city. They have assailed a Miss Seull, Principal of Hunter Grammar School, who is charged by them as having taught her children in such wise as to bring reproach on the Church. It appears that upon one of the children asking for an explanation of Dryden's line, "Curse of the bell, book and candle," Miss Seull explained the ecclesiastical form of excommunication, and then had the audacity to add that, to her, this did not seem Christ-like. In the history class she also taught that Luther revolted against the Romish Church, because of its corruption, and especially on account of the sale of indulgences then in vogue to fill the Papal treasury. For these and other heinous faults, Miss Seull had been arraigned before the School Board and Catholic lawyers are doing their best to have her discharged. If the facts of history which bear hard upon the Catholics, or any other sect, that history had better be omitted altogether, for it becomes a false teacher.

The new railroad to San Francisco through Arizona runs for sixty miles along a basin that is 250 feet below the level of the ocean. This region has from two to four feet of salt and alkali covering its surface. The ground is perfectly white.

If we run our race with patience believing God's word, when we reach the margin of the river He will carry us across its swelling billows to the evergreen shore, where our friends who have died in the faith have gone before. There we shall be in the presence of God, with crowns upon our heads, and we shall sing forevermore in that land where sorrow never comes.

GLASS CLOTH MADE IN PITTSBURGH.

One of the chief characteristics of glass is brittleness. "As brittle as glass," is a comparison of such universality that there is scarcely a civilized person living that has not at one time or another made use of it. Yet, notwithstanding this marked characteristic of glass, it is susceptible of being spun and woven into fabrics as perfect, delicate, durable, and handsome as the finest silk. Glass has been spun and woven in Austria for a number of years, but never until recently has this been undertaken in the United States. A prominent Pittsburgh glass manufacturing firm have provided themselves with facilities for producing various kinds of fabrics from this ordinarily brittle substance, some of which they have already made. Among the articles they are prepared to exhibit are a napkin, a towel, and a table-cloth, the latter is about six feet square, and white in color, except the ends, which are a delicate green, and the four edges are fringed. The towel and napkin are the same as the table-cloth, except the ornamental border, which in one is red and the other pink. These fabrics are as flexible as, and but slightly heavier, than those woven of flax, and the manufacturers state that they can be washed and ironed like the ordinary table-cloths and napkins.—*Am. Manuf.*

"Not Now."—A story is told, among the Russian peasants, of an old woman who was at work in her house when the wise men from the East passed by on their way to find the infant Christ, guided as they were by the star going before them in the sky. "Come with us," they said; "we are going to find the heavenly child; come with us." "I will come," said she "but not just now; I will follow very soon, and overtake you and find him." But when her work was done the wise men had gone and the star in the heavens had disappeared, and she never saw the infant Savior. It is but a story, but one that is full of instruction and warning; for a similar story could be told of thousands of human hearts, and confirmed by the character and destiny of thousands of human beings. The call to come to Christ sounds in our ears, but we are too busy with our daily work to heed it now. We have no time just yet for the Bible, or the closet, or the serious thought, or for hearkening to the voice of conscience and the whispers of the Holy Spirit. We are like the Duke of Alva, who, when asked to look at a remarkable appearance in the skies, replied, "I am too busy with things on earth to take time for looking up to the heavens." We are pressed with our business, or building our homes, or looking after the needs of our children, or laying up wealth for the future, and the time for seeking Christ is delayed, and by the delay we have missed him forever.

BREAD READY GROWN.—The bread-fruit tree is distributed generally among the Friendly, Society, and Caroline Islands. The tree is beautiful as well as useful, and rises to the height of forty feet; when grown it is from a foot to fifteen inches in diameter. The fruit is green, heart-shaped, and nine inches long, and equalling a large melon in size. When toasted it is soft, tender, and white, resembling the crumb of a loaf, but it must be eaten new, or it becomes hard. Such is the abundance of this fruit that whole tribes subsist on this bread, or fruit, entirely.—*Watch Tower.*

GIVING ALL TO GOD.

It is said that a poor Indian once heard a discourse on the obligation of giving all to Christ. The words went to his heart: the duty was urgent; he returned to his wigwam, and at length resolved to do what God required. First he took his rifle, and set it apart to the Lord; then his fishing apparatus, then his scanty furniture, then his blanket; repeating as he set apart each article, "There, Lord, take that." Finding himself utterly destitute, having given up all, he yet felt that he was forsaken of God, and was in great distress. The darkness of despair came over him. In this last extremity, he laid himself upon the altar, saying, "There, Lord, take a poor Indian." The offering was accepted; and there, alone, bereft of human help or hope, this poor despised savage was delivered from the power of sin, and made an heir of glory. Blessed is he who quits all other hopes, to trust the merits of God's son.—*Tract.*

From the Friends Review.

THE "ENTOMBMENT" OF PENN'S REMAINS.

The late proposition made to the Pennsylvania Historical Society—though indefinite and perhaps hardly authorized—looking toward the removal of the remains of William Penn from their present resting place in the burial-ground at Jordan, England, to a stately mausoleum in the new City Hall, in this city, I trust will be promptly negatived, both by the living representatives of that worthy founder of our Commonwealth, and by the Society of Friends everywhere.

In considering the merits of any proposition so startling as this, due weight should be allowed to the conscientious views of the person himself when in life. To every thoughtful reader of the life of the author of "No Cross, No Crown," there will be no hesitation in believing that, could it have been suggested to him that his bones should ever be the subject of such transference as has now been suggested, it would have been the occasion

of an overwhelming sorrow and repugnance. In the center of that City of Brotherly Love, which he himself assisted to mark out, and upon an open square of which it was one of his first cherished thoughts, that an unostentatious building should be placed where his heavenly Father might be worshipped in spirit and in truth, there we find a stately structure rising, upon the pinnacle of which is to be placed a statue of Penn; and, entombed beneath the base of which, it is proposed that his remains should rest.

When, a few years ago, it was suggested that a statue should be erected to the memory of Menno Simon, in Holland, it became the occasion of much grief and humiliation to the Mennonites in this country, who well knew how wholly opposed was the scheme, to the spirit which animated the lowly-hearted founder of their religious society. I trust that a similar concern may rest upon our own members at this time, to let it be known that we do not covet, for ourselves or for any of our ancestors in the simple gospel faith, the "storied urn or animated bust," the marble statue, or stained memorial window, or any similar device which the world so craves.

"He [honors] the dead
Who lives as they desire."

Let the people of Penn's city, if they indeed wish to honor his memory, be incited to a fast such as the prophet of old proclaimed in Israel. The play-houses which Penn's soul loathed, let us away with! The routs and ball and senseless pleasures which he abominated, let us remove out of sight! The vile, debasing literature which is invading our homes, despoiling our youth of purity, let us doom to the fire, as did Savonarola in the plaza of Florence. And finally, all the extortion and gambling and lotteries, which we term "speculation,"—what would Penn think of these, who, in settling his own province, cautioned those who might propose changing their abodes, not rashly to do so, but, in forming their plans, to let the glory of God be the paramount thought?

Thus, with deeds of righteousness, temperance, virtue, and good-will, we may truthfully honor the memory of the founder of our city. But (so far as Friends are concerned) to countenance this scheme of exaltation, would, it seems to me, be a dishonoring act, accordant neither with the professions of Penn and his fellow-helpers, nor with the simplicity of those religious and moral principles by which we still claim to be animated.

JOSIAH W. LEEDS.

OBITUARY.

On the 2nd of May, near Harrisonburg, Rockingham Co., Va., of pneumonia, after four weeks illness, Bro. David Hartman aged 63 years and 20 days. He was buried at

Weaver's church. Funeral services were held by Bros. Abraham Shank, Daniel S. Heatwole, and W. T. Price, from 1 Thess. 4: 14-18. He was married to Elizabeth, daughter of Bishop Burkholder. They lived together nearly forty-six years, their children numbering twelve, four sons and eight daughters, five of whom were called to try the realities of the unknown world before their father, and seven are still remaining, soon to follow him to the grave. Bro. Hartman was a strong advocate of the faith of the Mennonite Church, of which he was a member from his youth. He was a regular attendant at church, for he loved to assemble with those who meet to worship God. He also manifested much interest in building and repairing churches, and attending to church business. He had a desire to see all his children unite with the same branch of Christ's church of which he was a member, which desire was granted him.

"Dearest father, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal."

Yet again we hope to meet thee,
When the day of life has fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."
Harrisonburg, Va.

FATAL ACCIDENT.—On Wednesday, May 11th, as Mrs. Michael Strickler accompanied by Mrs. Milton Perry and a child, were driving to York, York Co., Pa., another party driving in the opposite direction, collided with them, overturning their vehicle and so seriously injuring Mrs. Strickler in the spine that she died in two weeks afterwards. The accident occurred in front of John A. Heatwole's, on the Wrightstown pike. The funeral took place on Sunday, May 29th, from her late residence, in Hilliam township. She was buried at the Spring Garden Mennonite burying ground, where a very large concourse of people assembled (it is said the largest ever gathered there). Mrs. Strickler was a daughter of Pre. Jacob Lehman. Her age was 45 years, 8 months and 14 days. Services by Frederick Stauffer and David Witmer. She bore her afflictions with Christian fortitude, in the hope of a better life beyond this vale of sorrow and tears. The circumstances connected with her death are indeed sad. She was beloved and respected by all who knew her.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

BAKER.—February 19th, near Mount Joy, Lancaster County, Pa., Walter E., only child of Amos and Harriet Baker, aged 7 months and 22 days. Funeral on the 20th. Text: Isa. 55: 6-7. Buried at Strickler's Meeting house.

HARNISH.—February 22nd, near Sener's toll gate, Lancaster Co., Pa., Urban H., son of Bro. and Sister Abraham Harnish, aged 1 year, 10 months and 17 days. Funeral on the 25th. Text: Psalm 25: 1. Buried at Landisville Meeting-house.

SHAEVELY.—March 2nd, near Junction, Lancaster Co., Pa., of dropsy, Fannie H., daughter of Jonas and Lizzie Shaevelly, aged 5 years, 1 month and 8 days. Funeral on the 5th. Text: Psalm 50: 1. Buried in the family grave yard.

HAGY.—April 1st, near Schoeneck, Lancaster

Co., Pa., Salinda, wife of John H. Hagy, aged 37 years, 6 months and 20 days. Funeral on the 4th. Text: 2 Kings 20: 1. Buried at Schoeneck Meeting house.

RUTT.—April 8th, in Elizabethtown, Lancaster Co., Pa., Bro. Samuel Rutt, aged 84 years, 6 months and 17 days. Funeral on the 11th. Text: Amos 4: 12. Buried in the family grave yard.

KURTZ.—April 9th, in Landisville, Lancaster Co., Pa., of diphtheria, David S., son of Jacob Kurtz, aged 3 years, 3 months and 17 days. Funeral on the 12th. Text: Matt. 18: 10. Buried at Landisville Meeting house.

FRY.—April 17th, in Salunga, Lancaster Co., Pa., Sarah Amanda, wife of Andrew G. Fry, of Lancaster City, aged 29 years, 7 months and 9 days. Funeral on the 20th. Text: Psalm 90: 12. Buried at Landisville Meeting house. A large concourse of friends and neighbors assembled to pay a tribute of respect to the deceased.

HARRIS.—April 27th, near Quarryville, Lancaster Co., Pa., Lizzie Frances, daughter of Benjamin Herr, aged 15 years, 1 month and 4 days. Funeral on the 30th. Text: Rom. 6: 23. Buried at Landisville Meeting house.

HEISEY.—April 30th, near Mount Joy, Lancaster Co., Pa., Walter, infant son of Abm. and Barbara Heisey, aged 4 months and 6 days. Funeral on the 2nd of May. Text: Rom. 8: 17. Buried at Strickler's Meeting house.

SPERA.—May 3rd, in Mount Joy, Lancaster Co., Pa., Bessie Naomi, infant of William and Lizzie Spera, aged 1 month and 24 days. Funeral on the 6th. Text: Acts 17: 30-31. Buried at Mount Joy cemetery.

HIESTAND.—May 9th, in Landisville, Lancaster Co., Pa., after a lingering illness, Bro. Samuel Hiestand, aged 44 years, 1 month and 20 days. Funeral on the 12th. Text: Job 14: 10. Buried at Landisville Meeting house. Bro. Hiestand was received into the church during his sickness.

BURKHART.—May 23rd, near Newville, Cumberland Co., Pa., of dropsy, Sister Elizabeth, wife of Pre. Abm. Burkhardt, aged 59 years, 11 months and 1 day. Funeral on the 24th. Text: Rom. 14: 7-9. Buried at Diller's Meetinghouse. A large number of friends and neighbors assembled to pay the last tribute of respect to the beloved Sister. She was a faithful member of the old Mennonite church.

STAUFFER.—May 23rd, near Neffsville, Lancaster Co., Pa., of diphtheria, Sister Elizabeth H. Stauffer, wife of Henry M. Stauffer, aged 33 years, 7 months and 14 days. Funeral on the 26th. Text: John 4: 27-30. Buried at Landisville Meeting house. Many people assembled to sympathize with the bereft family.

SCHWIST.—Jacob Schwist was born in Pennsylvania on the 2nd of June, 1802; came to Ohio in 1834 and settled in Congress Tp., Wayne Co.; died on the 23rd of March, 1881, aged 78 years, 9 months and 21 days. Funeral services by Isaac Good and Peter Troxel.

MEIBAL.—April 8th, in Wayne Co., Ohio, of dropsy in the chest, Magdalen Meibal, aged 83 years, 3 months and 11 days. Buried the 10th. Services by Jacob Nusbbaum at the house, and by Chr. Schneck at the Sonnenberg Meeting house. Text: Rom. 8: 11-18. The deceased sister came from Switzerland in 1873 with her parents. Her father was one of the first settlers in the Sonnenberg church. Her husband and two children died before her. She leaves five grand-children. She looked forward to a heavenly home, and died in a living faith.

(This was in the May number under the name of Teahmper, and so it is in the copy. The original is not at hand.)

MULLER.—On the 16th of March, near Marshall, Henry County, Iowa, of tumor in the

head, David, son of S. T. and Leah Miller, aged 5 years. Funeral services were held by S. Gerig and John V. Gunden.

CONRAD.—April the 21st, in Washington Co., Iowa, of consumption, Sister Catharine, wife of Daniel Conrad, aged 37 years and 2 months. Her youngest child died three months before her. She leaves a deeply bereaved husband and seven children to mourn their loss. She was a beloved sister in the Amish church. Her funeral took place the 23rd, at Sommers' burying-ground. Funeral services by S. T. Miller and S. Gerig.

SMITH.—April 23rd, in Putnam Co., Ohio, of consumption, Sister Lydia, wife of Amos Smith, aged 36 years, 2 months and 6 days. She leaves a husband and five children to mourn their loss. Services by C. Culp and C. B. Brenneman.

HORNING.—May 6th, in Page Co., Iowa, Cora May, only child of John and ——— Horning, of lung and throat disease, aged 16 months and 20 days. Funeral services by Andrew Good from Jeremiah 15: 9. "Her sun is gone down while it was yet day."

STAUFFER.—May 14th, near Locke, Elkhardt Co., Ind., Bro. Henry Stauffer, aged 68 years, 9 months and 6 days. Buried the 15th at Yellow Creek burying-ground. Services by Jonathan Smucker and James Culbertson. Text: Hebrews 4: 9.

MEYERS.—On the 7th of May, in Bedminster Tp., Bucks Co., Pa., of consumption, Abm. M. T. P., aged 29 years, 6 months and 8 days. Buried at Deep Run.

MOYER.—On the 14th of May, in Bucks Co., Pa., Elizabeth Moyer, widow of Joseph Moyer, aged 77 years, 6 months and 29 days. Buried on the 17th at Perkasee.

MEYERS.—On the 14th of May, in Bucks Co., Pa., of consumption, Andrew Lincoln Meyers, aged 17 years, 7 months and 21 days. Buried at Deep Run.

"We yield him, Savior, to thy love,
Thy love so full and free,
That drew him tenderly away,
To find a home with thee."

SPITNALE.—May 13th, on Blanchard River, Putnam Co., Ohio, of consumption, Henry, son of Bro. David Spitnale, aged 24 years, 7 months and 21 days. He never made any profession more than a moral life. Funeral on the 14th. Services by G. Brenneman. This should be a solemn warning to the remainder of the family to watch and be ready. Mother, a daughter, and a son have passed away, and 3 more of the sons appear to be afflicted with the same disease.

WINEY.—April 9th, in Snyder Co., Pa., Sarah, daughter of Menno and Alice Winey, aged 4 months and 4 days. Services by John Landis and Thomas Graybill. Text: 2 Samuel 12: 23.

HERSTETTER.—May 9th, in Juniata Co., Pa., Barbara Herbstetter, aged 83 years and 9 days. Buried the 11th at Arlogast church. Services by Thomas Graybill and John Snyder. Text: Luke 14: 17.

LAUVER.—May 16th, in Juniata Co., Pa., Jacob Lauver, aged 91 years, 4 months and 16 days. Buried the 18th at Neimand church. Services by Elias Landis, Thomas Graybill, and John Swarts. Text: Hebrews 4: 8.

SHILLINGFORD.—May 18th, near McAllisterville, Juniata Co., Pa., Sarah, wife of James Shillingford, aged 60 years. Her maiden name was Shaeffer, formerly from the eastern counties. She bore her sufferings with patience, and was glad to depart and be with Christ. Buried the 20th at Lost Creek. The funeral was largely attended. Impressive remarks were made by William Graybill from Psalm 81: 5.

FRESLER.—May 29th, in Snyder Co., Pa., Sister Lydia, wife of Philip Fresler, aged 64

years, 4 months and 16 days. Buried June 1st in Richfield. Services by Thomas and Solomon S. Graybill, and Samuel Wiley. Text: John 5: 24.

BURGER.—May 31st, in Juniata Co., Pa., of diphtheria, Samuel, son of William and Catharine Burger, aged 2 years and 4 days. Buried June 2nd at Shelley's Meeting house. Services by Thomas and Solomon S. Graybill. Text: Psalm 16: 5-6.

STREMM.—May 19th, in Allen Co., Ohio, Sister Rachel, wife of Bro. Henry Strem, aged 68 years, 7 months and 3 days. She was a member of the Mennonite church 49 years; the mother of 8 children, 4 have preceded her to eternity. She leaves a husband and 4 children to mourn their loss, but we hope their loss is her gain. She had 31 grand-children and 10 great grand-children. Buried on the 21st. Services by C. B. Brenneman and M. Rohrer.

GERMAN.—May 28th, near Dalton, Wayne Co., Ohio, Bro. Jacob German, aged 57 years, 6 months and 1 day. Buried at the Martin meeting-house. Leaves a wife and 3 sons to mourn their loss. Services in German by M. Hurst, in English by M. Rohrer.

SCHUMACHER.—May 28th, near Bluffton, Allen Co., Ohio, of heart disease, suddenly, Pre. Peter Schumacher, aged 63 years, 2 months and 12 days. He went to Ottawa, twelve miles off, and on his way home he fell some teams laden with stone, something happened to one of the wagons and he stopped to help them. At once his breathing became difficult, and he said he must stop; he sank down and expired after breathing a few times. His decease will be sorely felt by his family and friends, and especially will the church feel the loss he has sustained. He was a faithful teacher, and labored earnestly in the cause of his Master, both by precept and example. He served in the ministry for the Swiss Mennonite church twenty-five years. He leaves a bereaved wife, with whom he lived over forty-one years, 16 children, and 44 grand-children, to mourn their loss. Funeral services were held by Bro. B. Steiner, of Wayne Co., and J. Moser, from James 4: 14-17.

STEINER.—May 31st, in Wayne Co., Ohio, of lung fever, Christina Steiner, aged 29 years, 4 months and 15 days. She leaves a bereaved husband and two little boys. Her funeral services were held by C. B. Steiner and Chr. Sommer from Rev. 14: 1-4.

FUNK.—May 26th, in Springtown, Bucks Co., Pa., Kaufmann Funk, aged 71 years, 4 months and 22 days. Interred in the Springtown cemetery the 29th. Preaching by I. S. Moyer from Rom. 14: 7-9.

IMHOFF.—May 31st, in McLean Co., Ill., of lung fever, Pre. Chr. Imhoff, aged 42 years and 7 months. He bore his affliction with Christian resignation. He leaves a wife and eight children to mourn his death. Fourteen years he had been in the ministry earnestly and faithfully. Buried the 2nd of June in the presence of a large number, who met to pay the last tribute of respect to one whom they loved.

Funeral sermon by C. Rupp from 1 Cor. 15: 22. Further remarks by Rev. Loegly in English, and by J. Zehr and M. Kinsinger.

BENDER.—Catharine Bender, who was well known in this vicinity, died at her home in Osoto (tw.), Elkhardt Co., Indiana, Sunday morning, May 29th. She was the relief of Henry Bender, was born in Lancaster Co., Pa., in 1840, and at the time of her death was 81 years, 2 months and 23 days old. She has been an invalid for the past four months, and her death was not unexpected. She leaves eight children, two sons and six daughters to mourn their loss. Funeral on the 31st at the new Methodist chapel in Osoto township, Rev. J. H. Hutchinson, of Elkhardt, conducting the services.

Letters Received.

B—Philip B Brehm, George Baker, Anna Baumman, Justus B Bare, John Becker, Jacob Brenneman, D Bender, Samuel Brenneman, John R Duckwaller, Rudy Byler, Daniel Bender, John Bixler, Samuel H Berzy, Lydia Horntreger, C Brenneman, Eli E Bortreger, C M Bortreger, Jacob Brenneman, Solomon D Blough, Barkey, H Bindorf, Tobias Bowman, Josiah Brewer, David L Byler, Joseph S Bare, Edwin Barb, A M Boyer.

Z—J K Zook, L E Zimmerman, David Zook, J B Zook.

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Passenger trains after May 15th, 1881, leave
Elkhart as follows:

| GOING WEST. | |
|---|------------|
| No. 3, Night Express..... | 2.05 A.M. |
| No. 5, Pacific Express..... | 4.25 " " |
| No. 71, Way Freight..... | 6.10 " " |
| No. 9, Accommodation..... | 7.10 " " |
| No. 41, Way Freight..... | 8.35 P.M. |
| No. 7, Special Michigan Express..... | 12.45 " " |
| No. 1, Special Chicago Express..... | 4.00 " " |
| GOING EAST—MAIN LINE. | |
| No. 8, Night Express..... | 3.05 A.M. |
| Grand Rapids Express..... | 5.09 " " |
| No. 2, Mail..... | 12.15 P.M. |
| Grand Rapids Express..... | 2.35 " " |
| No. 50, Way Freight..... | 7.45 " " |
| GOING EAST—AIR LINE. | |
| C. W. & M. Indianapolis Exp..... | 6.00 A.M. |
| No. 4, Special New York Express..... | 1.30 P.M. |
| Indianapolis Exp. (via C. W. & M.)..... | 4.05 P.M. |
| No. 6, Atlantic Express..... | 10.10 " " |
| No. 20, Limited Express..... | 7.20 " " |
| TRAINS ARRIVE—MAIN LINE. | |
| Grand Rapids Express..... | 1.10 P.M. |
| No. 13, Michigan Accommodation..... | 3.55 " " |
| TRAINS ARRIVE—AIR LINE. | |
| No. 3 C. W. & M. Express..... | 1.55 A.M. |
| No. 1 Indianapolis Exp..... | 11.50 " " |

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A RELIGIOUS MONTHLY JOURNAL.

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 18—No. 8.

ELKHART, IND., AUGUST, 1881.

Whole No. 212.

THE SUPREMACY OF CHRIST.

O North, with all thy vales of green!
O South, with all thy palms!
From peopled towns and fields between,
Uplift the voice of psalms.
Raise, ancient East! the anthem high,
And let the youthful West reply.

Lo! in the clouds of heaven appears
God's well beloved Son;
He brings a train of brighter years;
His kingdom is begun.
He comes a guilty world to bless
With mercy, truth, and righteousness.
O Father! haste the promised hour,
When at his feet shall lie
All rule, authority, and power,
Beneath the ample sky;
When He shall reign from pole to pole,
The Lord of every human soul.

When all shall heed the words He said,
Amid their daily cares.
And by the loving life He led
Shall strive to pattern theirs;
And He who conquereth death shall win
The mightier conquest over sin.
—William Cutten Bryant.

FAITH.

A Sermon Preached by the Rev. George Mueller,
of Bristol, England, in the Thirteenth St.
Presbyterian Church, New York.

"Faith is the substance of things
hoped for, the evidence of things not
seen. Through faith we understand
that the worlds were framed by the
word of God, so that things which
are seen were not made of things
which do appear." Heb. 11:1, 3.

The subject of our meditation this
evening is, What is faith—how it may
be increased? and the growth of faith,
which I will endeavor to illustrate by
some of the experiences which by the
grace of God, I have realized in the ex-
ercise of belief in his promises as revealed
in his word.

First: *What is faith?* In the sim-
plest manner in which I am able to
express it I answer—faith is the assur-
ance that the thing which God has said
in his Word is true, and that God will act
according to what he has said in his
Word. This assurance, this reliance on
God's Word, this confidence, is faith.

No impressions are to be taken in con-
nection with faith. Impressions have

neither one thing or the other to do with
faith. Faith has to do with the Word
of God. It is not impression, strong or
weak, which will make any difference.
We have to do with the written Word.
We have to rely on the written Word and
not on ourselves or our impressions.

Probabilities are not to be taken into
account. Many people are willing to
believe regarding those things that seem
to them probable. The province of faith
begins where probabilities cease and sight
and sense fail. A great many of God's
children are cast down and lament their
want of faith. They write to me and
say they have no impressions; no feeling;
they see no probability that the thing
they wish will come to pass. Appear-
ances are not to be taken into account.
Impressions and feelings and probabili-
ties are not to be taken into account. The
question is—if God has spoken it in
his Word.

Now, preliminary to what I have to
say to you, dear Christian friends, lay to
heart that it is because there is so much
dependence on these things that it comes
to pass that we have so little blessedness
among us. All these things must be left
alone. The naked Word of God is what
we are to depend upon. That is enough
for us.

And now, beloved Christian friends,
you are in great need to ask yourselves
whether you are in the habit of thus con-
fiding in your inmost soul in what God
has said, and whether you are earnest in
seeking to find whether the thing you
want is in accordance with what he has
said in his Word. If it is, that the thing
you ask for will come to pass is as sure
as that you were able to confide in him.

Second: *How faith may be in-
creased!* God delights to increase the
faith of his children. He is thus glorified
before an ungodly world and the powers
of darkness. The confidence of his chil-
dren in times of trial, discouragement,
pain and sorrow, gives great encourage-
ment to other Christians. God delights
that he may do good to others through
them and that they themselves, through
the exercise of faith, may obtain an in-
crease of it. For difficulties, costs, cru-
sades, hindrances, bereavements and losses,
though we shrink from them, and shrink
exceedingly, are the very things God

uses to develop us more and more as the
young infant has its weak limbs devel-
oped till by and by they grow to the
power of man's. For I am not one of
those who believe that we can attain to
a strong faith at once, any more than a
weak infant can spring into manhood at
once. Our faith, which is weak and
feeble at first, is developed and strength-
ened more and more by use.

What we have to do instead of wanting
no trials before victory, no exercise for
patience, is to be willing to take them
from God's hands as a means. I say, and
say it deliberately—trials, difficulties, ob-
stacles, bereavements, necessities, are the
very food of faith. I get letters from so
many of God's dear children who say,
"Dear Mr. Mueller, I am writing this
because I am so weak and feeble in
faith." Just so surely as we ask to have
our faith strengthened we must feel will-
ingness to take from God's hands the
means for strengthening it. We must
allow him to educate us through trials
and bereavements, and troubles. It is
through trial that faith is exercised and
developed more and more. God affec-
tionately permits difficulties that he may
develop increasingly that which he is
willing to do for us, and to this end, we
should not shrink, but if he gives us sor-
rows and hindrances, and losses, and
afflictions, we should take them out of his
hands as evidences of his love, and his
care for us, in developing more and
more in us that faith which he is seeking
to strengthen in us.

Again, it is necessary that we seek to
acquaint ourselves with God as he has
revealed himself in the Scriptures. We
must not content ourselves with the no-
tions that people have about God, but we
must diligently seek to know what he has
disclosed regarding himself. For I say,
and I say it deliberately, that the notions
which the world has about God and his
character are not the truth. And we
must not take the notions which the
Church and many professing Christians
have of God; for I say again deliberately
that the notions which the Church of
Christ has about God are not the truth,
and we do not want to gather our views
from what the Church says about God, or
what Christian men say about him; but
we want to come to the very fountain, the

revelation the Lord has made of himself in his written Word, and step by step, as we read, to learn not only of the power, infinite wisdom, justice, and holiness of our God, but also of his gentleness, pity, beautifulness, and bountifulness. When we read and see what God had revealed of himself in his Word we shall find out more and more from it that is the *Lovable One, God is the Lovable One*, God is the *Lovable One*; and before I go any further—before I go *any* further—I stop and ask you what is the response of your inmost soul? Is God to you, the *Lovable One*? If not—if *not*—you are not acquainted with him. You have yet to find out that he is the *Most Lovable One*. Oh, seek to say in your inmost heart that he is the *Lovable One*! The result will be that you will confide in him unreservedly, at all times, in all circumstances. Though he slay you yet will you trust in him. Turn and read the ninth Psalm. With your very own eyes read the ninth and tenth verses: "The Lord will be a refuge for the oppressed, a refuge in times of trouble." And "They that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee." If these words are not according to the world's views—if these words are not according to the practice of the Church of Christ, do not be troubled, for their notions are mainly erroneous. We who learn to see God as he has revealed himself in his Word, are so satisfied with God, and in his dealings with us, we see how everything is for our good. On this account, it is so deeply important for our usefulness and for our growth in faith that we get correct ideas of God from the fountain of truth contained in his Word. And, in the exercise of our faith, and in studying God in his Word, our faith grows. I say this deliberately, advisedly, and tens of thousands and tens of thousands of God's tried children will say the same thing.

The Church of Christ is not aroused to see God as the beautiful and lovable One he is, and hence the littleness of blessedness. Oh, beloved brothers and sisters in Christ, seek to learn for yourselves, for I cannot tell you the blessedness! In the darkest moments I am able to confide in him, for I know what a beautiful and kind and faithful and lovable Being he is, and if he be the will of God to put us in the furnace, let him do it, so that we may acquaint ourselves with him as he will reveal himself, and that so as we know him better, we come to the conclusion that God is the most lovable Being, and we are satisfied with him, and say, "It is my Father—let him do as he pleases."

When I first began allowing God to deal with me, relying on him, taking him at his word, and set out fifty-one years ago simply relying on him for myself, family, taxes, traveling expenses and every other need, I rested on the simple

promises. I found in the 6th chapter of Matthew a passage, "I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Therefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" No man could by care and forethought array a lily. Put a flower under a microscope and you will say it has been attired by no other than the living God. "Therefore, take no thought, saying, What shall we eat? or What shall we drink? or Where-withal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take, therefore, no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

I believed the Word. I rested on it and practiced it. I "took God at his Word." A stranger, a foreigner in England, I knew seven languages and might have used them perhaps as a means of remunerative employment, but I had consecrated myself to labor for the Lord. I put my reliance in the God who has promised, and he has acted according to his Word. I've lacked nothing—nothing. I have had my trials, my difficulties, and my empty purse, but my receipts have aggregated tens of thousands of dollars, while the work has gone on these fifty-one years. Then with regard to my pastoral work for the past fifty-one years I have had great difficulties, great trials and perplexities. There will be always difficulties, always trials. But God has sustained me under them and delivered me out of them, and the work has gone on.

Now, this is not, as some have said, because I am a man of great mental power or endowed with energy and perseverance—these are not the reasons. It is because I have confided in God; because I have sought God and he has cared for the institution which, under his direction, has one hundred and seventeen schools, with masters and mistresses, and other departments of which I have told you before. The difficulties in such an under-

taking have been gigantic, but I read that they that put their trust in the Lord shall not be ashamed. Nearly twenty years ago a beloved brother from America came to see me, and he expected to find me an old man helpless and decrepit, bowed down with burdens, and he wondered I did not look old. "How is this?" he said, "that you keep so young under such a load as you are carrying?"

"My dear brother," I said, "I have always rolled the burden on the Lord. I do not carry one hundredth part of it. The burden comes to me, and I roll it back on him." I do not carry the burden. And now, in my seventy-sixth year, I have physical strength and mental vigor for work as great as when I was a young man in the university, studying and preparing Latin orations. I am just as vigorous as at that time.

How comes this? Because in the last half century of labor I have been able, with the simplicity of a little child, to rely upon God. I have had my trials, but I have laid hold on God, and so it has come that I have been sustained. It is not only permission, but positive command that he gives us to cast the burden upon him. Oh, let us do it, my beloved brothers and sisters in Christ. "Cast thy burden upon the Lord and he shall sustain thee." Day by day I do it. This morning again sixty matters in connection with the church, of which I am pastor, I brought before the Lord, and thus it is day by day, and year by year; ten years, twenty years, thirty years, forty years. And now, my beloved brothers and sisters, come with your burdens, the burdens of your business, your profession, your trials and difficulties, and you will find help.

Many persons suppose it is only about money that I trust the Lord in prayer. I do bring this money question before the Lord, but it is only one out of many things I speak to God about, and I find he helps. Often I have perplexity in finding persons of ability and fitness for the various posts that I have to have supplied. Sometimes weeks and months pass, and day by day I bring the matter before the Lord, and invariably he helps. It is so about the conversion of persons—prayer, sooner or later, is turned into praise. After awhile, God helps. It is so about the needs of our work in sending our tracts and books, and missionary efforts. After a while God helps. We are never left. We are never confounded.

Do not, however, expect to attain full faith at once. All such things as jumping into full exercise of faith in such things I discontinue. I do not believe in it, I do not believe in it, I do not believe in it, and I wish you to plainly understand I do not believe in it. All such things go on in a natural way. The little I did obtain I did not obtain all at

once. All this I say particularly, because letters come to me full of questions from those who seek to have their faith strengthened. Begin over again, staying your soul on the Word of God, and you will find an increase of your faith as you exercise it.

One thing more. Some say, "Oh, I shall never have the gift of faith Mr. Mueller has got. He has the gift of faith." This is the greatest mistake—it is a great error—there is not a particle of truth in it. My faith is just the same kind of faith, that all of God's children have had. It is the same kind that Simon Peter had, and all Christians may obtain the like faith. My faith is their faith, though there may be more of it because my faith has been a little more developed by exercise than theirs; but their faith is precisely the faith I exercise, only, with regard to the degree, mine may be more strongly exercised.

If you will turn to the thirteenth chapter of 1st Corinthians you will see that a person may have the gift of faith and yet may go to hell. But no person who has the *grace* of faith has it apart from love which is rendered in this chapter "charity." If I do not love, which is here translated "charity," though I may have the "gift" of faith to remove mountains, I do not belong to Christ. The gift of faith might be found able to cast out devils. Judas had the "gift" of faith; he had faith in the Lord's power, yet he "went to his own place," in the gall of bitterness.

But he who has the *grace* of faith always has it accompanied by love rendered "charity." What little faith I have is the *grace* of faith, not the gift. The gift of faith is able to command, and may even command devils. The *grace* of faith has to do with the written Word of the Lord.

Now, my beloved brothers and sisters, begin in a little way. At first I was able to trust the Lord for ten dollars, then for a hundred dollars, then for a thousand dollars, and now with the greatest ease, I could trust him for millions of dollars if there was occasion. But, first, I should quietly, carefully, deliberately examine and see whether what I was trusting for was something in accordance with his promises in his written Word. If I found it was, the amount of the difficulties would be no hindrance to my trust. Fifty-one years, and God has never failed me! Trust him for yourselves and find how true to his Word he is.

May God's richest, choicest blessings rest upon you now, and upon all who do now feel encouraged to put their whole trust in Christ hereafter. Then will peace, sunshine, and happiness begin with the beginning of the exercise of the *grace* of faith, which is always found united with love.

For the Herald of Truth.

BORN OF WATER AND OF THE SPIRIT.

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

In the conversation between Christ and Nicodemus we have a striking example of the way in which spiritual teaching touches the carnal mind. Nicodemus, though a master in Israel, and a member of the Sanhedrim, and convinced by what he knew of Jesus that he was not a mere man, teaching his own doctrines, was yet so bound to a *form* of religion, consisting of the ceremonies of the law, that he could not comprehend the spiritual nature of the kingdom, which the great Teacher was expounding to him. He was, no doubt, possessed of a remarkable degree of sincerity, and came to Jesus with honest convictions, desiring to learn the truth. Jesus, understanding him thoroughly, as he did every one that came to him, knew just what manner of teaching Nicodemus needed, and taught him what he did not previously understand. Nicodemus was well versed in the law, and needed no instructions in literal forms. He understood all the forms and ceremonies in consecration, and in the receiving of proselytes, and had the teachings of Jesus on this occasion embodied any literal forms he could have understood them, and would not have been so startled at the declaration of Jesus, "Except a man be born again, he cannot see the kingdom of God." The words of Nicodemus, and his manner of reasoning show conclusively that he was taken by surprise, and heard the exact opposite from what he expected. This is clearly shown by his question, "How can a man be born when he is old?" By carefully studying this conversation we come to the following conclusion: Nicodemus expected literal teaching; but Christ taught a spiritual lesson, embodying no literal transaction, concerning his spiritual kingdom.

"Born of water and of the Spirit," as an explanation of the new birth is here set forth under such circumstances and in such language as are fitted to show that the thing intended was no other than a thorough spiritual cleansing by the operation of the Holy Ghost. If "born of water" had signified some literal form of consecration or purification as used under the law, Nicodemus would have readily understood it, or if it had meant baptism such as John used, he could not have been so totally ignorant of its signification. But it is not to be presumed that two special and separate operations are referred to in this connection of the word "born" with the words "water" and "spirit." It has reference to one grand action, accomplished alone through the power of God without the

assistance of man. Man is not his own Savior, nor even an assistant in accomplishing his salvation; he is merely a willing, passive object, and does works of righteousness as a result of what God has done for him. Water and spirit are brought together in a glorious evangelical prophecy in Ezekiel 36:25-27.

"Then will I sprinkle clean water upon you, and ye shall be clean. * * * A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh; and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes." Here, as in our text, the use and the effect of the water and the Spirit cannot be separated or considered as having reference to operations, one of which is performed by man and the other by God, but the sole work of the Holy Spirit.

"So shall he sprinkle many nations," Isa. 52:15. "Then will I sprinkle clean water upon you," Ezek. 36:25. "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," Heb. 10:22. These passages do not refer to the literal element water, but are used figuratively of the word of God, given to the world by Jesus Christ, and applied to sinners for their salvation through the merits of his blood. In Ezekiel's vision of the holy waters (chapter 45) we have another example of the figurative use of the word water. What were the waters which issued out from under the threshold, at first only of a depth to the ankles, but afterward "waters to swim in, a river that could not be passed over?" They were a representation of the Word of God, given through Jesus Christ, flowing out into all the earth giving life to all that partake of them. When Jesus spake to the woman of Sychar at Jacob's well, telling her that whosoever shall drink of the water which he should give should never thirst, he made no reference to literal water. That water was his word, which was a satisfying portion to Mary as she sat at his feet, and is still such to every believer who is willing to drink of the living fountain. "One of the soldiers with a spear pierced his side, and forthwith came there out blood and water." This was the blood of the atonement, and the water was figurative of His word, which is the pure water with which our bodies are to be washed. The waters of our rivers and lakes are not "pure water." The pure water of Heb. 10:22 is not the impure element we use, but that which flowed from the Savior's wounded side, or that word which was prefigured by it.

"Born of water" signifies a new creature, born, "not of corruptible seed," nor a corruptible element, but of the word of God, which is sharper than any two-edged sword, and is a discernor of

the thoughts and intents of the heart. It signifies a life made new by an inward change, not an outward process. The change is from the carnal mind, which is "enmity against God, is not subject to the law of God (or the Word of God), neither indeed can be," to a spiritual life, which is conformed to the Word, and subject to it in all its bearings and teachings. From the Word and the Spirit we draw all our evidences of acceptance with Christ and our assurance of pardon of sin. There is no other source from which we can possibly draw this evidence and assurance; literal water or any of its uses can do nothing for us in determining the great question whether we are saved or not. There is no more direct evidence that "Born of water" has no reference to a literal transaction than the words of Jesus to Nicodemus when he says, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." The creature partakes of the nature of that of which it was born; the natural child partakes of the flesh and blood and nature of the natural mother; a birth simply of water partakes of the impure, perishable nature of water; but when one is born of the Word of God, he is ushered into that higher life and soars into the spiritual realm, far above the slavish carnality that bows to an ignorant trust in empty forms, and lives in the blessed assurance through obedience and conformity to the Word that its glorious promises are his and that he is a new creature in Christ Jesus.

Let no one deceive himself by thinking that the text, "Born of water" signifies a raising of our natural bodies from under literal water; this constitutes no part of the new birth but it performed under any circumstances whatever. That water baptism, performed by man, is connected with the work of regeneration, through obedience as an outward sign of the inward work of God by the outpouring of the Holy Spirit, is plain, but that it forms no part of the work of God in forming the new creature, "born of God," is also plain to those who admit that our salvation, redemption, and regeneration, are solely the work of God.

"Born of the Spirit." No fallen man is or can be spiritual without a regenerating operation of the Holy Ghost, and the necessity of a spiritual obedience is plainly manifest in the lesson to Nicodemus in opposition to mere mechanical services with which he was well acquainted. "A new creature in Christ Jesus!" Glorious change! Darkness, selfishness, death, changed into light, godliness, life; changed by the law of his word and the operating power of His Spirit.

"Let the water and the blood,
From thy riven side which flowed,
Be of sin the double cure,
Save me from its guilt and power."

J. S. COFFMAN.

For the Herald of Truth.

THE PASCHAL LAMB A FIGURE OF CHRIST.

"Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house: and if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb." Exodus. 12: 3, 4.

It is easy to suppose that when Moses delivered this message to the congregation there was much hurrying and arranging that there might be a convenient and well proportioned arrangement of the families in observing the first passover. This was to them more than the mere observance of an ordinary feast; it was the observance of a sacred rite to the honor of God. They were not to allow their cares and labor of preparation for their journey to hinder them in this sacred service. So we, when our minds are fullest of care and our hands most laden with business, must not forget our religion nor suffer ourselves to be indisposed for the calls of devotion.

God appointed that on the night wherein they were to go out of Egypt they should in each of their families kill a lamb, or that two or three families if they were small should join together for one lamb. The lamb was to be made ready on the tenth day of the month, four days before, and on the evening of the 14th day they were to kill it as a sacrifice, not strictly as a sacrifice, for it was not offered upon the altar, but as a religious ceremony, acknowledging God's goodness to them in delivering them from the former plagues inflicted upon the Egyptians. In this joining together of the small families we can see the antiquity of family religion and family services. In this way the services are made more solemn and strengthening, and are fully acceptable to God.

The lamb was to be eaten in haste with bitter herbs and nothing was to be left until the morning; for God would have them trust him for their daily bread, and not take thought for the morrow. He who led them would also feed them.

By the sprinkling of the blood upon the door posts and the lintels of the door, the houses of the Hebrews were distinguished from those of the Egyptians. In this night was judgment executed upon the hard-hearted Egyptians as the destroyer passed through the land and slew the first born of man and beast, leaving one dead in every house where the blood was not sprinkled. Against the gods of Egypt also was judgment to be executed, though Moses does not mention the fulfillment of this judgment in

this chapter; but from Num. 33: 4 we learn that it was actually fulfilled. It is very probable that the idols were destroyed, those of metal melted, those of wood consumed, and those of stone broken to pieces. It was from this circumstance, no doubt, that Jethro said, Exodus. 18: 11, "Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them." The same power that destroyed their first born demolished their idols, which were no less dear to them. The sprinkling of the blood by the Hebrews was evidence of faith in the divine warning. By obedience to divine precepts in times of common calamity God will protect his own people and set a mark upon them that they may be preserved from the judgments upon the wicked.

The "blood of sprinkling" is the saint's security in troublous times. It keeps them in the fear of the Lord, shapes the conscience in accordance to God's will, gives them boldness to approach the throne of grace, and so becomes a wall of protection round about them, and a wall of partition between them and the children of this world.

The passover was remembered annually by a feast in which they used only unleavened bread for seven days; in this time they were to eat no bread but that which was unleavened in remembrance of being confined of necessity to the use of unleavened bread many days after they started from Egypt. The appointment of this feast was to keep in remembrance their deliverance, and probably to awaken to a sense of duty and a remembrance of the goodness of God those who were careless of their religion. Beyond a doubt there was much of the gospel in this ordinance. It is frequently referred to in the New Testament. It preaches the gospel to us, and not only to them that steadfastly looked to the end of those things. Heb. 4: 2; 2 Cor. 3: 13.

The paschal lamb was typical; Christ was the antitype—"our passover." The Hebrew passover was a lamb of the first year, in its prime. So Christ, the Lamb of God, innocent as a lamb, offered himself "in the midst of his days," not with the babes in Bethlehem in infancy. The lamb without blemish denoted the purity of the all-atoning sacrifice in Christ Jesus. 1 Peter 1: 19. At the trial of Christ the judge pronounced him innocent, as the lamb at the sacrifice had to be without blemish. The lamb was selected four days before it was slain, so Christ entered into Jerusalem on the tenth day of the month on the same day that the lamb was selected for the sacrifice. The lamb was selected with fire, denoting the painful suffering of Jesus by his death upon the cross. The wrath of God is termed a fire, and Christ was made a curse for us, suffering the wrath of God in our stead. The lamb was slain in the

evening, Christ suffered at the end of the world (Heb. 9: 26), at the request of the Jews, the whole multitude of them (Luke 23: 18), for the good of all his spiritual Israel. "Not a bone of him shall be broken," was foretold by the prophet, and it is expressly stated that the prophecy was fulfilled when he was found dead upon the cross, unlike the thieves, and his legs were not broken. In this he was the perfect antitype of the paschal lamb. The blood of the lamb was shed, and it was also sprinkled, foreshadowing the application of the merits of the blood of Christ to our souls in receiving the atonement. Rom. 5: 11. The blood was sprinkled with a bunch of hyssop dipped into the basin; the everlasting covenant, like the basin, is the conservatory of this blood; the benefits and privileges purchased by it are laid up for us there. Faith is the bunch of hyssop by which we apply the promises to ourselves, and the benefits of the blood of Christ laid up in them. It was sprinkled upon the doorposts, denoting the open profession of faith in Christ and obedience to him, which we are to make as not being ashamed to own our dependence in him.

The blood was sprinkled upon the lintels and side-posts of the door, but not on the threshold, which cautions to beware of trampling under foot the blood of the covenant. Heb. 10: 29. The blood thus sprinkled was a means of preservation to the Israelites from the destroyer who had nothing to do where the blood was found. If the blood of Christ be sprinkled upon our consciences, it will be our protection from the wrath of God, the curse of the law, and the damnation of hell. Rom. 8: 1. The solemn eating of the lamb was typical of our gospel duty to Christ. The paschal lamb was killed not to be looked upon only, but to be eaten, so we must receive from Christ spiritual strength and nourishment. From our food we have delight and satisfaction, so our souls should be delighted with the feast of heavenly blessing in Christ Jesus. The lamb was all to be consumed, nothing left, as they who accept Jesus must take the whole Christ. They must take Christ and his yoke, Christ and his cross, as well as Christ and his crown. Those who gather much in the Christian life, and enjoy much grace will have nothing over. It was to be eaten immediately, not deferred till the morning; we must accept Christ our passover now, before we sleep the sleep of death. It was to be eaten with bitter herbs in remembrance of the bitterness of their bondage in Egypt, so we must feed on Christ in sorrow and brokenness of heart in remembrance of sin; this will give us a relish for the sweetness of a life free from sin through Christ. The lamb was to be eaten when all were in readiness to depart, so when we receive Christ we must be in a position ready to

forsake the rule and dominion of sin and shake off the yoke of Pharaoh, counting all loss for Christ. HENRY REAM.

ENOUGH.

I am so weak, dear Lord! I can not stand
One moment without thee;

But, oh, the tenderness of thine enfolding,
And, oh, the faithfulness of thine upholding,
And, oh, the strength of thy right hand!
That strength is enough for me.

I am so needy, Lord! and yet I know

All fullness dwells in thee;
And hour by hour that never-failing treasure
Supplies and fills in overflowing measure,
My least, my greatest need. And so
Thy grace is enough for me.

It is so sweet to trust thy word alone,

I do not ask to see

The unveiling of the purpose, or the shining
Of future light on mysteries untwining;
Thy promise-roll is all my own—
Thy word is enough for me.

The human heart asks love. But now I know

That my heart hath from thee
All real, and full, and marvelous affection;
So near, so human! Yet divine perfection
Thrills gloriously the mighty glow!
Thy love is enough for me.

There were strange soul-depths, restless, vast
Unfathomed as the sea, [and broad
An infinite craving for some infinite stilling,
But now thy perfect love is perfect filling!
Lord Jesus Christ, my Lord, my God,
Thou, thou art enough for me!

—Francis Ridley Havergal.

For the Herald of Truth.

GLORY ONLY IN THE CROSS OF CHRIST.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6: 14.

Christ said to John the Baptist, "Thus it becometh us to fulfill all righteousness." He had come to do his heavenly Father's will, and was obedient in his baptism and all things else. Through his perfect obedience he was a perfect pattern for us, and it now becomes us to be obedient and fulfill all righteousness. The plan laid down by Christ affects us in every department of life; because Christ laid down the plan and lived it, so we, in order to fulfill that plan, must live it every day and glory only in the cross of Christ.

God sent his Son into the world to do good, and perfect the plan of salvation by his death on the cross, all for love for poor sinners, that they may be saved and accepted in heaven; then why should we not glory in the cross of Christ? The plan of salvation should be well considered, and all its teachings and commands well learned—all from the least to the greatest, and our lives should be regulated thereby. "Let every man prove

his own work, and then shall he have rejoicing in himself alone; and not in another."

In the time of the apostles there were some who were more careful to observe the ceremonial law than the teachings of Christ and the apostles. Circumcision was especially hard to be given up by some; but Paul tells them that "in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Again he says, "For neither they themselves who are circumcised keep the law, but desire to have you circumcised that they may glory in your flesh." Paul's desire was that they should be as he was, not glorying in the flesh, nor caring for the observance of mere forms, but glorying in the cross of Christ by whom the world is crucified unto us. When we have come so far, the world has no power to control us, and we have no desire to follow it. There are still persons in the world like those in the time of the apostles, who seek more after the honor and glory of men than the glory of God. There are thousands of persons in whom the old man is not yet crucified nor are they crucified to the world. They are yet under the bondage of Satan in the service of sin. They have not yet come to a self-denial, nor become a new creature in Christ Jesus.

You who are yet under the bondage of Satan, and are not enjoying the grace of God, reflect on the condition you are in. Read faithfully the Word, and carefully study its teachings. Attend worship whenever it is possible. Use every opportunity to converse with Christian people on religious subjects. Do all you can to learn Gospel truth just as it is. Learn that you are a sinner and need a Savior, and come to Jesus, accepting his offered mercy, and soon you may glory in the cross of Christ.

If you have once come so far that you see the necessity of seeking a home in Christian society, and wish to unite with the church of Christ, pray God for wisdom to make a wise choice in selecting your society. Search diligently in the Word that you may be enabled to cast your lot with those who make an effort, at least, to live the life of Christ, however humble their effort may be. Be careful not to be drawn in with such as desire numbers only that they may glory in the flesh.

Coming to Christ involves a radical change. "Ye must be born again." It is not merely a formal acknowledgment of Christ in baptism, and then following with the world as before; it is a real change of affections, desires and practice. We should not be yoked together with unbelievers, nor those who do not accept the whole teaching of Christ. When persons profess religion and still indulge in the vain things which the Scriptures forbid, that person is not true to his pro-

fession, and we should not cast our lot with such to glory with them in the flesh. To be really converted to the religion of Jesus Christ, a person's convictions, by the Word and the Spirit, must bring him down from the highness of the world to cross-bearing; for Christ states in positive language that except we take the cross and follow him we cannot be his disciples. When our sinfulness and uncleaness are driven out we are ready to receive Christ, and desire his presence and the working of the good Spirit in our hearts. When Jesus came to the man possessed of an unclean spirit, he prayed Jesus to depart from him, he did not wish to be troubled; but when the unclean spirit was gone out of him he was a changed creature, and desired to remain with Jesus. There must be a change which will lead from glorying in the flesh to glorying in the cross of Christ.

Fellow pilgrim, glory in the cross, and let the world go on in its sinful way without you with all its follies, and its throng of idol worshippers, glorying in the flesh, and it will not be long till you will be blessed in fullness of glory beyond the Jordan of death.

JACOB LONG.

For the Herald of Truth.

NOT OF THE WORLD.

"They are not of the world, even as I am not of the world." *John 17:16.*

Dear beloved souls, let us examine ourselves closely that we may be certain whether we are really those for whom the Savior prayed in the above text. He prayed for his disciples, which God had given him, and who had been with him in the labors of his ministry, but his prayer was not for them alone, it was for all that should believe on him through their world. He prayed not for the worldly minded, but for those who have left the world and followed Christ. Jesus said, "I have given them thy word." This word the disciples preached to the people of the world, and because the word of God condemned the world, the world hated them. Their preaching did not suit the worldly minded, neither does it now, for Christ has chosen his own out of the world, and they are not any longer worldly minded but minded after Christ, and they are led of him by his Spirit; therefore they are one with him.

If we have become believers through the word which Christ gave to his disciples, we must be minded as they were, as Christ was, and as he also prayed. In the 21st verse his prayer was, that we also may be one as he and the Father are one. This unity or oneness was to be to the effect that the world might believe that Christ had given them God's word; and through this word they were also to

become purified from sin, as the apostle Peter afterwards testifies, "Seeing ye have purified your souls in obeying the truth ('that word is truth') through the Spirit unto unfeigned love of the brethren." "Being born again, not of corruptible seed, but of incorruptible, by the word of God." It is by obeying the word of God that we become united in the one Spirit, and are saved from death and purified from sin. Unless we have been purified from the love and practice of sin, purified through Christ by obeying his word, and have not yet attained to salvation through his word and through the atonement sealed with his blood.

If we have come to Christ through obedience and have been cleansed from sin and the desire of sin by the atoning blood, then we are no more of the world, but those for whom Christ prayed when he said, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." The world need not think it strange that we run not with them into the excesses and riotings of this sinful generation. "I pray not," says Christ, "that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." We should be minded like Christ, and when troubles and trials assail us on our way we should not pray to be taken out of the world, but ask God to keep us safe through all the evil we shall be called upon to suffer, and save us from taking any part in that which the Lord hateth.

We are born of God and are not of the world, if we have come to him as he has commanded, and continue in his word; but if we harden our hearts against his word and his spirit, and go with the world in foolish talking and jesting, and other like things which are forbidden in his word, our conduct manifests to the world that we yet love the world with its vanities and sinful pleasures. When those who profess to follow Christ thus go with the world they betray the truth, in direct opposition to their profession, that they are not one with Christ. The world loves these worldly professors, but Christ says of his disciples, "The world will hate you." Such are not one with Christ, nor with his disciples whom he had chosen out of the world to go and preach his gospel in that early day, nor with his chosen ones of this late day who have believed through their word. All Christ's children are one and have been in all ages; and they may be known by keeping from the ways and evils of the world and obeying the word given through Christ.

Christ prayed that they all (all his) may be one, and that this unity may be understood, adds: "As thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Dear brethren and sisters, read this chapter carefully, and see to whom you belong. If we are Christ's let us show by our Christian conduct that we have renounced the world and are one with Christ. If we are not really his let us make haste and repent that our sins may be blotted out and we receive the Holy Spirit and enter into unity with Christ and one another. If we are one with Christ we are in union with one another. If we are not in union with one another it is not possible that we are led by the same Spirit. If we are led by the Spirit of Christ we will cooperate with him; and he will work through us as ambassadors in his stead to teach people to become reconciled to God and his world through Jesus Christ. Let the great aim and effort of our lives be to become like minded, knit together in love.

ADAM BAER.

VICTORY THROUGH FAITH.

Christian, take good care of thy faith; for recollect, faith is the only way whereby thou canst obtain blessings. If we want blessings from God, nothing can bring them down as answers from God's throne except it be the earnest prayer of the man who believes. Faith is the angelic messenger between the soul and the Lord Jesus in glory. Let the angel be withdrawn, we can neither send up prayers nor receive answers. Faith is the telegraphic wire which links earth and heaven—on which God's messages of love fly so fast that before we call he answers, and while we are yet speaking he hears us. But if that telegraphic wire be snapped, how can we receive the promise? Am I in trouble? I can obtain help from trouble by faith. Am I beaten about by the enemy? My soul leans on her dear refuges by faith. But take faith away—in vain call on God. There is no road betwixt my soul and heaven. In the deepest winter time faith is a road on which horses of prayer may travel. Ay, all the better for the biting frost; but blockade the road, and how can we communicate with the great King? Faith links me with divinity; faith clothes me with the power of God; faith engages on my side the omnipotence of God in my defense; it helps me to defy the hosts of hell; it makes me march triumphant over the neck of my enemies. But without faith how can I receive anything of the Lord? Let him who wavereth, who is like a wave of the sea, expect that he will receive anything from God.

O then, Christian watch well thy faith, for with it thou canst win all things, how very poor thou art; but without it thou canst obtain nothing. If thou canst believe, all things are possible to him that believeth.—*Spurgeon.*

ANSWER TO "A WORD FOR JESUS."

BY REV. D. N. HOWE.

Yes, I have a word for Jesus, and I would his witness be
Of the love wherewith he loved me, of the death he died for me.
Yes, I have a word for Jesus, him who did so much for me:
By his grace I will proclaim it, that the world his love may see.

Yes, I have a word for Jesus, and I cannot silent be;
Though I'm trembling, weak, and fearful, still I'd speak it, Lord, for thee.
Oh, how often, blessed Master, hast thou wept and groaned for me!
And shall I be so ungrateful as to speak no word for thee?

Yes, I'll speak a word for Jesus, though it be a simple one;
It may rouse a righteous longing in some wayward fallen one;
It may reach the dark recesses of a hard and stony heart;
It may help dispel the darkness and the light of life impart.

Yes, I'll speak a word for Jesus, though it feeble be and weak;
It may find a lodging somewhere, causing abler tongues to speak;
It may wake the latent powers of an apter, brighter mind
To the song of our salvation and the rescue of mankind.

Lord, I would not, can not, dare not cease thy witness e'er to be,
How'er humble, weak, or feeble my best efforts always be;
But though stam'ring, broken, fainting, thou canst use the weakest one.
To proclaim the blessed mission of thy ever-loving Son.

For the Herald of Truth.

THE CHRISTIAN'S VOW.

To the Brethren and Sisters who have Recently
United with the Church in Kent County,
Mich. and Allen County, Ohio.

Beloved brethren and sisters, with many of you I am personally acquainted; and it is from deep sympathy with you in the great matter of the salvation of your souls, and the pleasure I feel in the glorious hope of meeting you in the blessed land that I am constrained to write something for your instruction and encouragement in the all important work you have undertaken. But the thoughts that shall be here presented are not necessarily confined to you above mentioned, but the attention of every young convert is invited to them in the hope that some good seed shall fall upon fertile soil and yield fruit to the glory of God.

You have now made a vow to God, which has been fully established by the word of your mouth and sealed by your confession and baptism. Your promise has gone out in the presence of many witnesses, and by your words and works you

have declared yourselves willing to serve God according to his will and his word. Your vow is not for a set time, so many days or years, but you have promised to stand and strive for God's truth until death. No unrighteousness can enter heaven, and it is clearly an act of unrighteousness to break a vow. Through your vow every hour of your future life belongs to God; and if you should prove unfaithful to that vow you shall have forfeited your right to heaven and glory. The Psalmist says, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully." You know whether or not you have been sincere in making your vow. If sincere pray God to help you prove faithful to the end. If not sincere you have sworn deceitfully; O, make haste to repent. On the faithful keeping of your vow will depend your success in a Christian life and your influence for good upon others. Should you prove unfaithful you would become a stumbling-block to them that are without, and hinder them in coming to Christ. How few fully conceive the power in a fully consecrated life, shining forth in perfect Christ-like example!

One question that naturally presents itself to you in undertaking this work is, Were you a proper subject to make this vow? This question is more easily settled by the Bible than by your own feelings. The best lessons to be learned on this point are from the Bible.

What constituted a proper subject when the pure word, unadulterated by the opinions of men, was preached by the apostles, who had received it directly from Jesus, must constitute a proper subject still. When we learn from the Acts of the Apostles, which is the book or history of conversions, what was required of persons in becoming Christians, we have a true answer to the question, "What must we do?" Peter's answer to the inquiring multitude on Pentecost was, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." To the gathering crowd after the healing of the lame man he said, "Repent ye therefore, and be converted, that your sins may be blotted out." In Peter's great sermons where thousands were converted, his themes were repentance and faith in the Lord Jesus and the resurrection of the dead. Stephen's apology is a plain argument for faith in Jesus Christ and a sharp reproof for the want of it, nothing more. When the people of Samaria "believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ they were baptized, both men and women." "Then Simon (the sorcerer) himself believed also" and was baptized. When Philip

was asked by the convinced, willing eunuch, "What doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." When Saul of Tarsus was converted, and there was a manifest evidence of his faith, Ananias advised him to be baptized, "And he arose and was baptized." When Peter was preaching at the house of Cornelius he said, in speaking of Jesus, "Whosoever believeth in him shall receive remission of sins." When Peter saw that on them was poured the gift of the Holy Ghost, and heard them speak with tongues and magnify God, he asked, "Can any man forbid water that these should not be baptized?" So soon as Paul saw that the lame man at Lystra had faith to be healed, he "said with a loud voice, Stand upright on thy feet." Lydia of Thyatira attended unto the things which were spoken of Paul. And when she was baptized and her household, she said, "If ye have judged me to be faithful to the Lord, come into my house." When the trembling, prostrate Philippian jailer asked, "What must I do to be saved?" they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

From these examples of apostolic conversions we learn that faith in the Lord Jesus is the great underlying principle—the ground-work of religion, without which it is impossible to make an acceptable vow to God. But faith, such as we find in these examples, embraces more than a mere opinion, or a belief in a part of the teachings of Christ. It implies a belief in all the doctrines of the Bible with such sincerity and confidence as not to allow those who have it to rest satisfied without doing what they can to learn God's will and obey it. Apostolic faith, saving faith, faith such as you absolutely need to make a vow to God, is to take God at his word and lay hold of his promises, believing that Jesus died for you personally and will save you by coming to him through obedience to his word. You confessed by the word of your mouth that you believe on God the Father, on his Son Jesus Christ, and in the Holy Ghost. Did you speak truly? If so, you were a proper subject for the sacred vow so far as faith is concerned.

Repentance is also one of the absolute conditions of an acceptable vow. John the Baptist, Christ, and the apostles, all preached repentance before conversion or the blotting out of sins. What then is repentance? It is not merely feeling guilty or uncomfortable on account of having sinned. This is a form of repentance but not such as precedes conversion. Godly sorrow, which "worketh repentance to salvation not to be repented of," is to feel the agonies of a guilty conscience, and mourn that guilt before

God with a sacred promise and an earnest determination to forsake forever all past sins, and by the grace of God to keep your soul and body from all unrighteousness.

If you sinned on Friday and felt sorry for it, repeated the same sin on Saturday and felt sorry—repented—again, went through the same process on Sunday, and did the same to-day, all your sorrowing and repenting is not the repentance the apostles preached. If you have been guilty of sin in the past and have repented or felt sorry, and have even for a time not repeated it, yet find yourself not quite willing to forsake that sin forever, yea, despise it, it is still not the repentance that brings us to Christ. Have you truly repented? Have you given up all, *all*, and not kept back one thing? Search well your own heart, for God knoweth its most secret things. If this has been the order of your repentance you may have made an acceptable vow.

Faith and repentance are inward works, through which the individual comes to Christ, and are conditions through which he must pass to become a proper subject to make his vow, and baptism follows as an outward work through which the vow is sealed and made public to the world. Baptism is the visible seal upon our confession, appointed by the Savior, and is only an outward sign of the inward work which is to take place or has already taken place, by the cleansing of our souls from sin through the outpouring of the Holy Spirit. It is clearly and positively a command of the Savior, and no convert should feel that his or her duty is performed until water baptism, the divinely appointed ordinance, is administered. Faith and repentance, being inward works, do in themselves materially change the man, faith leading to obedience, consequently to godliness, and repentance to a pure life, while the mere act of baptism, being an outward work, unlike them, does not in the least of itself, change the character. So baptism cannot be regeneration, it cannot wash away sins, neither can we expect salvation from observing it. Trust not in the mere act, be not deceived by trusting in the work of man in anything. Do your duty as it is revealed to you by the Spirit and the Word, and let the Lord save you. But were you really baptized? You say the ordinance was formally observed. Then we believe you were really baptized, for baptism is only a formal ordinance. But some one says it is a Christian duty, and no one but a Christian can do a Christian duty, that if a person goes through the form of baptism before he is a truly converted Christian, with unmistakable evidence of the pardon of sin, he is not baptized. It has become customary at this late day by some to use this test as a qualification of baptism, but it is nowhere used in the Bible, not once in all the

conversions on record, and must, therefore, be unscriptural. It is, indeed, a great blessing and comfort when persons have the evidence from the Word and the Spirit that their sins are pardoned and that they are accepted of God before their baptism, and it is always to be desired, but man has no right to make this a test when the Scriptures do not. Cornelius and his house no doubt had this evidence before baptism, having received the Holy Spirit; but the eunuch was simply asked to believe with all his heart; this was the only test as to qualification for baptism; the jailer was told to believe on the Lord Jesus, and he should be saved; and Simon the sorcerer was baptized upon his faith, though his heart was not right with God, for he was afterward told to repent of his wickedness. It is not for the sinner to say, "Save me, Lord, and I will believe and do thy commandments," but it is for him to believe and obey as fast as he learns God's will, and trust God to save him and speak peace to his soul. Water baptism, however, unless it be performed in the name of the Lord is invalid, and cannot possibly be Christian baptism. Those who had been baptized unto John's baptism were rebaptized by the apostles. Acts 19:5. Baptism must be upon faith. If the convert does not believe, even if the minister use the proper form in the name of the Father, and of the Son, and of the Holy Ghost, it is not Christian baptism. Faith is everywhere made an absolute test by the apostles, and if we are apostolic Christians, we must use the tests they used and those only. Hence a baptism in idiosyncrasy, insanity, unconsciousness, infancy, or unbelief is not valid baptism. "He that believeth and is baptized shall be saved."

You have now made your vow, confessing with your mouth the Lord Jesus, declaring your faith by word and act, giving evidence of repentance by a manifest sorrow for sin, scaling all with your baptism. Have you been sincere in it all willingly giving your whole heart, life, body and soul to Christ? If so, you have the promise of acceptance and abiding favor; "for he has said, I will never leave thee, nor forsake thee."

*"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, tho' all hell should endeavor to shake,
I'll never, no never, no never forsake."*

Have you the assurance that you are accepted of Christ and that your sins are pardoned? This is a question that is seriously considered by many anxious souls, while great numbers think nothing of it, though they have been trying to serve the Lord for many years. All should have this evidence, though it is more clearly revealed to some than others, and some eminent christians have said it may never be clearly revealed to some who are nevertheless true heirs of the eternal kingdom. But there is evidence enough

in the life of every christian by which he may know whether or not he has been brought from darkness to light, from death unto life, and from sin unto salvation; and you may know this moment whether you have laid hold of the promises of eternal life, of which there are so many in the Savior's own words. Did he speak those words for you? are the promises yours? Remember that not one who came to the Savior with an honest purpose of heart, failed to receive the blessing. Have you come so? You say, Yes. Then you cannot fail of the blessing if you hold on, even if your acceptance is not yet clear to you. Never give up, light will come. You may have some sacrifices yet to make that you do not think of now; but the blessing is yours if you continue. Christ has said so and his words are true. You say you have been striving for years and are still in the wilderness. Be not discouraged, Israel, was in the wilderness forty years, still they entered Canaan; so will you. But you say you cannot feel saved. Here you are again troubling yourself about the doctrines of men, the Savior never asked any one how he felt, or whether he felt saved. His words to one who was almost beginning to doubt were: "Fear not, only believe." This is comfort for you, "Only believe." Blind Bartimeus did not say, "Let me see, just a little, and I will come and be healed;" but he did all he could; he came in his blindness. So the sinner, when in the darkness of his sins, should come believing, trusting in the promises and power of Jesus, and light will dawn upon your soul. You might feel saved and yet not be saved. Feelings may, and often do deceive us. Persons feel perfectly secure and right with God and saved through Jesus, and at the same time live in sins and vanities which the Bible utterly condemns. Are these persons saved because they feel saved, and know that they are sincere? Then there are others who live the gospel, and see the weakness and imperfections of human nature and because of them fail to feel saved. Are they unsaved because they do not feel saved? To feel the goodness of God and to enjoy the consciousness of pardoned sin are truly great comforts to the Christian, and are excellent fruits of a new life; but do not constitute, or bring about, or form any part of conversion. The cause leads to the effect; the little boy's father did not come because the child was glad, but the boy was glad because his father had come; the sun does not shine because the umbrella is hoisted, but the umbrella is hoisted because of the sunshine and heat; the heat is not more intense because the mercury rises, but the mercury rises in the tube registering a higher degree of temperature because of the increasing heat; the soul is not brought nearer to God by in-

For the Herald of Truth.

CONVERSION.

Conversion implies a change from one condition to another. From a carnal mind to a spiritual state, from unbelief to faith, from the broad road to the narrow way, from darkness to light, from the law of Moses to the law of liberty in Christ Jesus. Those only who are thus transformed are fit subjects for heaven and the eternal crown reserved in heaven for the faithful. Without the above transformation there is no promise of an entrance into heaven of final rest. To base religion upon morality, or self-righteousness, or anything outside of conversion would be to refuse God's plan and attempt working out our salvation according to our own plan. Unless we come to God in the way he has ordered, we have no consolation, no hope, no promise. There are some, however, who claim a hope of heaven because of their good works or charitable acts. The apostle clearly shows this to be an error when he says, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

THE EXTRAVAGANCE OF SIN.

The most extravagant thing in the world is sin. Men think of sin as to its consequence upon the individual who commits it, but the most expensive thing in society will be found to be sin, in whatever form it may appear, and a grand thing it will be when men reach this conviction. Some men think it is very well for men in the pulpit and on platforms to talk about it in trying to induce conviction and persuasion on this moral question, but when they find that the cost of sin touches them in the shape of taxation, they begin to feel a new interest in reforms. It will be found on the long run that the pocket is always on the side of virtue. Men have always formulated somewhat out of their own experience, and when they see that honesty is the best policy—well, it will be found to be so with regard to everything that affects personal habits, eating, drinking, dressing, and the mode of conducting life. The most extravagant thing is sin—anything that is wrong and that violates any great law of morals.—*Dr. William Adams.*

BUT ONCE.—"I expect to pass through this world but once. If, therefore, there is any kindness I can show, or any good thing I can do to any fellow-being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again."

SO LONG AGO AS 1606, a medical writer said: "Tobacco is not safe for the young and should be called 'youth's bane'."

The Word of God must not hang like a jewel, only in the ear, but it must be cabinetted and locked up in the heart as its safest repository.—*Culverwell.*

JOHN D. HESLEY.

HERALD OF TRUTH.

August, 1881.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class mail matter.

FUNK'S FAMILY ALMANAC.
FOR 1882

Will be printed during the month of August. It will contain all the usual Astronomical Calculations, giving the correct time for the latitude of Philadelphia, Pa., Elkhart, Ind., Lincoln, Nebraska, and Winnipeg, Manitoba. It will also contain several beautiful illustrations and a choice collection of original and selected articles interesting to all.

Orders will be received now and filled as soon as the almanac is completed. We want an active agent to sell these almanacs in every neighborhood.

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THE COMPLETE WORKS OF MENNO SIMON.—This valuable work now in course of publication in the German language is progressing at a reasonable speed, and will, at some time in the near future, perhaps by the end of the year, be completed.

THE SAINTS IN SARDIS.—Our correspondent, R. N. Kratz, who has been contributing the interesting articles entitled, "Evenings with the Book of Revelations," has failed to send us an article this month on account of ill health, but has sent us an article instead, entitled as above, which we hope will be interesting to our readers.

THE MARTYR'S MIRROR.—As we stated in our last, we have some 600 subscribers for the Martyr's Mirror, which is by a large number not sufficient to warrant its publication. We trust all the friends of the enterprise will take active steps and use every effort to increase the number, so that perhaps by Fall we may

have sufficient to begin the work. Circulars and prospectus will be sent to any who want them. Let us not let the work lie still, but continually press forward that it may yet prove a success.

WANTED.—Bro. Abraham F. Detweiler, of Louisville, Clay County, Illinois, wishes to borrow \$1,250 at 6 per cent. interest, and give as security for the same, 80 acres of improved land all under cultivation, 30 acres in orchard, barn 56 x 68, stone stable, 3 wells and a small house. Any one desiring to loan on this property may address as above.

SEND OUR CHURCH NEWS.—We would kindly request our harvesters to send us the news from the churches. Little items of information noting the incidents that are almost continually taking place in every community will be read with much interest. Since harvest is over and the extremely warm weather will probably soon abate, we will likely hear more frequently from our correspondents and friends.

HARVEST MEETINGS.—Now that our kind heavenly Father has permitted us again to gather our harvests, though it may not in all places have been as abundant as in other years, we shall feel very grateful to God that there is so much that none need be in want, and we trust that the beautiful custom of holding harvest meeting to give thanks to God for these rich manifestations of his mercy, will be generally observed.

Let us not be as the unthankful, but day by day bless God for the material as well as the spiritual blessings which he permits us to enjoy. "It is a good thing to give thanks unto the Lord."

SUNDAY SCHOOL QUESTION BOOKS.—Our series of Question Books is now completed, the Bible Class Books having been published within the last few weeks. The books are now used in the Mennonite Sunday Schools in Lancaster county, Pa., and give excellent satisfaction. They were compiled by a committee of ministers of the church, and can therefore be safely recommended to all our people. We invite all who are interested in our Sunday Schools to send for the books and examine them. They may be obtained at this office at the following prices:

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| Infant Lesson Book, single copy, 06 | |
| " " " " per dozen, 70 | |
| Primary Question Book, single copy, 10 | |
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| Intermediate Question Book, 1 copy, 15 | |
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THE PRESENT SUMMER has been an exceedingly warm one, but at the present writing the weather is much more pleasant. Health through this portion of the country has been unusually good, while many deaths have occurred in other parts, especially in the more southern cities, from heat and other causes. From various portions of the country we also hear of storms, floods, severe thunder and lightning, by which many buildings and other property were destroyed and many lives lost. How solemnly all these things remind us of the mighty power and wisdom of an overruling Providence—an Almighty God.

TOY PISTOLS.—Seventeen cases of lockjaw have been reported from Baltimore alone, resulting from wounds from the use of toy pistols on the fourth of July, and it is supposed that the fatal cases have not all been reported. Even toy pistols are instruments of death, and every wise parent will prevent his children from using them. The use of toy pistols disciplines the child to a careless use of larger and more dangerous firelocks, and leads indirectly to many a painful accident and sad death. How many parents murder their bright little boys, if not that day, at some future time, by placing in their hands a toy pistol! The number of cases in which pistols of any kind saved persons' lives on the fourth of July has not been reported. Is it not soon time that civilized, thinking people learn that pistols destroy many fold more lives than they save, and that they banish them from all respectable, and especially Christian society?

ENCOURAGING.—It is very pleasant and very encouraging to know, in this age of unbelief and worldliness, that the subject of religion is not altogether neglected or forgotten, and that still a desire to be saved and a concern for the salvation of souls manifest themselves. From many of our churches we learn that efforts are made to awaken a deeper interest among the people and gather precious souls into the fold of Jesus, while many who stand without look forward with earnest desire after the things of God. O that every Christian believer might put on the whole armor of God, and labor and watch and pray with all devotion to extend the borders of Zion and increase the number of her people. God has no pleasure in a dead, inactive church, as he plainly declares to the Laodiceans. Therefore let us be warm, devoted, in earnest, working while it is day, for the night cometh when no man can work.

AT THE late Annual Meeting (Dunkard) at Ashland, Ohio, it was decided to install into office only those who do not use tobacco, or will abstain from its use, and also to urge all other officials to quit the unbecoming practice.

The wearing of hats by the sisters was also discussed. Nearly the entire congregation rose in opposition to the wearing of hats. The

Brethren at Work says, "The plea was for plain hats, but it was clearly shown there that those who adopted the hat did not want it plain, nor did they keep it so after they got it. It was further shown that just so soon as the hat goes out of fashion there will be no more trouble about it."

On the question relative to the order of dress, the B. at W. also says, "Nearly the entire congregation rose like a solid body. It was a solid 'uprising of the people' in defense of our long established principles." "On the dress question our readers may rest assured that our people stand united as firmly as any body in the world, and are fully determined to maintain their principles."

ANOTHER SALVATION ARMY.—The following is from the *Gospel Standard*, published by J. W. Loman of the Northern Indiana Eldership of the Church of God:

"From the *Gospel Trumpet*, we learn that the brethren of Indianapolis, Ind., have organized a company called the Salvation Army, electing C. C. Bogert General in command, D. S. Warner, Adjutant General, Geo. R. Sturgeon, Captain, Henry Robinson, First Lieutenant, and W. H. Filley, Second Lieutenant, with a full corps of Sergeants and Corporals. They also agree to get a uniform, and appointed a committee to get the means, and procure the material, and prepare the uniforms. Dear brethren, do you think it is according to the Bible, to have such names as these affixed to a Christian name, especially coming as it does from the world, and carnal practices used in war? Are you sure Jesus did give an example for such unreasonable practice? Does the Holy Ghost lead you to don an unnecessary and affective robe in order to save souls? And again, where in the Bible do you get the authority for a human, or sectarian organization, such as your company is, beyond a doubt?"

We think the editor has just cause to feel mortified at the proceedings of his brethren in Indianapolis. It is really strange that persons claiming to contend for Bible plans and doctrines only, opposing war, secret societies, etc., and claiming also entire sanctification by a second work of grace, should undertake to improve on the plain and eminently successful plans of the apostles, which they had received directly from the Savior. And not the least surprising feature of the proceedings is, that they employ names and habiliments used in war by an organization engaged in bloodshed and deeds of violence, all of which is condemned by the New Testament Scriptures, and also their own profession.

OUR PRESIDENT.—On Saturday, July 2nd, the whole country was startled by the telegrams announcing that an attempt had been made to assassinate President Garfield. As he and Secretary Blaine were walking through the B. & O. R. R. depot in Washington, two pistol shots were fired at the President, the first slightly wounding him in the arm, the second entering the body above the right hip near the kidneys. He fell to the floor, bleeding profusely. It was thought, at first, that

the wound would prove fatal, but at this writing the danger seems past and there are fair prospects of his recovery. The entire people of the United States were grief stricken and many prayers were offered for the Chief Magistrate of the nation.

Charles J. Guiteau, the would-be assassin, is said to be a son of French parents, born at Freeport, Ill. He is a man of wild religious notions and aspirations for political positions which he was not qualified to fill. It is thought he was led to the murderous deed by disappointment, and possibly a feeling of revenge because he did not receive the appointment from the President to which he aspired. He has spent most of his life as an eccentric lecturer, and was generally considered an unsafe man.

The loss of a good ruler is a calamity to any nation, and the feelings of her loyal subjects find expression in words of profound sympathy and deepest regret; and when one falls by the hand of an assassin their feelings become doubly intense. Thus it was when the news was received of the late tragic affair at Washington. Expressions of sorrow and wishes for the recovery of the President were heard on every hand, and nearly every face betrayed feelings of anxiety and sympathy.

We believe that, while our people take no part in the administration of government, but nevertheless are willingly subject to the "higher powers", none have been more grieved at the sad news, nor wished nor prayed more sincerely that the life of our President may be spared.

CONFERENCE.

THE ANNUAL CONFERENCE for the State of Missouri will be held on the fourth Friday in September (23rd), in Mount Zion Meeting-house, twelve miles south of Tipton. We would be thankful if some of our ministering brethren in the east could be with us at that time. We extend a hearty invitation to all. We think it would be encouraging and strengthening to the church here if we were more frequently visited. Those coming will please write to us at St. Martin's, stating when they expect to be at Tipton, and we will meet them there.

D. D. KAUFFMAN.

CHURCH NEWS.

HARVEST MEETING was held in the new meeting-house at Weaver's, Rockingham county, Va., on the 20th of July.

FROM MONTGOMERY CO., PA.—Bro. Andrew Mack, of Herford, Berks Co., spent Sunday, July 10th, with the brethren in Franconia, and conducted the services in Souderton Meeting-house in the afternoon of that day.

FROM Ayr, NEBRASKA.—Bishop Henry Neiswander and Deacon A. Shellenberger, of Osborne Co., Kan., visited the church in Adams Co., Neb., and held meetings on the 14th of May, when one person was received into the church by baptism, and on the 15th, when communion was held.

A SUNDAY SCHOOL has again been organized at the Deep Run church, in Bucks Co., Pa. Our series of question books have, after due examination, been approved by the school and adopted. It affords much pleasure to the committee who were engaged in compiling these books that their work is appreciated.

SUNDAY SCHOOL IN BOWNE, MICH.—From a recent letter we learn that the Sunday school organized in June at the Bowne church is going on well. Our correspondent says, they have fifty scholars, and have faithful teachers, and the brethren and sisters are working to make it a success. They are using the books published at this office.

FROM KANSAS.—On the 19th of June the church at Kill Creek, Kansas, was made glad by the accession of three members, two by baptism and one from another congregation. There are prospects that others will unite with them at no distant day. A hearty invitation is extended to evangelizing ministers, and a full cooperation is given and a wide field of labor is promised to any one that is willing to go.

CONFERENCE in South Cayuga, Canada, was held on the 13th of May. One bishop, eight ministers and deacons, and a number of lay brethren were in attendance. After singing a hymn some introductory remarks were made by Bro. Brubaker, who also led in prayer. Bishop Christian Gehman read the 4th chapter of Hebrews, and took up some time in explaining and impressing some of the truths set forth in this chapter. He expressed himself willing to defend the doctrines and rules of the church, and admonished all present to hold fast and adorn their profession. All present concurred with his explanations and admonitions.

A difficulty between some brethren was presented. An effort previously made to settle it had failed, and both parties claimed to be innocent. A committee of two was appointed to hear both parties, and bring them to an understanding. The matter was finally settled. I do not feel like closing this brief report without stating that I believe that the Lord was with us in our meeting, and blessed us with his Spirit, since we could be together so pleasantly, and part with so much good feeling and so many manifestations of Christian love. On Sunday we held the communion with bread and wine, and observed feet-washing. CHRISTOPHER HOOVER.

FROM VIRGINIA.—The first services in the new meeting-house at Weaver's, Rockingham County, Virginia, were held on the 26th of June. A very appropriate sermon was preached by the brethren Samuel Coffman and Daniel Heatwole upon the subject of dedicating the heart to God. About one thousand persons were present, and excellent order was preserved both inside and outside of the house.

The size of the house is 50x70; the audience room is 50x60, and has comfortable seating room for about eight hundred persons. It is a plain, substantial frame building, costing about twelve hundred dollars, which was raised by subscription but with little trouble. The new house stands over the same ground on which the old one stood. Here was probably the first Meeting-house owned by the Mennonites in Virginia, which was at first a small, low, unpretentious house, built of pine logs, with the spaces between them daubed, and a board ceiling overhead. Between thirty and forty years ago an addition was built to it of the same material, and the whole sided with boards, making a room of 26x50 ft. The site where this stood is now occupied by the present commodious building, where, we hope and pray, the present and succeeding congregations may meet and worship as humbly and sincerely as did their fathers who wept and prayed for them, and whose aged forms are now resting not far away to await our Lord's final coming and their eternal reward.

FROM MANCERONA, MICHIGAN.—We cheerfully confess that our homes in the great wood-land of Northern Michigan were made happy by the recent visit of the brethren, J. S. Coffman and H. B. Brenneman, of Elkhart Ind. We had the pleasure of attending four meetings held by Bro. Coffman. The services seemed deeply impressive on all present. Though the number of worshippers was not large, yet there were enough to assure us of the presence of our blessed Master, who has promised to be in the midst when we meet in his name. We can also say that we were not only benefited for the time the brethren were with us, but received strength for the future. We hope to be remembered in the prayers of the faithful, that we may not let the thorns and thistles of worldly cares choke out the good seed which is so seldom sown to us who are so far separated from our own church privileges.

The past winter was unusually severe over the whole country, and by what I can learn, much has been said of northern Michigan concerning the great depth of snow and severe cold. When we had the first severe weather here the thermometer registered eighteen degrees below zero in Ontario, and was about the same here. At the same time the thermometer registered twenty-three degrees

below zero in La Grange County, Ind. The temperature here averaged about so much milder until some time in January, when the waters of Lake Michigan were frozen over. After that time the cold was about the same as in northern Indiana as near as I could find out. The snow averaged about twenty inches till the first part of February. After that time it was about three feet in the vicinity of Mancelona, and continued about that depth until late in the spring. The snow left very suddenly, thawing nearly as fast from below as on top. The ground was not frozen in the least at any time during the winter. We could go to work in the ground as soon as the snow went away. I would say to those desiring a good home in a new country, do not become prejudiced by what you hear said of this country, but come at once and see our lands for your own satisfaction. I have now been here eighteen months and like it much better than I at first expected. The growing crops mostly look promising. To those who are waiting that a church may be established here before they come, let me say, get no such thoughts into your minds; we have the same promise here that you have where you are. Do not delay coming on that account. God will not forsake nor neglect his own no matter where they are.

Mancelona, Mich. A. SHROCK.

OUR TRIP TO PENNSYLVANIA.

We left Elkhart on the morning of the 19th of May, and after spending a night with friend Strabel, in Cleveland, proceeded to Niagara Falls, and beheld with wonder this mighty cataract as the immense volume of water pours down from Lake Erie into the rushing torrent below.

On the 22nd we arrived in Clarence Centre, and spent Sunday with the brethren and sisters there, at which time the communion of the Lord's Supper was observed, services being conducted by Bro. Gehman, from Cayuga, Canada.

We spent the night with Pre. J. Huba, and visited also others of the brethren and sisters, among them the aged Bro. Abraham Lapp, now in his 89th year. We staid all night with sister Lapp (widow of Bish. John Lapp), and the next day at 2.50 we left Buffalo and reached Souderton, Montgomery Co., Pa., the next morning. Here we called on Bro. Herman Godshalk and wife, and after a pleasant visit, Bro. Godshalk took us to Pre. Henry Nice. From there we went to Bish. Josiah Clemmer, and on the 26th (Ascension day), Bro. Clemmer took us to Skippack, where services had been appointed for that day. Here we met many dear brethren and sisters, and after much visiting with Pre. Jacob Mensch, where meeting with a company of brethren and sisters met together, and the time was spent in pleasant, and we trust, profitable conversation.

We spent the night with Pre. C. Allebach, and on the 27th attended an appointment at Toamemich Meeting-house, after which, in company with Isaac Clemmens, we visited a blind sister by the name of Aldarfer. Her desire is to serve the Lord. The next day, June 28th, we attended meeting at Salford

M. H. After meeting we visited several families and the 29th attended meeting at Franconia, and in the afternoon went with Bro. H. Godshalk to Sunday School, at Souderton Meeting-house, where many children were gathered, and it was pleasing to see the zeal and earnestness manifested by the school. The meeting here was also well attended.

We then went with Pre. Jacob Gehman and on the 30th we attended meeting at Porkase, in Bucks Co., visited Dea. S. Moyer, to which place Pre. Abel Horning also accompanied us; also Dea. D. S. Fritz, Pre. Abm. F. Moyer, Pre. Henry Moyer and Bish. Isaac Overholzer, with whom the time passed pleasantly and rapidly by.

After spending the night with Jacob Kratz and family, we attended services at Doylestown M. H. and visited Dea. John L. Gross, where we met Pre. Samuel Gross and Pre. Isaac Rickert, and on Thursday the 2nd of July attended meeting at Line Lexington, visited the aged sister Funk (the Editor's mother), and also sister Gross, and found them in reasonable health. We then went to the 3rd attended meeting at the Plain M. H., the 3rd attended meeting at the Plain M. H., and in company with Josiah Clemmer took dinner at J. Krupp's; met there also two sisters of Joseph Krupp of Elkhart.

In the afternoon Bro. Krupp accompanied us to Philadelphia where we visited Esther and Frick, widow of the late John L. Frick, and sister to J. F. Funk, and were sorry to find her two sons in ill health, the younger of whom, as will be seen in another column, has since passed away.

On Saturday afternoon the 4th, we went to Pre. Adam Rank's, at Bird-in-hand, Lancaster Co., and spent a pleasant evening.

On Sunday, June 5th, we attended meeting at Mellinger's, where it was our privilege to meet many brethren and sisters. We also visited Dea. Henry Hettler, Pre. John Landis, and Pre. David Buchwalter, spending the night with the latter.

On Monday communion meeting was held at Stumpstown Meeting-house; a goodly number participated. Here we met our beloved brother Bish. Isaac Eby.

We then visited A. Rank, and on Tuesday there was meeting at the Old Road. We had a pleasant visit with the brethren and sisters in this vicinity. On Wednesday we attended an appointment at Hershey's M. H. and visited Bish. Isaac Eby, and Ab. Metzler, whose sister is suffering from a severe attack of Rheumatism. Bro. Metzler brought us to Joseph Wenger's where we remained during the night and nearly all day on Friday. We then visited Peter Wenger's at Barville, John Hershey and his father, staid all night at A. Hershey's, visited Martin Reasler's, and on Sunday June 12th went to Strasburg Church, where we met a large concourse of people, among them the aged Bishop Benjamin Herr.

After church we visited Henry Andrews in Strasburg and accompanied him to Sunday School. In the afternoon, which was largely attended and well conducted.

Visiting the brethren B. Herr, Amos Herr and B. Snavely, we attended meeting at the Stone Church on the 14th, had a pleasant visit with Pre. Abm. Herr and spent the night with Bro. John Shenk, and the next day, June 15th, went to Lancaster City on our way to Franklin County.

C. & A. CHRISTOPHER.

Elkhart, Ind.

(Conclusion in next number.)

THE Lord often crosses our wills for the benefit of our souls.

A VISIT TO MICHIGAN.

After the meetings in Bowne and Caledonia, Kent County, which were reported in the July No. of the HERALD, Bro. H. B. Brenneman, Bro. Henry Eymann, his daughter Annie Witmer and myself started on the 13th of July from Hammondsport, N. Y., for Mancelona, 40 miles south of Petoskey, where we arrived in the evening. Bro. Eymann and daughter visited his son-in-law John Grody. No doubt Sister Elizabeth was much rejoiced to see her father and sister from whom she had been some time absent. Bro. B. and myself went to the house of Bro. David Garber to stay for the night. We had two meetings with the brethren and sisters here and left on the 13th promising to stop on our return. At Petoskey we took our leave of Bro. Eymann, and walked five miles west to the house of John Hernley who came from Indiana over a year ago. Sister Hernley, Martha-like, cumbered with serving, had prepared for us a tempting supper, of which we partook with unusual relish after our five miles walk. In the mean time the neighbors were gathering in for the service which had been appointed. The comfortable sitting room was filled with an attentive audience. We found Sister Hernley still engaged in the service of the Lord, enjoying a lively hope of eternal life, and her husband is anxious to be reconciled to the church and received again into the communion.

The next day we crossed Little Traverse Bay on the boat, and stopped with our friends John Fetters, on the state road, five miles south of Cross Village. This is an Indian village, with a few white families living in it, situated on the shore of Lake Michigan. Its name, doubtless, comes from the huge cross planted on the high bank on the shore of the lake, which can be seen from afar over the water. The Indians are nearly all Catholics, and are pretty generally under the control of their priest, Wycamp, a Frenchman, who has been there many years, and has by some means managed to get quite rich.

From Friday evening till Monday morning we stopped with the brethren and sisters, Henry and Jacob Garber and their wives, ten miles east of Cross Village. We held three meetings with them, two of which were well attended. Our visit with them was a season of pleasure, especially during our private conversations we were made to rejoice that there were so many evidences of faithful devotion to the cause of Christ, and so much love for the church and her principles. On the 20th Bro. Henry Garber brought us south toward Harbor Springs with several other passengers. On the way I left them and walked across to Ayr, a new place about fourteen miles north of Petoskey. Here I met the brethren, Abraham and Joseph Detweiler, Jonas Brubaker and some other families of brethren and sisters. Bro. A. Detweiler regularly holds services, preaching for them in the German language. We held two meetings which were well attended, and the hearers manifested unusual attention. One man after making an earnest request to be visited said it was the second sermon he had heard in five years; and said farther that he was sorry to confess that he was not a Christian. Bro. Jos. Detweiler brought me to Petoskey early on the 23rd. I walked six miles east to visit my friends Benjamin Wenger, son of Bro. Daniel, near Mount Crawford, Virginia. I found him with his wife and child in good spirits and enjoying excellent health. If a person feels more at home one time than another, when he is away from home, it is when he meets with one from near the home of his childhood and converses with friends and scenes of those early days. In the

evening we held services in Petoskey at the house of Joseph Brower, with whom his mother or aged sister Brower is residing. Sister B. is enjoying a strong faith and a lively hope that rest will come sure and soon. It is very encouraging to hear her speak of her conflicts and trials, and her victory over them through the help of the Lord, and her confidence in God that he will bring her safely through all to a happy end. She said, "I know that if the Lord had not been with me I could not have endured what I have and still be here." According to promise I spent the 23rd with the brethren and sisters at Mancelona. We held services in the morning at the house of Bro. Jacob Kauffman, and in the evening at the house of Bro. David Garber, both of which were well attended, and we felt that the Lord was with us and blessed our meetings. The faithful gave evidence of encouragement and joy, and sinners shed tears of conviction. We have great hope that a church will soon be established at this place, and wish that the little flock there might not be neglected by the faithful in their prayers, nor our ministering brethren in their visits. A few words of encouragement and sympathy were hastily spoken, a few good wishes, a tear glistening in the eye, a shake of the hand, a "God bless you," the parting scene is over, and we hurried to Mancelona to take the 11 o'clock train for Grand Rapids, Sturgis, and Elkhart.

Bro. Brenneman left Petoskey on the 21st, and went to Kent County, where he spent five days visiting among the members and met with them at Bowne for worship on Saturday evening. On Sunday he met with them at the same place to organize a Sunday School. He reports an unusually pleasant time, and says he never saw a school started with better prospects for faithful labor or more earnestness among teachers and pupils. He reached home safely on Monday the 27th much pleased with his visit.

J. S. COFFMAN.

THE SAINTS IN SARDIS.

There were "a few names even in Sardis" which had not "defiled their garments." Rev. 3: 4. They had been clothed "with change of raiment." Zech. 3: 4. The "garment spotted by the flesh" (Jude 23) had been removed, and the angel of the Lord had said, "Let them set a fair miter" upon each head.—Zech. 3: 5. Because of their love for the holiness of God, the blessing of purity which they seek in time shall be consummated in eternity, for the Master saith, "They shall walk with me in white." Heaven is holiness.

Not the whole church in Sardis were to walk with Christ in white, for there were "dead" souls in Sardis. "Thou hast a name that thou livest and art dead." Rev. 3: 1. On the door-plate of a house is the name of a man. In the parlor his body lies cold in death and ready for burial. The door-plate says, "I live within." The postman brings him letters this morning—letters addressed to a living man. His fingers are too stiff to break the seal. His eyes are themselves sealed, and only God can break that seal. So there were saints in Sardis with names, and that was all—names on the church record, on the pew-

doors, on subscription lists, on people's tongues, but they themselves were dead. They had physical life, intellectual life, business life, social life. The elegant mosaic pavements of many a Sardis mansion felt the tread and shuffle of their restless feet. The theatre had a place for them, not regularly perhaps; but when some Greek tragedian of note, or some prima donna from Rome appeared—some classic Bernhardt—the Sardinian Christian of the nominal type was there to weep and laugh with the giddy masses of that voluptuous city. These multiple lives they had, but in regard to the life of lives they were dead; dead to the quick throbbings of the Holy Spirit; dead to all high spiritual aspiration; dead to all celestial delight. Some unfortunate men have for years carried a dead limb, paralyzed, impotent, without sensation. These Sardis saints carried within the vitalized body, within the vigorous physical heart—a dead heart! What a burden to carry! And then to have on one's forehead at the same time: "Here goes a man with a living heart!"

"To live"—this describes the Christian. He alone of all men *lives*. He was indeed "dead in trespasses and sins," but now he lives, showing how God's love may penetrate that dead heart I have described, and make it beat and burn with celestial grace. The soul made for God is living only when it is filled with the fullness of God. There is no life that is not Christian life. All else is dead. Refined by art, broadened by travel, illuminated with "genius"—a man may be lost with all this; he may be only a dead man. He alone lives who lives in Christ.

But how does it happen that men have a name to live, and yet are dead? They certainly do not mean to play the hypocrite. Well, some have been accustomed to forms of life. They are in the church to-day because long ago somebody put them there. Or, they occasionally desire the true life. In moments of alarm or impulse they turn hungrily and longingly toward the church, and the church responds to this sensational life; and what a spasmodic impulse suggests, the church by its baptisms and enrollments and confirmations makes permanent. Then there are idealists in religion—artists who revel among dreams, and never touch crayon or brush to canvas. Their brains are burdened with pictures of heaven, while their hearts are sepulchres filled with shattered ideals and violated vows. They are the ones who received the seed into "stony places," or "among thorns." Out of the seed came promise, but no perfection. The field had the name of harvest field; but alas for the harvest!

There was another class of Sardinian Christians. They lived, but were not vigorous. Some things of the kingdom did "remain," but were "ready to die;" some

zeal, some conviction, some anxiety, some struggles of spirit, some longings after Christ, some works of service. They were like the first Atlantic cable. A few signals could be recognized, but the current was feeble—just enough to make men glad that the cable was something more than a dead iron rope. The "works" of these people were not "perfect before God." They lacked the "eye single," the definite aim, the complete consecration. They were bound Zionward, but their movement was undecided, halting, hesitating. Their hands were not firm in the hand of the Leader of pilgrims.

There was a third class in Sardis—"a few names." Some statues were not mere plaster in this gallery of sainthood. Their "garments" were "not defiled." They had left the world and had not returned to it. Their works were "perfect." They were "worthy." Christ was their all and in all. Their words and deeds were seen in heavenly places through the atmosphere of his grace. Their "names" were "in heaven." That was their home and inheritance. Their hearts were there. "They shall walk with me." Christ their Redeemer and Leader, was to be their companion and friend. "In white"—for his holiness was to be theirs. They shall be "like him," for they shall "see him as he is." This is to the saint the very center of life—holiness, Christlikeness, fellowship with Christ. Rev. 3: 20, 21; 7: 17; 1 John 3: 2; Rom. 8: 29; 1 Pt. 1: 15. And this celestial whiteness is not a dead whiteness, like that of the falling snow; nor a fleeting whiteness, like that of the cloud in the sky; but a living whiteness, like the glory of the transfiguration on Tabor, when the Lord's "raiment was white and glittering," or like the greater glory of the transfiguration on Patmos, when the apostle looked upon the Lord and then talked about "a flame of fire," "fine brass, as if they burned in a furnace," his "countenance was as the sun shineth in his strength." And all this for poor, weary, bed-ridden, afflicted saints; for childhood and manhood and old age; for inferiority and mediocrity and peerless genius—if only the heart live in Christ and by Christ, and if he be "Alpha and Omega" to the soul. I have seen the sun mirrored in a dewdrop. I have seen the sun set a diamond all ablaze with glory. I have seen a soul radiant with the spirit of Christ.

An aged and very ignorant Christian was thus questioned:

"You are old. Must' you not die soon?"

"Yes, I know I must."

"Where do you expect to go?"

"I think I shall go to the good land."

"Why do you expect it?"

"I cannot tell; but the nearer I come to death, somehow Jesus and I get nearer together."

Reader, have you "a name to live," or

do you LIVE? Is Jesus everything to you? Do you live by his Spirit? Do you long for his presence? Is heaven your delight because of him—his holiness and his fellowship?—REV. J. H. VINCENT, D. D., in *Christian Union*.

For the Herald of Truth.

LIE STILL IN HIS HANDS.

Reader, you are out on the ocean of life. Many times you find the storm beating around you; and, if you are a Christian, you feel your soul straining upward to grasp the higher and the better source of comfort and of strength. You feel the need of a helper for deliverance from evils within and without. You may sometimes feel yourself sinking, sinking; you struggle and sink deeper still. You make greater effort and become more desperate, struggling, beating, grasping, all the while sinking. Why shall you be sinking amid all your efforts to sail over the trials of life's sea in the pure air and sunshine of the higher life? Ah, the mistake is in struggling in your own strength. Only lie still in His hands, and he will bear thee up. The drowning man struggles and wildly beats to keep his body afloat, but every struggle sinks him deeper, till at last he raises his hands and sinks unconscious into his watery grave. Were he to cease all his struggles and lie perfectly still he would float. All help could reach him. It is needful that you see your weakness, and that you be made to feel your utter dependence in him for deliverance. Cense your struggles for self deliverance; renounce all your efforts to continue, and humbly say, "Thy will be done." Lie still in his hands; the waters shall not overwhelm thee; in His hands he will bear thee up. Over the rough waters and the surging billows will come the well known voice, "It is I, be not afraid." J. S. C.

THE SAFE BRIDGE.

The only safe bridge over which the traveler can pass from this world to the better country rests on the rock of Divine Truth. This foundation will stand though storms and floods beat against it. The traveler lays hold of and is supported by the iron—stranded rope of the divine promises, and by means of the righteousness of Christ a firm foundation is laid. A bridge is formed over which the traveler can pass from this world to the new heavens and the new earth. He may perhaps, through ignorance, have some misgivings as to the safety during the tempests and darkness by which he is sometimes surrounded, he may be fearful of being blown off or by some misstep be precipitated into the depths below.

Should a tempest arise he need not fear; if he will but lay hold of the divine promises, he may be assured that they will not fail though whatever else may seem to pass away.

It will be perceived that to cross the bridge it is necessary to get on the elevated road—the highway of holiness. This is the way of safety, no lion shall be there and the wayfaring man, though a fool, need not err therein. Holiness consists in obedience to the divine commands, in loving God supremely, in loving our neighbors as ourselves. It is neither circumcision nor uncircumcision but a new creation, whereby a man is taken from wandering in the filth and mire of sin, washed and cleansed by the blood of Christ and his feet placed on a firm foundation, on that way which leads to everlasting life and happiness.

As the Lord of all has ordained that those who inhabit this world, at an appointed time, must leave it, he wishes to conduct all the creatures he has made to a place of eternal happiness. This he has proclaimed to them in his word, he has also cast up a way of holiness by which the ransomed of the Lord can return to Zion with everlasting joy upon their heads. And for these he has prepared a kingdom from the foundation of the world; but he will not force them into it, he leaves them in the hands of their own counsel. He said, "Behold I set before you life and death, blessing and cursing, choose life that you may live." He cried aloud, "Walk ye on the path of holiness," and whenever the time arrives for you to cross over the gulf of death to the unseen world, lay hold of the divine promises, place your feet on that bridge that rests on divine truth and is sustained by the righteousness of Christ.

The Lord our righteousness is a term which expresses a vital truth of Christianity, and in a certain sense sustains or supports its whole frame. It may be stated that the Christian church stands or falls with it. It is the pillar and ground of that faith of which alone cometh salvation. The righteousness of Christ is defined by a celebrated writer as twofold, divine and human. His divine righteousness belongs to his divine nature, as equal with the father over all God blessed forever. His human righteousness belongs to him in his human nature, and is a transcript of divine purity, justice, mercy and truth. It includes love, reverence and resignation to his Father, humility, meekness, gentleness, love to lost mankind, and every other holy and heavenly temper.—*Ser.* by NANCY MOYER.

On Sunday, July 10th, twenty-nine persons were received into the Church in Allen County, Ohio. May it please the Lord that we shall hear like encouraging news from other places. Let the brethren everywhere labor for the conversion of souls.

HUNGRY FOR THE GOSPEL.

"I'm sick of these speculative, scientific, or anti-scientific sermons; I'm hungry for the gospel!"

Such were the words of a highly intelligent and devoted Christian lady, as she came out of church on a late sabbath morning. They were uttered, not with sharpness or severity, but in a subdued and saddened tone, as if her soul was indeed hungry and she was mourning that it had not been fed.

The minister had been preaching a sermon (or rather delivering a discourse) on "the conflict between science and religion" (science and revelation we suppose he meant). It was thoughtful and logical, and gave evidence of careful study. But it savored more of the head than of the heart, and in it there was not one word of man's sinfulness or dependence, or of Christ, and salvation through him. Not one in ten, if one in fifty, of his hearers knew or cared about the conflict of which he spoke, or believed there was any such conflict, or if there was they were well satisfied that revelation was right, and that time in its progress would clearly show it. If Christians, they had come to the house of God to be instructed, to be fed with divine truth, to be impressed afresh with some doctrine of the gospel, or roused and animated anew for fidelity in some duty. If in trial and sorrow, they had come for comfort; if in doubt or perplexity, for light from on high; if weary and worn with the cares and anxieties of life, to be pointed for rest and strength to the compassionate Savior. Or if still impenitent, they may have come with longings and aspirations for higher and better things than the world could give: at any rate, they were here in the house of God, where a message from the cross might have reached them, and so might have been applied by the Holy Spirit as to have led them to thoughtfulness and to the Savior of sinners. And yet the whole hour had been taken up with a scientific discussion; a discussion suggesting objections to many of which they had never before thought, and very likely not giving them a satisfactory answer; to some, perhaps, confirming or awakening doubts; and for all wasting an opportunity of earnestly pressing the calls of the gospel of Christ.

No wonder she said, "I am hungry for the gospel!" No wonder she went away prayerful spirit, hungry for the bread and thirsty for the water of life, and she heard only speculations on science, or at best an argument against error, a discussion that might have been proper and even important in a ministerial circle, or as a lecture, or in some theological review, but which, to the great mass of Sunday hearers, had nothing in it to feed the soul, to quicken the divine life,

to draw the soul nearer to the Savior—nothing that came from the spiritual experience of the speaker, nothing that spoke to the spiritual experience of the hearer.

It is said of Gossner, the celebrated German preacher, who was the means of converting thousands to Christ, that his simple and constant theme was, Christ and him crucified, the work of Christ, the love of Christ, the invitations of Christ. And this is what the people want, and what would fill our churches—not great sermons or splendid sermons, but plain and earnest and instructive sermons about him who has said, "And I, if I be lifted up, will draw all unto me." "Go and teach the nations," was the divine command; and three times the Savior said to Peter, "Feed my lambs," and "Feed my sheep." And what we need, constantly and everywhere need, is to be fed from the divine teachings of the gospel, to be instructed in those great and simple truths which unfold God's will, and enlighten the mind, and quicken conscience, and shape character, and kindle devotion, and animate hope, and deepen spirituality, and encourage for duty, and draw the soul nearer to Christ as a Savior and a friend. In all our congregations there are multitudes who are hungry for divine truth, for the truth as it is in Jesus. Let them never from the house of God be sent hungry away.—*American Messenger*.

For the Herald of Truth.

THE TARES AMONG THE WHEAT.

Let both grow together until the harvest. Matt. 13: 30.

The parable of the tares among the wheat has brought many, it appears, to believe that it is contrary to the will of Christ that any member of the Church should be excommunicated, but that both good and bad should be left together until the end.

We read, "If he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. 18: 17. "Mark them which cause divisions and offenses contrary to the doctrines which ye have learned, and avoid them." Rom. 16: 17. "Withdraw yourselves from every brother that walketh disorderly." 2 Thess. 3: 6. "And if any man obey not our word by this epistle, note that man and have no company with him that he may be ashamed." 2 Thess. 3: 14. "A man that is an heretic after the first and second admonition reject." Tit. 3: 10. "Therefore, put away from among yourselves that wicked person." 1 Cor. 5: 13. "Know ye not that a little leaven leaveneth the whole lump." 1 Cor. 5: 6; Gal. 5: 9. From the foregoing passages we can see that there is to be a separation

between true followers of Christ and false professors, and that the Savior must have had something else in view in the text or the Scriptures would contradict themselves, which we believe to be in perfect harmony, if we but rightly understand them.

We are plainly told that "the field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one." Matt. 13: 38. I believe that the children of the wicked one include non-professors as well as false professors, and that the Savior here with intended to give his servants to understand that they shall not destroy the natural lives of those who are not willing to obey him, but let both grow until the harvest (the end). Then every man shall receive his just reward, then the Lord will avenge himself of the disobedient. "Vengeance is mine, I will repay, saith the Lord."

According to the law of Moses the disobedient had to die without mercy the natural death, but Christ has fulfilled the law.

L. A. R.

PEACE OF THE SOUL.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. John 14: 27.

All men seek peace but all do not seek it where it is to be found. The world promises peace but, cannot give it; it offers transitory pleasures, but they are not worth the pains they cost. Jesus Christ alone can give peace to man. He cures our passions and regulates our desires. He comforts us with the hope of everlasting blessing. He makes us taste that in his word there is peace even in pain; and as the spring sends forth its inexhaustible supply, so His word will flow unceasingly from the peaceful soul which it fills, making it inaccessible to the malice of men.

Thus the word becomes a treasure to the righteous which no one can take from them.

Desire nothing but good; seek Jesus alone and you shall find peace. What is the cause of your uneasiness? Regard all these things as coming from the hand of God, and they will be found actual blessings in disguise which he distributes to his friends, and through which he makes them partakers of his peace. This will change the face of the world in regard to your spiritual condition, and no earthly power shall be able to deprive you of your peace in Christ Jesus.

All that a christian has is Christ Jesus, and he has nothing outside of Christ, save, of course, his sins, which he is ashamed of, and his old nature, which he wants to get rid of. The life of Christ quickened him, the love of Christ constrained him, the Spirit of Christ filled him,

Miscellany.

A DESTRUCTIVE AGENT.—One of the really fearful results of tobacco is its creating an intensely craving morbid appetite. Like indulgence in alcoholic drinks and opium and habits of smoking and chewing produce intolerably gnawing sensation of want and so deaden the moral powers that victims are held as in a vice. Most of those who have long indulged will at times acknowledge that tobacco injures them; that it is a wasteful expense and an unclean habit; that they often wish it had never been acquired. But they are so conscious that reformation must be preceded by days and perhaps by weeks of suffering that they have no courage to attempt to break from this degrading slavery. Young men and boys can yet be saved.

Dr. Stone, of Troy, declares that tobacco is the true cause of a large number of fatal cases of heart disease. To this Dr. Warren, of Boston, agrees and adds that excessive smoking is known to produce cancerous affliction of the tongue and lips. Dr. Willard Parker, of New York city, says: "It is now many years since my attention was called to the insidious but positively destructive effects of tobacco on the human system. I have seen a great deal of its influence upon those who use it and work in it. Cigar and snuff manufacturers have come in my care in hospitals and in private practice, such persons can never recover soon, and in a healthy manner from cases of injury or fever. They are more apt to die in epidemics, and more prone to apoplexy and paralysis. The same is true also of those who chew or smoke."—*New York Weekly Witness*

A FATHER and his little son were once riding along a familiar road with a gentle horse. To gratify the child the father placed the reins in his hand, but at the same time, unseen, retained his own hold on them. As they rode on they saw approaching them, at terrific speed, a runaway team. The danger was great and imminent, but the father guided his horse so that a collision was avoided, and the danger escaped.

When all was over the little son looked to his father, and with choked utterance said, "I thought I was driving, but I wasn't, was I, papa?"

So often does the child of God, when some peril has been escaped, or some deliverance has been vouchsafed in ways unforeseen and unthought of, have occasion to say, "Father, I thought I was driving, but I wasn't."

THE KURUKH of Egypt has ordered that the ceremony called the "Dossa" shall cease. This ceremony in celebration of Mohammed's birth-day takes place annually in Cairo, when a sheik on

a high-mettled, gaily caparisoned steed, rides over the prostrate bodies of the fanatical votaries—his co-religionists. Every year many are killed by the tread of the prancing steed. Religion and civilization said, stop!

GOVERNOR St. John of Kansas replies to a private letter of inquiry that the Prohibitory Law in force in Kansas does not interfere with the free unrestricted sale of tinctures of compounds that are used solely as a medicine. Nor does the law directly or indirectly interfere with the right to administer or partake of wine at the communion service. He says, all such stories are instigated and circulated by the whiskey ring in order to break the force of the prohibitory law in that state. He says, too, that the advocates of free whiskey will know that when it has been thoroughly tested and proven, which it will be, that prohibition in Kansas is a grand success, other states will follow the example, and eventually the policy of prohibition will be the fundamental law of the United States.

RUNAWAY ACCIDENT AND FIRE BY LIGHTNING.—On Sunday, the 10th, at Mount Clinton, Rockingham Co., Va., a horse ran away with a buggy in which Bro. David Suter and wife and child were riding. They were all thrown out, and Bro. Suter was painfully but not seriously hurt, his wife was bruised and scratched about the face, but the child was unhurt.

On Monday, the 11th, near the same place, during a thunder gust, the barn of William Suter, son of Bro. D. Suter, was struck by lightning, killing one of his horses and burning the barn to the ground with its contents, which were principally hay. A stack of hay near by was also burned. Another of his horses, which was in the stable at the time of the lightning was rescued after being badly burned.

MISSIONARIES MURDERED.—Dispatches have been received in Liverpool, England, from Melbourne, announcing the massacre in New Guinea of a number of missionaries belonging to the London Missionary Society. On the 7th of March the missionaries were attacked by the natives at Kato, and four of them, with two of their wives, four children and two servants were killed. The total number of persons killed was twelve, but the list would have been much greater had not the remainder of the party made their escape.

THE DUBLIN UNIVERSITY MAGAZINE gives the following timely warning to parents and guardians of boys: "The mental power of many a boy is certainly weakened by tobacco smoking. The brain under its influence, can do less work, and the dreary feeling produced tends directly to idleness."

IN FANNIN county Texas, grasshoppers are found in millions, and farmers are in a great state of alarm. Nevada is also completely overrun with them. They consume a crop leaving nothing green behind them.

EIGHTY-SIX deaths on the 14th of July from sunstroke and the excessive heat are reported from Cincinnati. From July 10th to July 15th inclusive, the deaths from these causes alone, in that city, numbered four hundred and fourteen.

NORTH CAROLINA locusts are doing great damage to young apple orchards. They split the fruit bearing twigs, which soon wither and fall to the ground.

THE PLAGUE continues to rage in Mesopotamia. In New Zealand, the caterpillars are so numerous as to stop railroad trains by the crushing of them on the track.

ANOTHER COMET, said to be very brilliant, has been discerned moving toward the north west of the northern hemisphere.

THE NEW steamer of the Anchor Line, the *Eurassia*, is said to be the largest merchant vessel afloat. It can be made to accommodate 1,000 stowage passengers.

GEORGE MUELLER is still in this country. He has been preaching to the Germans in Pittsburgh.

LOCUSTS are splitting the limbs of fruit trees in Oconee Co., S. C., so that they die.

WITHOUT CONTROVERSY.

If thou wouldst learn Christian charity and maintain the love of the brethren, beware of controversy, disputes and contentions in matters of religious opinions. This is the spirit of Heathenish philosophy and worldly wisdom that has crept in and adulterated the simplicity of the Christian spirit; and is the great engine through which the dragon plays his floods of division upon the church of Christ, and under a covert of zeal wounds the love, eats out the charity, and defeats the operation of the spirit of peace and unity, making the children of God oppose, fight against, and wound one another, and so destroy the meek love and love of Christ in each other. This is an evil, to be deplored with a sea of tears: nay it has cost a sea of blood. Christian, if thou art wise, let thy brother's opinions alone, for it is not by opinion, by practice, that both he and thou art to be judged.—*Words of Faith*.

If the presence of a wise and sympathetic friend breathes consolation, must not the presence of "the Father of the spirits of all flesh" inbreath an unutterable quiet and clinging trust, when they have come to learn the meaning and reality of that affinity? When there is the response of confiding faith on the part of man, there will be the keeping of the heart in "perfect peace" on the part of God.

I never meddle with tobacco but quarrel with its use.—*W. C. Bryant*.

WHY FEAR FOR THY BROTHER?

Why fear for thy brother?
Thy work and none other
Is pressing upon thee to-day;
Ere thou seek to conduct him,
To guide or instruct him,
Be sure thou knowest the way.

Thou but poorly discernest
How deep and how earnest
His love for his Savior and Lord;
The fount of his feeling
Await his unsealing.
Not alone in the fullness of words.

The path he may be treading
Unseen may be leading
Through the fresh fields of favor divine.
His eye may be clearer,
His feet may be nearer
To the city celestial than thine.

Ah! little thou knowest
How largely thou owest
The stature to which thou hast grown,
To his hushed prayers ascending
And fervently blending
With thine at the heavenly throne.

Though he labors obscurely,
If singly and purely
He strives but to honor his Lord,
His burden shall lighten,
His pathway shall brighten,
In the smile of his Master's reward.

Thy work is before thee,
Soon, soon shall come o'er thee,
The gathering shades of the night.
Art thou willing and ready?
Thy strong hand and steady?
Thine armor all burnished and bright?

TO YOUNG MEN.—The waters have gone over me, but out of the black depths could I be heard, I could cry out to all who have but set a foot in the perilous flood. Could the youth to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly discovered paradise, look into my desolation and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will—to see his destruction and have no power to stop it, and yet feel it all the way emanating from himself; to see all godliness emptied out of him, and yet not able to forget a time when it was otherwise; to bear about him the piteous spectacle of his own ruin; could he see my fevered eye—feverish with the last night's drinking, and feverishly looking for to-night's repetition of the folly; could he but feel the body of the death out of which I cry hourly, with feeble outcry, to be delivered—it were enough to make him dash the sparkling beverage to the earth, in all the pride of its mantling temptation.—*Charles Lamb*.

OBITUARY.

Died, in Hocking Co., Ohio, June 13th, of scurvy, Bro. Jacob Huber, aged 62 years, 11 months and 28 days. Buried in Fairfield Co., at the Pleasant Hill meeting house on the 14th. Followed to the grave by a large con-

course of friends and neighbors. He was married to Sister Lydia Blosser, Oct. 4th, 1866. Their journey through life was pleasant and congenial; he now leaves her alone in the world, yet not alone, for Jesus is with her, and his grace will sustain and keep her until he shall say, "It is enough, come up higher." Bro. Huber lived a quiet and peaceable life, a faithful member in the Mennonite church, with which he united in his single days. During his affliction he frequently spoke of his hope and trust in Christ; said if it was the will of his heavenly Father he would like to get well, but if not he was resigned to the will of Him who doeth all things well. Funeral services by Jac. Bowman and Jacob Good. Text: Luke 23, part of verse 43: "To-day shalt thou be with me in Paradise." A. HUSTON.

Married.

BOWER—CHRISTOPHEL.—On the 21st of June, Samuel Bower and Catharine Christophel, both of Elkhart Co., Ind.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

KIPLINGER.—July 21st, in Elkhart, Ind., of gastric fever and heart trouble, Catharine, wife of Dr. William M. Kiplinger, aged 41 years, 3 months and 28 days. She was a member in good standing of the M. E. Church, and passed away with a bright hope of entering the home above. A deeply bereaved husband and two daughters mourn her departure. Services were held at the family residence in Elkhart by Rev. Robinson, at 8 P. M. of the 22nd. The corpse was then taken to Waterloo, De Kalb Co., Ind., for interment.

BURGEY.—June the 11th, in Juniata county, Pa., of diphtheria, Ella, daughter of William and Catharine Burgey, aged 3 years, 2 months, and 22 days. Buried the 13th at Shelly's meeting house. Services by Samuel Winey, Thomas and Solomon S. Graybill.

GRAHAM.—June the 17th, in Juniata Co., Pa., of diphtheria, Emma M. Graham, aged 11 years, 8 months, and 13 days. Buried the 19th at Shelly's meeting house. Services by Samuel Winey, Thomas and Solomon S. Graybill. Text: Math. 24: 44.

GAMLY.—June the 17th, in Snyder Co., Pa., Samuel, son of John and Mary Gamly aged 20 days. Buried the 18th, in Fremont. Services by Thomas Graybill. Text: Psalm 16: 5, 6.

BURGEY.—June the 22nd, in Juniata Co., Pa., of diphtheria, John H. son of William and Catharine Burgey, aged 6 years, 8 months, and 22 days. Buried the 24th at Shelly's meeting house. Services by Samuel Winey, Thomas and Solomon S. Graybill. Text: 1 Peter, 1: 24.

HASS.—July the 2nd, in Snyder Co., Pa., John Hass, aged 67 years, 2 months, and 19 days. He leaves a wife and three children to mourn their loss. Buried the 4th in Fremont. Services by Thomas Graybill and Penrow Brown. Text: James, 1: 12; Rev. 14: 13.

ZIMMERMAN.—July the 14th in Snyder Co., Pa., of old age, Sister Elizabeth Zimmerman, aged 83 years, 3 months, and 6 days. Buried the 16th, at Shelly's meeting house. Services by Thomas and Solomon S. Graybill, and John Snyder.

LEHMAN.—Very suddenly November 28th, 1880, near Upper Strasburg, Franklin Co., Pa. Sister Elizabeth Lehman, wife of Bro. Samuel Lehman, sen., aged 83 years, 1 month and 29 days. Although for some time in feeble health she had retired about as well as usual. Early in the morning her aged husband had risen, when returning from an adjoining room, he thought she lay in an unusual and uncomfortable position, spoke to her, but receiving no answer he made the startling discovery that she had just expired, as he heard her breathing a few minutes before. She was buried at the Strasburg Mennonite meeting house, and followed to her last resting place by a large concourse of sorrowing friends and relatives. The funeral services were preached by Bishop John Hunsicker and Peter Wedel in German, and P. H. Parrett in English. She was a consistent and faithful member of the Mennonite church since 1833 or 1834, humbly endeavoring to follow the footsteps of her Master, and after having lived a life of usefulness, when the poor were never forgotten or went away empty handed, when she became aware that she was approaching the deep and silent river she frequently expressed her willingness to be called hence from this world of sin and trouble, so when the summons came, sudden though it was, we all feel consoled in the reflection that she is now reaping the rich reward that awaits the faithful follower of Christ.

BIKEL.—June 16th, near Kill Creek, Osborne Co., Kan., of cholera-infantum, Morris, only son of Francis and Polly Bikel, aged 1 year, 5 months and 15 days. Buried the 16th at Zion Mennonite church. Services in English and German from 1st Peter 1: 24.

HUBER.—On the 10th of June, in Lancaster Co., Pa., Fannie, wife of Samuel Huber, born Brubaker, aged 64 years, 11 months and 5 days. Buried at Hess' burying-ground. Funeral services by Ch. Bomberger from Rev. 21: 7.

HOCHSTETLER.—June 22d, in Tuscarawas Co., Ohio, of the infirmities of old age, Bro. Isaac Hochstetler, aged 76 years, 2 months and 29 days. He leaves a wife and 9 children by a former wife, 23 grand-children, and 16 great-grand-children to mourn their loss. Buried the 24th. Many attended the funeral to manifest their sympathy with the many friends. Services by Moses J. Miller from John 5: 21—30, and by Abraham Mast from John 11: 21—30.

OVERHOLT.—On the 22d of June, in Doylestown Tp., Bucks Co., Pa., Abraham Overholt, aged 74 years, 5 months and 20 days. Buried on the 25th. Services by L. Sheip, S. Godshalk and Isaac Rieker.

YODER.—On the 23d of June, in Bucks Co., Pa., Amy Yoder, aged 59 years and 13 days. Buried at Tinnicum church. Services at the house in Dublin by S. Godshalk.

OVERHOLT.—On the 24th of June, in Bucks Co., Pa., Edward, son of Deacon Jacob Overholt, aged about 20 years. Buried on the 27th at Doylestown.

DEWEES.—June 24th, near Chambersburg, Franklin Co., Pa., of a lingering disease, Sister Nancy, wife of John L. Deweese, aged 70 years, 11 months and 9 days. The aged sister has been a faithful member of the Mennonite church many years. She leaves 5 daughters, 18 grand-children, and 8 great-grand-children to mourn their loss, but she was ready to depart and be with Christ. Funeral the 27th. Services by John Hunsicker, P. Wadle, B. Leshner, and P. Parrett. Text: 2 Tim 4: 6—8.

WENGER.—June 27th, near Dalton, Wayne Co., Ohio, of inflammatory Rheumatism, Michael H., son of Emmanuel Wenger, aged 21 years, 3 months and 29 days.

HERSHEY.—On the 7th of June, in Shelby Co., Mo., of whooping-cough, Mahinda, daughter of Michael and Maria Hershey, aged 21 days.

Services by John Brubaker from 1 Peter 2: 1, 2.

HILDEBRAND.—July 6th, near Fishersville, Augusta Co., Va., of consumption, Sister Susan, wife of Gabriel Hildebrand, aged 61 years, 6 months and 18 days. She left a deeply beloved husband and one son, and many kind friends to mourn her departure. She was a consistent sister in the Menonite church for many years, and we hope our loss is her great gain. The funeral took place on the 7th of July, at Hildebrand's church. Sermon by Joseph N. Driver from Rom. 8: 18.

SHORT.—June 30th, in Marshall Co., Ind., of consumption, Matty, wife of Henry Short, daughter of David Quier, aged 25 years, 4 months and 1 day. She was unwell for many months, and on her death bed desired baptism, but it was not accomplished. She leaves a bereaved husband, one child, parents and brothers to mourn her departure. Just before her death she earnestly expressed her desire to defer the salvation of her souls until they were on the bed of death, as she had done. Funeral services by Preacher Shetter, from Psalm 102: 11.

WOLF.—July 5th, near Chambersburg, Columbia Co., O., of old age, Sister Nancy Wolf, aged 93 years, 6 months and 15 days. She was the mother of 14 children, 5 of whom are living, grandmother of 88, great-grand-mother of about 200, and great-great-grandmother of 40. Funeral services by Preachers Glass and M. Rohrer.

ROSENBERGER.—On the 10th of July, in Townsboro, Pa., Rachel, wife of Benjamin Rosenberg, aged 67 years and 11 months. Services at the house by C. Allebach, and by Jacob Loux at the meeting-house from Phil. 1: 21.

SWARTZ.—On the 6th of July, in Line Lexington, Bucks Co., Pa., of the infirmities of old age, Jacob Swartz, aged 84 years, 6 months and 27 days. He was born Dec. 9th, 1796, and early in life was married to Mary Fenn (aunt to the Editor), who died some two years ago, having lived together about 60 years. They had 11 children, 3 sons and 8 daughters, of whom 2 sons and 4 daughters died in earlier years. He was buried on the 10th at Line Lexington meeting-house. Services by Samuel Leatherman, Josiah Clemmer, and Isaac Rickert, from Psalm 92: 12-16.

KING.—On the 25th of June, in Fulton Co., Ohio, of Asthma and Dropsy, Bro. Jacob King, in his 56th year. He was a beloved brother in the Amish Menonite Church. He leaves an aged mother and seven children to mourn their loss. The funeral took place the 27th, when appropriate remarks were made by C. Stuckey, C. Freyberger, and J. Wise, from 1 Thes. 6.

ROTH.—On the 13th of July, in Fulton Co., O., of a lingering illness of more than ten years, from which she suffered much, Mary, wife of John Roth, maiden name Amstutz, aged 52 years, 3 months and 16 days. Seven children are left to mourn her departure, but they mourn not as those having no hope. She endeavored to bring up her children in the nurture and admonition of the Lord, and was a faithful sister in the Amish Church. Buried the 15th. Services by J. Wise and C. Freyberger from 2 Peter 3.

FRICK.—On the 6th of July, in Philadelphia, of consumption, with which he suffered about two years, Joel Frick, in the 23rd year of his age. He was buried on the 9th. Joel was a promising young man, but just at the dawn of manhood's yearning, laid hold upon him, and after about a year of suffering, he passed away, as we trust, to that rest where the wicked cease from troubling and the weary are at rest. His only hope was in the merits of Christ.

"Leaves have their time to fall, [breath,
And flowers to wither at the North wind's
And stars to set—but all [death"]
Thou hast all seasons for thine own, O

Letters Received.

WITHOUT MONEY.

Leonard Suderman, J. P. Schmidt, John Schrag, John Shew, J. S. Amstutz, Levi Wismer, J. Frey, Jr., Daniel Shenk, Rebecca Huber, John Overholt, John Wipf.

WITH MONEY.

A—H Abrahams, H. F. Andrews,
B—Ira J. Buckwalter, John Burkholder, Noah Blosser, A. D. Buller, John Bingeman, N. O. Blosser, B. S. Byerly, S. M. Burkholder, Levi Blauch, J. Brocke, Jacob Bergen, Clara Brubaker, John Brubaker, S. & W. Bender, Peter Baekman, Peter Bushman, Peter Basinger, W. Baekman, D. Baergen, Leah Begley, J. Bushman, John Burkholder, Brenneman & Kell, D. Baergen.

C—Jacob S. Custer, Mrs. Charles, C. Christener Henry Christner.

D—Jacob Duerckson, M. Duerckson, Abram Detweiler, Peter Dueck, John G. Detweiler, Herman Dyck.

E—A. D. Ebersole, Cornelius Ewert, Peter Eby, Christian Ely, A. Eitzen, Elias Ebersole.

F—Daniel Freed, P. Fast, Isaac VanFossen.

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But let us consider Issachar a little more closely, in order that his inward as well as his outward condition may become disclosed before our eyes. His appearance, his walk and conversation, has, indeed, the semblance of much that is good and beautiful, and creates a very favorable impression. Do you seek for him in the counsel of the ungodly, in the way of sinners, or in the seat of the scornful? No; for in seeking him in such company you would do him great injustice; he has long since gone out of Sodom. He sacrifices no longer on the high places and in the groves; and the high places and in the groves, and the congregations of those who drink injustice like water are an abomination to Him. You will never find him in taverns and brothels, nor in those abominable places where the blind world, excited to frenzy by lust, reels and dances to the sound of Satan's bagpipe, as if in the toils of a tornado. He has nothing in common with those whose watchword is: "Let us eat and drink; for to-morrow we die;" nor does he eat of the husks with the swine. You will see him in vain among that class who lead a good moral life, and fulfill the obligations of good citizens, but disdain to order their walk and conversation in a way that is acceptable to God, who, completely satisfied with their own righteousness, cast aside the Word of God, the sacraments, prayer and sacrifice, as so many old rags, worthy only the attention of the childish and the weak-minded. If you would find Issachar you must seek him among the peaceable, god-fearing portion of the community. Where the name of God is preached; where the standard of the cross is lifted on high; where the Father is honored in this that Christ is proclaimed Lord; where the word dwells richly in the hearts of men, spiritual songs are sung, and holy hands are lifted toward heaven. Where the soul feeds on the green pastures of divine Revelation, and is plenteously refreshed at the living fountain of the sure mercies of David: there you will find him; yes, there is Issachar's tent. He dwells among the saints, and is found in their congregations.

What then does he still teach? Alas! very much; in fact, everything that is essential to a state of grace. It is true, he is in the fellowship with saints; but this is only an external relation; he is not joined to them in spirit and in truth. He is not a member of that holy body of which Christ is the head; he is connected outwardly with, but not ingrafted into Him. He is not a branch of the great cedar; though enjoying in a small measure the shadow of the tree, he is not so inseparably united with it, as to partake of its sap and flourish. He is no branch of the heavenly vine; the band by which he is connected with it is of human origin and fragile, resembling in its efficacy the

ribbon with which presents are tied to the Christmas tree. But in his understanding there reigns no longer Egyptian darkness and a multitude of strong errors. Oh no! he is rich in the knowledge of salvation; he knows perhaps the whole of the catechism and half the Bible by heart; he can sing the songs of Zion, and has read the biographies of many converted men and women. But to what does all this amount? To very little; all his acquisitions are purely the result of human efforts unaided by the divine light of the Spirit; all that he has heard and read, all the externals of religion in which he participates, are a dead investment; the food has not been digested and transformed into flesh, blood, and bone; and his spikenard is odorless. If we turn our attention to his conduct we see nothing reprehensible. In the sight of men Issachar's life is blameless; he is diligent in his business, a friend of order, honorable in his dealings with his fellow-men; he prefers the society of Christian people to all other, and keeps himself aloof from worldly amusements. But this is no more than what God enjoins when he says: "I am the Almighty God; walk before me, and be thou perfect." Or, when Isaiah exhorts the people, saying: "O house of Jacob, come ye, and let us walk in the light of the world." Or the apostle: "Our conversation is in heaven," and, "If we live in the Spirit, let us also walk in the Spirit." Is Issachar's conduct afraid of the Spirit? Is a rivulet flowing out of a regenerate heart? Ah no! far from that. It is partly the result of good breeding or of good society, and partly a sort of self-chosen spirituality, a self-acquired goodness, in brief, a work to which the Holy Spirit never will witness, because He has had absolutely nothing to do with it.

But let us now turn to the devotional Issachar. Here again the outside appearance is fair and promising. But are these prayers which he offers day by day, these songs which he sings in the great congregation, or at home with his family, the God-given incense which, kindled into a flame by the Holy Spirit, he offers back with an humble and contrite heart, which alone can make it a sweet-smelling sacrifice before God? Ah no! the performance is all his own. Issachar prays because he *will* pray, not because he *must* pray; it is only *Issachar* who prays; Christ and his Spirit are not in the prayer. "Between the borders"—how desperate a site he has chosen for his camp! He is an anomaly—in a general sense an unregenerate Christian. He recognizes human depravity, but has not yet been convinced of it in his *own particular* case. He is *taught* in spiritual things, but not *enlightened*. He believes on Jesus, but does not feel the need of him. He can tell you how sinners come to Christ, though he himself has never ac-

cepted Him. He believes himself a true Christian, while he is nothing more than an unregenerate person, whose inner man has not in the least undergone any essential transformation, for he cannot prove by the fruits of the Spirit that such a change has taken place. He has not entered the fold by the door, but has forced himself in by another way. The new Adam has not been created in him, but the old has become pious, which is very unfortunate. This is Issachar's condition; he is no longer in Egypt, neither is he in Canaan. He has gone out from the world, in a certain sense, yet he is still a great distance from the kingdom. A Christian in form, and evangelical in his views; conversation, and conduct, he still lacks that great essential—the new heart. Issachar has encamped between the borders. (To be continued.)

For the Herald of Truth.

PRAYER AND DEVOTION.

It is indeed a great privilege that we weak mortals have, to be permitted to approach the omnipotent God in his majesty and holiness, and obtain from him all that we need to make us truly happy in time and eternity. Jesus says, "Whatsoever ye shall ask the Father in my name, he will give it you." Of this blessed privilege the Christian avails himself. We should have stated seasons for prayer and devotion daily; and our devotional feelings and thoughts may ascend to God at any time during the day. Deprive the body of proper and regular nourishment, and it will die or become sickly. So the Christian will die or become careless and weak in spirit without regular seasons of fervent prayer. We are commanded to pray without ceasing. Many Christian professors neglect this duty. Some hardly ever pray except in church, or when danger threatens them. God is not pleased with occasional or Sunday Christians; he wants every-day Christians. I fear that many are so absorbed in business that they do not take time for devotion. When they awake in the morning they think of worldly gain, instead of reflecting on the goodness and mercy of God, and giving him adoration and praise. Jesus says, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The power and efficiency of prayer is not duly appreciated; therefore prayer is not cherished. To the true Christian, seasons of prayer are seasons of delight; he longs and delights to commune with his God, as we long for and enjoy our meals. Well may the Christian say,

"Sweet hour of prayer: sweet hour of prayer! That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known."

Reading a portion of God's word and offering a prayer in the morning will refresh and strengthen us, and thus enable us better to pursue our Christian duties during the day, like as food will strengthen the body to perform physical labor. In the evening our minds should be drawn from worldly cares, and we should engage in spiritual meditation, reading, and prayer. Then we can close our eyes for sweet repose, "safe in the arms of Jesus." At the table, before partaking of our heavenly Father's bounties, we should also give thanks to God. There are persons who observe this duty when alone, or when persons are present who are accustomed to it; but when persons are present who do not observe the duty of giving thanks at their meals, or who never pray, then they neglect it. Is that letting our light shine? Family prayer and devotion is a beautiful means of grace. How many dear sons and daughters have been saved from a downward course to ruin by the influence of prayer at home! Long after they leave home the earnest prayers and pleadings of their parents in their behalf will be ringing in their ears, holding them in the path of virtue with a mighty power too strong for conscience to crush. I have sympathy for the young man or woman who has never heard his or her parents pray. It is a beautiful and becoming Christian practice for each member of the family to kneel in prayer at the bedside evening and morning, telling God all our wants, and giving him praise. This should be done especially when family devotion, reading and prayer in the presence of all the family is neglected, as is done in many families.

Oh, that the young people would acquaint themselves early with this duty of worship! It has often been a source of joy and consolation to me to think that my dear young brother was faithful in prayer, who we hope is now with Jesus in heaven. My dear young friends, if you are yet strangers to prayer, now is the accepted time to begin, just *now*. Pray God to give you a clean heart and his good Spirit. If we have that blessing we have infinitely more than the sinful pleasures of the world can afford. If we do not pray now, we will pray once, and it may be when our prayers will be heard no more forever, when it will be *forever too late*! God, give us thy good Spirit now, while grace is extended to us.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gate of death—
He enters heaven with prayer.
Prayer is the contrite sinner's voice
Returning from his ways,
While angels in their songs rejoice
And say, 'Behold he prays!'"

J. METZLER.

For the Herald of Truth.

EVENINGS WITH THE BOOK OF REVELATIONS.

No. 10.

And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold fast that which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches. Rev. 3:7-13.

Philadelphia.—One of the largest cities of Lydia. The weak church at this place had bitter conflict with Jews and pagans. In their deepest distress Jesus comes to them as the "Holy One of Israel" with assurances of grace and protection, encouraging them to continue the struggle until their vindication should be complete. In comparison with this weak church what a wretched picture is presented by many of the larger churches of our day, who, though strong in numbers, ignobly compromise with the world rather than assume burdens which the performance of duty seems to impose. What importance attaches to "these things saith he" when we are reminded that he is "holy," "true," and possesses almighty power.

Jesus said, "I am the true vine;" "I am the good Shepherd." How impressive his words when we think of the many false teachers and leaders in our day. How often we hear the remark, "I know not whom I may trust." There is one whom we may trust—Jesus Christ the Holy One and true. But how may we know the false from the true? John says, God gives understanding that we may *know* him that is true. To the believer in Christ there comes undoubted assurance; "I know whom I have believed." "If any man will do his will, he shall know of the doctrine." Jn. 7:17.

The keys of David.—Jesus the son of David is King in Zion. And only through the favor of David's Royal Son can even the children of Abraham be restored to the privileges of their promised kingdom. Jesus holds the keys to the royal palace. How many are free to assert that beyond the influence and example of Christ's life there is no virtue essential to man's salvation. Oh, that they may learn before their day of grace closes that Jesus holds the keys, and that none can enter save those who have faith in the Lamb who was slain on Calvary. "For there is none other name given

among men whereby we must be saved." "He shutteth, and no man openeth; and openeth, and no man shutteth."

Know thy works.—How watchful the loving Savior ever is! By their neighbors this church was not appreciated, but slandered, maligned, and vilified. Though they worked for the best interests of all, and sought to point souls to the way of life. Yet, for this, were they persecuted. But Jesus knew their purposes and commended them.

Behold, I have set before thee an open door.—Unlimited freedom. No man shall successfully hinder you in your work. To you is the king's house opened, and free access to treasures untold. Your delight is in saving souls. "Go teach all nations, and to I am with you always." How this promise has often been verified. Missionaries have found this open door and safety in strange lands and among savage people. Men with all their powers and the influence of kings have tried to prevent the open door from being used; yet could not hinder the spread of the Gospel.

Must keep my word.—God's word is our strength. Study and preaching of the Word is the source of power to any church. We must boldly confess Christ before the world, and preach his truth. It is not sufficient that our ministers alone do the studying and we listen to their instructions once a week. In our day when every man has access to the Word of God, it is his duty as well as privilege to be a daily searcher of the Scriptures. This little church used God's Word, and though weak was doing a mighty work. So many say, "I am so weak, I can do nothing for Christ." It is not at all a question of strength. It is altogether one of will. No matter how weak if we are willing that the Lord should use us he can perform great things. Man cannot prevent what God sends us to do. Of how few can the Master say, "Thou hast kept my word?" "The richest of God's blessings rests with those who study and keep his Word." There is in fact no limit to their privileges in Christ Jesus. Our doubting hearts fail to receive true conceptions of the liberty and power we might have.

"Lord, give us such a faith as this,
And then what'er we may come,
We'll taste e'en here the hallowed bliss
Of our eternal home."

God will vindicate his people if they only wait patiently and keep his Word. The wicked and false shall be exposed and their real character made known. God will, in his own good time, so humble them that they will acknowledge our superiority and purity, and confess that they are servants of Satan; for he says, "I will make them to know that I have loved them." And we can safely wait that day, for he further promises to keep us from the hour of temptation

All men shall be tried, and all who are without faith in Christ will be found wanting. Let no man delay making his peace with God.

Behold, I come quickly.—Sudden deaths are of daily occurrence, and no man has any assurance of more than the present moment; but Christ here refers to altogether another event. He reminds of the great day of trial, and that it is near, "even at the door." Am I ready for that day? is the question his Word brings to our hearts. Am I holding fast all the privileges and blessings of grace which he has bestowed? If not, then no matter what our past experience and faith have been, we are in danger of losing our crown. The Lord impress this truth on all our hearts, that, in his Word, he has set before us an open door which no man can shut, and if we use that Word aright, untold rewards are our sure inheritance.

Pillar in the temple.—The church is often spoken of as a temple. In such buildings pillars were the important parts and received the finest and most elaborate work. Those who love the Word of God are honored in being the essential parts of God's temple, and upon them is bestowed the careful work and beautifying skill of the great Architect. Men love to place their own name upon an article of superior workmanship; so God assures that he will not be ashamed of us in that day, for he will put his own stamp and seal upon us, even the name of the glorious city—the New Jerusalem. "If any man serve me him will my Father honor." Here is the only sure road to distinction. For our own sakes, for the sake of those with whom we come in contact daily, for the sake of our Lord and Savior Jesus Christ, let us keep his Word.

EVIDENCES OF PERSONAL PIETY.

BY MISHAP J. DICKSON, D. D.

Evidences to ourselves, I mean; not to others. The man who is in earnest about his soul's salvation will have his seasons of doubt and discouragement. Like the pious king, he will cry, "Why art thou cast down, O my soul? and why art thou disquieted within me?" "Will he keep his anger forever?" "Will he be favorable no more?" In these seasons he will be tempted to doubt his piety. "If I am his, why am I thus?"

Then the man who has just entered the religious life, and who is anxious above everything else to know that he is right, often asks himself, "Am I indeed a Christian? And if I am, in what way may I know it?" With the hope of allaying the fears and of bringing confidence and quiet to many a heart, undertake to answer the inquiry, "How may I know that I am a Christian?"

The evidences, of course, are mainly

matters of self-consciousness; and the inquirer needs to make himself acquainted with his own heart. "Examine yourselves whether ye be in the faith." It is proper to observe that this very anxiety is itself an evidence of grace. Very many, it is to be feared, who claim to be Christians have not grace enough to be concerned about themselves. They sleep on in a form of godliness, while wholly destitute of its saving power. The soul that has been quickened by the divine Spirit is all alive to the importance of salvation, and will not rest till assured for itself of a safe foundation.

1. We observe first that we must be conscious of sincerity of purpose in the step we have taken. "With simplicity and godly sincerity," says the apostle. When the Savior addressed Simon the searching question, "Lovest thou me?" he could answer, "Thou knowest all things, and thou knowest that I love thee." Simon was conscious of this honesty of his purpose, and of this attachment to his Lord. We have submitted to Christ from no sinister or unworthy motives. We have given him our hearts not because others have done so, or because others have wished us to do so; but we know God has just claim upon us, and it is right and well-pleasing to him that we should discharge these claims. We can look up to him and say, "Thou knowest that I have acted from no unworthy motive in becoming a Christian. I have honestly done what I have for my soul."

2. Then comes, when we have made an honest surrender to God, this witness of the Holy Spirit, "He that believeth on the Son of God hath the witness in himself." "The Spirit itself beareth witness with our spirit that we are the children of God." Before the ascension of the Savior he promised to send the Comforter, which is the Holy Ghost. What a comfort was brought to our poor distressed hearts when the Spirit came in and whispered, "Peace; thy sins, which are many, are forgiven thee." We do not pretend to explain this mysterious operation. We only teach it as a fact, a glorious, soul-cheering truth. In that blessed hour we realize that we are accepted, and made sons of God and heirs of eternal life. With some this testimony is more clear and satisfying than it is with others. But all are to enjoy it as one of the evidences of their Christian standing.

3. Now will come in a consciousness of sincere love to God. We have already referred to Simon's testimony. It must have been worth a world to him to be able to say from a heart-knowledge of its existence that he loved the Savior. "Thou shalt love the Lord thy God with all thy heart." There will be associated with this love of heart to God a love for the word of God; a love for the people of

God, for the house and worship of God. David says of the good man that his delight is in the law of the Lord; and this is corroborated by the apostle in his epistle to the Romans, "I delight in the law of God after the inward man." He studies, "meditates" in the Scriptures not only because it is a duty, not because it is a record of wonders, or because it is a necessary help to him in his religious life, but because it is a pleasure to him to do so. It is as bread to the hungry and water to the thirsty. He finds soul-food. Nor

"To his eyes is light so dear,
Nor friendship half so sweet."

A love for God's book is an evidence of heart-religion. So is the love of God's people. "Love as brethren." "We know that we have passed from death unto life because we love the brethren." This is the highest form of love, except love to God, and the only kind that we will carry with us into the heavenly state. "I am become the companion of all them that love God." No matter what their nationality, or their culture, or their social position, or their church-association, if they bear the image of Jesus, if they are pilgrims to the celestial city, our hearts will be strangely and warmly drawn toward them. We will feel the force of the poet's language,

"Blest be the tie that binds
Our hearts in Christian love."

and will rejoice to number this with the rest of the evidences of our being in favor with God.

4. Another evidence of our being Christians is a desire after holiness of heart and life. It is one of the first influences of Christianity to get a desire for larger measures of grace. We do not ask you now whether you are holy, but whether you are conscious of a desire to be so. This desire will be stronger at some times than at others. "Blessed are they that hunger and thirst after righteousness." That means strong desires after the supreme good. There will exist some degree of this in the soul at all times, an abiding desire for holiness. And there will be seasons when this desire will be intense, followed by corresponding efforts to enjoy it. Every Christian should examine his heart to know if he is in possession of this longing after more and more of purity, and conclude if he finds it there that he enjoys another of the evidences of his being a child of God.

5. An old friend, an intelligent Christian man, once gave me this definition of religion, "The love at heart of doing good. Not simply doing good, but a real solid pleasure in the doing; doing good not because the church has imposed it upon us, or because it comes in our way, or because of something else, but a love for it and a pleasure in it. A minister may serve his congregation in the pulpit

For the Herald of Truth.

SOME THOUGHTS FOR THE YOUNG.

Have you ever thought seriously that it is through the grace of God that you are what you are? Do you realize that your heavenly Father is tenderly watching over you? Such thoughts bring to us plainly the duty of obedience to our parents and to God. They provided for us in our helpless infancy, and cared watchfully for our natural lives, while our heavenly Parent lent his blessed assistance, and prepared for us a blessed spiritual Comforter, and a home in the world to come. God sent his beloved Son to save you from ruin and death. He came to gain the victory over death through his resurrection, and over eternal death through the sacrifice of his blood.

Have you ever fixed your mind on death, which will soon come to you, and the day of judgment, to which we must all come, and are you prepared for its solemn scenes? Where are our friends of a few years ago? Many of them have been carried to the church-yard and laid among the white stones, and soon we will be laid beside them. Alone we must enter the shady valley, alone we must launch out upon the dark waters. Our friends follow us to the grave, none go farther with us; but if we have accepted Jesus as our friend and Savior he will never forsake us, but accompany us through life, and in death be with us.

Turn now to the Lord, while he may be found. Soon the last opportunity shall have passed. Shortly the words of the poet may speak truly to you,

"Sinner, I'm coming by heaven's decree,
This mandate to bring thee—a summons for thee.

And whether prepared for the message or no,
To tread the dark valley, this night you must go."

Take not the example of the wicked for your guide. Look with sorrow and disdain upon the Sabbath breaker, who continues his farm labor, his place of business, or keeps open his store on the Lord's day. Strip from your fingers the glittering gold, and put away that outward adorning and putting on of apparel which the apostle Peter so pointedly condemns. Remember, too, that no drunkard can enter the kingdom of heaven. Think of these things, shun them; and live the life of the just, that you may escape the second death, and enter into the glories of heaven. If you are living in Christ you need not fear to die; you stand in no danger, let death come to-day or to-night. Let us all watch. EVIE BROWN.

A broken writer has said many people regard religion very much as they regard snail-pox. They desire to have it as light as possible, and they are very careful that it does not make them.

and out of it and feel it a burden and a task to do so. Church officials may be to some degree faithful in their places, but they feel it irksome, and are glad to get rid of it. Christians may work well for a party, but only for their own. There is really no love for soul-saving, or for "contributing to the necessities of saints;" no heart "given to hospitality" such as God and his Christ requires. The preacher must love his work; the membership must love theirs. The existence of that love is evidence of discipleship—evidence that we are God's. These evidences might be multiplied. There will be heart-mourning over imperfections and shortcomings; heart-mourning over the defections of a brother or a sister, over the desolations of Zion. There will be joy of heart over sinners reclaimed and the enlargement of saints. There will be enough of these all to assure the anxious soul of present salvation and the hope of eternal life.—Our Bible Teacher.

THE BLIND EYES OPENED.

I have recently read of a young lady, twenty-five years of age, who had been blind from birth. For twenty-five years she had lived in midnight darkness, groping through the gloom of unbroken night. She could not form the faintest conception of the features of those she loved, of rainbow hues, of the bloom of a summer's morning, of the sublime loveliness of the expanded ocean, earth, and sky. As her friends endeavored to picture to her the scenes, exhausting all the powers of language and illustration in the attempt, her soul struggled in sad, unavailing efforts to form some conception of the wonders which light could reveal.

A successful operation was performed, and sight was restored. For several days she was kept in a partially darkened chamber, until the visual organs gained strength, and she had become a little accustomed to their use. Then, on a lovely, pure morning, the window-blinds were thrown open and she was allowed to look out, for the first time in her life, upon the wondrous workmanship of God's hand. Then was unfolded to her enraptured gaze the verdure of the carpeted earth, the luxuriance of its vegetation, the flowers, the towering trees waving their leaves in the gentle air, the widespread landscape extending apparently into infinity, and the grandeur of the overarching skies, with their gorgeous drapery of clouds.

She nearly fainted from excess of rapture. Tears of more than earthly delight gushed from those eyes which had so long been sightless. "Oh, wonderful, wonderful!" she said; "heaven cannot surpass this. I never dreamed of aught so lovely. Upon such a scene I could gaze forever, unweary. No language

can describe such grandeur and loveliness. O God! this must be thy dwelling-place, thine effulgent throne."

Thus in the ecstasy of bliss she gazed, exhausting the language of admiration, till her physician, fearing the effect of excitement so intense, closed the blinds.

And thus shall it be with you, O happy, happy disciple of Jesus, when the film which earth and sin have incrustated shall be removed from your eyes, and entering in at the golden gates, the splendors of the celestial paradise shall be opened to your view. Your eyes are now blinded. No description can give you any adequate idea of the glory and splendor of God's kingdom. Christ will then open these splendors to your sight, and oh, what an entrancing view will then astonish an enraptured soul! The celestial Eden, the paradise of God, the metropolis of the empire of the Almighty, around which the majestic orb of a limitless universe revolve in adoration of the Monarch there enthroned! who can imagine the magnificence of such a scene?

It will be as far superior to all your earthly conceptions as were the splendors of one of earth's most brilliant mornings to one whose sightless eyeballs had never witnessed anything but darkness and gloom. Then you shall see the Almighty Father as he is, hear his voice, and be entranced by his smile. Myriads of angel forms, in all the varied ranks of heaven's peerage, angels, cherubim, seraphim, shall wing their flight before you, sweeping immensity with pinions which never tire, and flashing in heaven's brilliance, plumage whose beauty never fades. The green pastures, the still waters, the towering hills of God, where myriads of celestials take glorious pasture; the golden city, the mansions upon whose architectural beauty, infinite wisdom and almighty power have lavished their resources,—these are the visions, now utterly inconceivable, which shall then burst upon your view, and where you shall spend your immortality, loving and beloved.

Child of sin and sorrow, uncheered by Christian hopes, can you reject that loving Savior who offers you all this without money and without price?—all this, if you will only return with a penitent heart to God, abandon sin, accept Jesus as your Savior, seek the influences of the Spirit to enable you to live a holy life, and thus allow our kind heavenly Father to adopt you as his child and heir.

For now we see in a mirror, darkly; but then face to face: now I know in part, but then shall I know even as also I am known. When that which is perfect is come, that which is in part shall be done away.

It is not the mere reception of prayers that makes us acceptable to God, but the possession of those dispositions of heart which the forms of prayer express.

For the Herald of Truth.

TRUST IN GOD.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37: 3.

How is our faith to-day? Are we still trusting our dear Lord? Is our hand firmly clasped in his, and do we realize his nearness to us? When we were far away in sin, like the prodigal of old, he did not forget us; his Spirit strove with us, and when he had overcome our sinful hearts he made us willing to give ourselves to him. When we did resolve to arise from our sins and return to our Father, he strengthened us and finally brought us broken hearted sinners to the foot of the cross. How we were to yield ourselves to His service who had purchased our life and salvation by the precious blood of his own dear Son; and how sincerely did we exclaim with his servant Paul, Acts 9: 6, "Lord, what wilt thou have me to do?" Our zeal for the Master was burning like a coal of fire; we were ready to do anything, even to die if need be for Him who had saved us from the yawning gulf of perdition.

Dear readers, is our love as strong to-day; is our faith as firm and abiding in Him as it was then? How have we kept his commandments since we became soldiers of the cross, followers of the Lamb? Oh, I believe many of you would say with me, what a story would follow if all my experiences were to be here recorded! What a panorama would pass before me! Sometimes our faith was strong, and, like Peter, we could say, "Though all men shall be offended because of thee, yet will I never be offended." Matt. 26: 33. Then a trial has come; our confidence has failed us; the devil has seized the opportunity and taken possession of our hearts in the hour of its weakness and unwatfulness; and we have begun to mistrust our best Friend. O, let us be more watchful unto prayer and more steadfast in faith! What painful departures from God we might avoid, and what blessed seasons of refreshing from the presence of the Lord we might realize!

Dear readers, all of us have trials; all Christians have them, and it is well for us. We have the word of God, which is our chart and daily companion, and tells us that whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Heb. 12: 6. But when sanctified, these things become our best blessings. We are tempted as well as tried, so was our Savior; and if the devil tempted him, is it any wonder that he will try his powers upon us? But we have a sword with which to fight him—the sword of the Spirit, which is the word of God. Eph. 6: 17. God is faithful, and will not suffer you to be tempted above that ye are able; but will with the temptation

also make a way of escape." 1 Cor. 10: 13. "We have not with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4: 15. Tried and tempted one, use the weapons at thy hand; call thy elder Brother to thy aid, he will help thee and thou shalt obtain mercy and find grace to help in time of need. God is our refuge and strength, a very present help in trouble. Ps. 46: 1.

Sometimes we might think, Oh, the way is so dark and mysterious, clouds gather thick and black around us, afflictions follow in quick succession, friends prove false and untrue, and we are constrained at every step to say, All these things are against me. But let us "commit our way unto the Lord; trust also in him, and he shall bring it to pass." Ps. 37: 5. "In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3: 6. The way may be dark, but let us not forget that God is gracious. Let us not shrink from going through the gloom. Oh, for a stronger, a deeper rooted, and more steadfast faith in Him who has loved us with an everlasting love; a faith that will enable us to lay hold of the precious promise of his word, and of the hope set before us, which hope we have as an anchor of the soul, and which will stand fast! Heb. 6: 19; a faith that will enable us to trust in Him where we can not trace Him, and which will help us confidently to say, My Lord and my God! a faith which, when the war between the world, and the flesh and the devil is the hottest and most severe, will impart to our troubled soul the strength and confidence to say, Though he slay me, yet will I trust in him! Job 13: 15.

When gathering clouds around I view,
And days are dark and friends are few,
On Him I lean, who not in vain,
Experienced every human pain;
He sees my wants, allays my fears,
And counts and treasures all my tears.

S. CRESSMAN.

For the Herald of Truth.

JUSTICE TO THOSE WHO DIFFER FROM US IN OPINION.

How seldom do we find people giving due right to the arguments of opponents and showing due respect to their motives. In differences of opinion respecting religious subjects, the feelings are apt to be very warm and easily excited, and even embittered. Often too, instead of appealing to Scripture, reason, and conscience, people's prejudice are appealed to, their likes and dislikes are aroused, and sometimes antagonized. Unworthy insinuations are made, and thus hasty feeling, strife and bitterness appear where brotherly love, Christian charity, and scriptural forbearance and peace ought to prevail.

A BROTHER.

HEAVIER THE CROSS.

Heavier the cross, the nearer heaven.
No Cross without, no God within.
Death, judgment from the heart are driven.
Amid the world's false glare and sin:
Oh! happy he, with all his losses,
Whom God has set beneath his Cross.

Heavier the Cross, the better Christian.
This is the touch-stone God hath applied,
How many a garden would be wasting,
Wet not by showers from weeping eyes,
The gold, by fire, is purified,
The Christian is by sorrow tried.

Heavier the Cross, the heartier prayer.
The bruised seeds most fragrant are,
If sky and wind are always fair,
The sailor for the Canaan of his rest,
And David's Psalms had not been sung,
If grief his heart had never wrung.

Heavier the Cross, the more aspiring,
From vales, to climb to mountain's crest,
The pilgrim in the desert tiring,
Signs for the Canaan of his rest,
The dove has here no rest in sight,
And to the ark she wings her flight.

Heavier the Cross, the easier dying.
Death is a friendlier face to see,
To life's decay, one bid defying;
From life's distress one then is free;
The Cross sublimely lifts our faith,
To him who triumphed over death.

Thou crucified, the Cross I carry,
The longer may it dearer be,
And less I faint, while here I tarry,
Transplant Thou such a heart in me,
That Faith, Hope, Love, may flourish there
Till for the Cross my Crown I wear.

THE NEW COMMANDMENT.

When our Lord and Master was here upon earth, he taught many doctrines that differed from the religions of that day and that the people were used to. He also taught some things that were rejected as unreasonable and even repugnant to the minds of all who were not "born again"—"transformed by the renewing of their minds." Such was the commandment to

"LOVE ONE ANOTHER."

This is what Jesus calls his "New Commandment." It was a new doctrine and peculiar to the dispensation of the blessed Messiah. Before he came even God's people practiced the doctrine of "evil for evil," and every "transgression and disobedience received a just recompense of reward." Legal and personal offenses were punished without mercy however penitent the offender may have been. But Jesus comes with grace and truth, and every penitent finds mercy and pardon no matter how often he may unwittingly commit wrong or omit duty. As to, their likes and dislikes are aroused, or express, in a penitent manner, so often our love will readily prompt us to forgive from the heart. This is one of the tests that we love one another.

While Jesus says, "Love one another;

our nature cries out, "Love thyself." From our self-love proceeds all bad feelings toward others, all hard words, and all destructive actions toward others. True, unselfish love may express its grief and plead its conscientious cause, but it cannot be unkind, harsh, abusive, worldly-spirited under provocations. There is no possibility of being a Christian without the love of Jesus in us. It is the most essential part of "pure and undefiled religion." The spirit of the world is to love none but ourselves and those who may flatter or favor us. The distinguishing mark of the disciples of Jesus is that they love. Nor is it confined only to believers, for in the immortal sermon of our Lord on the Mount we read,

LOVE YOUR ENEMIES.

To fulfill this royal command is to attain to the fullest expression of love. I now remember of reading some time ago about a missionary in India who once read the Sermon on the Mount to some Hindoo youths, and when he had read these words: "I say unto you, Love your enemies, bless them that hate you, and pray for them that despitefully use you and persecute you," so deep and intense was the impression produced on one of them that he exclaimed in delight, "Oh! how beautiful! how divine! this is the truth, this is the truth!" And for days and weeks he could not help repeating, "Love your enemies, bless them that curse you," constantly exclaiming, "How beautiful! surely this is the truth!" Nor could he rest until he had renounced his false gods and senseless worship and accepted the truth as it is in Jesus. No matter what men may do against us, if we have God's approval we can forgive them, for we love their souls while we deplore their acts. We may have many doubts and fears, but if we have this love, we can know we have passed from death unto life. Not only shall we ourselves or our intimate friends know, but all men shall know. John 13: 35. If real love is wanting, true faith is also not in possession. Gal. 5: 6. To know the value of love we must possess it.

D. B. MENTZER, in the *Vindicator*.

For the Herald of Truth.

THE CROSS AND THE YOKE.

Reader, let us take up the cross for the sake of our Lord Jesus Christ, for it is one of the fixed conditions upon which we may become his disciples. Let us thoughtfully consider the words of Luke 14: 27. "Whosoever doth not bear his cross and come after me, cannot be my disciple." Here it is plainly stated that we must bear the cross if we would be his disciples. The question naturally comes to us, Are we bearing the cross? If so what is it? What are we bearing expressly for

the sake of our Savior? Let us through the cross be a light to the world, and an example to those around us, that they may see our good works and glorify our Father in heaven.

We must also take upon ourselves the yoke of Christ. But there is comfort in his promise that his yoke is easy and his burden is light. "Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." We must be yoked with Christ and there is great comfort for the weary laborer when he remembers that Christ is yoked with him and helps to bear the burden. Christ says we must leave all and follow him. It is not sufficient to accept some of God's teachings, and think to love him as much as if we were obedient to all; for the Savior says, "If ye love me, keep my commandments." He also says, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." If we love Jesus and keep his commandments we know that we shall have a share in his kingdom, and an eternal home in heaven.

If we have not yet secured our heritage with God, why shall we delay? We have an immediate invitation. "Now is the accepted time; now is the day of salvation." Let us be faithful workers in His vineyard that we may enter into sweet rest. The night will soon come in which no man can work.

CHARLOTTE GARNER.

ON A SMALL SCALE.

There are some persons who by reason of their natural disposition or education, do whatever they do on a small scale. You cannot expand their ideas or enlarge their thoughts. They deal in trifles, and continue to trot around in their narrow sphere, utterly refusing to be led forth into any larger or more extended circle. We have seen persons who are supposed to occupy a large two-story house; but they do not live there. You enter the house and you will find the furniture and ornaments, and the appliances of comfort, but the people are not there. Away back in the rear there is an L part; possibly on looking in, you may find some of them there; but you must go a little further, and in some sort of a rough six-by-eight kitchen or cook-house, huddled around the stove, you find the people you are seeking for. They are at home there. They were brought up in a cabin, and though they have a big house for show and for company, yet when the pomp is over they never feel quite at home until they have settled back into something resembling their old surroundings, and reminding them of the place where they were born. So there are men in business

who, working on a small scale, do admirably, for they feel at home, but when they extend their operations they inevitably fail to succeed.

There are Christians who have similar characteristics. Their religious life began, it may be, in an old kitchen, a weather-beaten school-house, or an upper chamber. There they feel at home, and they never feel at home anywhere else. Let converts multiply and assemblies increase, and they are utterly incompetent to appreciate and adapt themselves to the changes in the situation. They can feel at home among a dozen or a score, but if the assembly increases they feel in a strange place, and are not content till they can divide, or secede, or in some way get back on the old footing. Indeed, it would not be difficult to find churches and meetings which, in an existence of perhaps thirty or forty years, have never increased appreciably. As surely as they gain in numbers beyond a certain average, some quarrel springs up, they divide, and bite, and devour each other, until they come down to a little handful, such as they have been accustomed to associate with. Of course they take great comfort in supposing themselves to be the "little flock" to whom Christ will "give the kingdom," but there seems no special reason why two little flocks should have any better title to the kingdom when they have quarreled and separated, than they would have had, had they lived together as one flock in peace and quietness.

The real difficulty is mainly in the lack of management. A competent foreman in a shop, with plenty of work to do, will keep a hundred hands peaceably and busily employed. But suppose he does not know how to lay out work for more than ten hands; all that he has beyond that number are in each other's way, and the result is strife, contention, disorder, confusion, and separation. Hence it is indispensable that all persons who have charge of churches or assemblies for worship, should have that administrative ability which enables them to provide occupation for the new comers who enter into their family. The man who guides the destinies of a church must be one who "ruleth well his own house;" and the man who can do this has the faculty of keeping others busy, and so keeping them out of strife and mischief. Persons who will do this can increase their business and enlarge their facilities. Persons who cannot do it, will always be confined within their little circle, and of course will labor to keep things in such a position that they can control them with their limited capacity. They do business on a small scale; they are useful in their true position, but sometimes by hindering others of more comprehensive minds, they may prevent more good than they accomplish.—*The Common People*.

UNSENT PROPHETS.

"I have sent these prophets, yet they ran; I have not spoken to them, yet they prophesied." It is written, "How shall they preach except they be sent?" and for ages men have been trying to answer that question, but with indifferent success. Men may be voluble, eloquent, popular and persuasive; they may be invited, called, petted and flattered, and yet their lives prove fruitless, and their ministry a delusion and a snare, unless they are sent of the Lord God.

Every servant of God is sent. The Lord appoints him for his work, tells him what to do, and where and how to do it; and the man who is obedient to this heavenly call of God labors effectually and will be honored, and owned of God in his work. But the man who is not sent, though he may be called and salaried, will not be blessed and prospered of the Lord. The world may approve him, but in the great day of God he shall hear the solemn words, "I never knew you."

How many persons there are who, though they assume to preach the gospel can neither feed the flock of God nor win sinners to Christ! They are not sent; and the worldliness, starvation, and death, which pervades the churches where they minister, furnishes abundant evidence of the fact. They are of the world. Their desires and hopes are worldly; they seek to please men, and are not the servants of Christ. Whatever they may have, they lack the unction of the Holy One, the power of the Spirit of the Lord of Hosts. God has not called them nor commissioned them; he does not strengthen them or bless them; he will not crown their labors with fruitfulness, nor bestow on them his glorious reward.

This may seem to some a light thing, a matter of individual choice; men may suppose that the ministry of God's Word is a trade to be learned, a profession to be chosen, an office to be sought; but such persons "do greatly err, not knowing the Scriptures, nor the power of God." Would it be a light thing for a man to represent himself as the ambassador of a king who never knew him and never commissioned him? Would it be a light thing in business, for a man to claim to be agent and representative of a person who had never given him authority or mentioned his name? Would it be a trivial matter for a man to transact business, and make agreements and treaties in behalf of some mighty potentate, who had given him no authority whatever for so doing? And shall it be esteemed a trivial matter for a man to palm himself off as a servant of the Lord Almighty without authority, endorsement or recognition from on high? Let us solemnly inquire concerning this matter, and see to it that we have the Lord's

call and the Lord's commission, and then we may hope to have the Lord's benediction on our labors, making them fruitful to the glory of his name.

WHY AM I NOT A CHRISTIAN?

1. Is it because I am afraid of ridicule, and of what others may say of me?
"Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed."
2. Is it because of the inconsistencies of professing Christians?
"Every man shall give account of himself to God."
3. Is it because I am not willing to give up all for Christ?
What shall it profit a man, if he shall gain the whole world, and lose his own soul?"
4. Is it because I am afraid that I shall not be accepted?
"Him that cometh to me I will in no wise cast out."
5. Is it because I fear that I am too great a sinner?
"The blood of Jesus Christ cleanseth from all sin."
6. Is it because I am afraid that I shall not "hold out?"
"He that hath begun the good work in you, will perform it until the day of Jesus Christ."
7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?
"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."
8. Is it because I am postponing the matter without any definite reason?
"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."
9. Is it because I am trying to save myself by morality, or in any other way of my own?
10. Is it because I do not clearly see the way to be saved?
"Repent ye, and believe the Gospel."

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

A PERFECT MAN.—The man deserving the name is one whose thoughts and exertions are for others rather than himself; whose high purpose is adopted on just principles, and never abandoned while heaven or earth affords means for accomplishing it. He is one who will neither seek an indirect advantage by a specious world, nor take an evil path to secure a real good purpose.

DIVINE CHASTISEMENT.

Heb. 12.

Let the Scriptures of this chapter be attentively reviewed, and their lessons and promises be laid up in our hearts, that we may become disposed to manifest exemplary patience under affliction; and be guarded against the opposite and dangerous extreme of despising divine correction, or fainting under them. Would we wish to be excused from the tokens of God's paternal love? Were we submissive to our earthly parents, and shall we rebel against our Father in heaven? Shall we not be in subjection to the Father of our spirits and lives? Each of us should say, "Lord, I bless thee that thou hast made me partaker of the providential bounties of thy gospel of grace; but O, my soul longs to be partaker of thy holiness, to bear thy image more completely as the glory and blessedness of my renewed nature wrought by thy power. For this therefore would I submit to every so grievous thought for the present ever so grievous, and wait those peaceable fruits of righteousness which will be so rich an equivalent for all we endure."

"When chastenings by the Lord are sent, Severe as they may be, I should not at his will relent, Though they are sent on me. To warn me of my careless life, They will prove good to me; With patience I should them await, To prove how good they be.

The Lord doth love and chasten thus: For good those chastenings are; He still does more entrust to us That do his chastenings bear."

D. H. MARTIN.

THE RETURN of a long lost son gladdened a home in Gloucester, Me., a few days ago. Eleven years ago a young man left Lewiston, Me., for the west, since then no tidings of him had been received. Recently a gentleman arrived at a Lewiston hotel who said he came from Leadville and stated that he formerly lived in Lewiston city. Making inquiries about his people, he found that they had removed to Gloucester. Hiring a team he drove to that town and found his father's house, and without informing him who he was, inquired if he might stay to dinner. At dinner he drew his father into conversation. He asked his father about his son who had gone to Leadville. The old man replied with tears in his eyes, that he supposed George was dead, as he left for the west eleven years ago, and since then he had never been heard from. The scene could be imagined when the stranger said: "No, he is not dead father." Christ tells us that such joy as that father manifested is occasioned in heaven when one sinner repents. (Luke 15: 7).

REJOICING IN HOPE.

For the Herald of Truth.

Rom. 12: 12.

Dear brothers and sisters, are we all rejoicing in hope, or have we not all this hope of eternal life? If you have not, it is high time that you awake to your actual condition, and secure that hope by which we are saved. Are we sleeping in unconsciousness of the condition of our souls? Hear the instruction and promise of the holy Word, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." When do we fail to rejoice in hope? Is it not when we become cold and careless in our prayers? It is then that we leave open a door in our Christian devotion for Satan to come into our hearth, and then he tries to accomplish his wicked designs in destroying our hope in God. Through the want of spiritual exercise our souls become darkened with the cares of the world, we fall into divers temptations, and our hope dies away into uncertainty.

Let us therefore continue instant in prayer, that we may not be overcome of evil, but that we may overcome evil with good. Then we may also be patient in tribulation, and rejoice in the blessed hope of entering into the everlasting rest with all the blood-washed throng to sing praises forever with the redeemed.

"From thee, my God, my joys shall rise, And run eternal rounds, Beyond the limits of the skies, And all created bounds. The holy triumphs of my soul Shall death itself outbrave; Leave dull mortality behind, And fly beyond the skies."

ELIZABETH GARNER.

For the Herald of Truth.

COME TO JESUS.

As my heart yearns for lost souls and longs for their salvation, I feel pressed to engage my feeble efforts, by the help of the Lord, as a helper in his vineyard, to try to convince sinners of the necessity of coming to a Savior, and encourage them in the important work. You who are living without God in the world, and without hope of life in the world beyond, come taste of the heavenly feast; come to Jesus, the fountain of life, and the author of salvation to every one that believeth.

Dear reader, if you have not the peace of God in your heart, come to Jesus who is all in all, life to the believer, bread to the hungry; and casts out none that come to him. But you must come, if you wish to be saved, in God's own appointed way. Jesus must be accepted for himself alone, for he is the only mediator between God and man, and the only way in

which we can be reconciled to our heavenly Father.

Oh, you who are in the flower of youth, and seek for pleasure and happiness, come to Jesus and find in him heavenly love, lasting peace, joy unspeakable, and glory that fadeth not away. There is no real pleasure in the world outside of the religion of Jesus Christ. How then can you be content to live in sin with condemnation hanging over you, when peace can be had by merely accepting it as a free gift? O, quench not the Spirit, but give your heart to Jesus!

You who have become old and hardened in sin, and have spurned and rejected many calls from God, and stifled the convictions sent to you for your salvation, accept yet while you may, the offer of mercy, which is so graciously extended to you;

"And while the lamp holds out to burn, The vilest sinner may return."

His love and mercy are unchanging; Jesus is the same Savior, yesterday, today and forever, and you must seek your salvation in Him alone, whose blood cleanseth from all sin.

EMMA M. HEESHEY.

A PECULIAR PEOPLE.

BY B. T. ROBERTS.

Let us notice a few particulars which distinguish the people of God.

They are peculiar:

1. In their spirit. People of the world are proud—Christians are humble. No matter what their station or talents or circumstances, they are distinguished by their humility. They are never haughty nor proud, nor scornful. They are meek under injuries, patient under provocations, forgiving those who wrong them, cheerful and hopeful in adversity, long-suffering and full of compassion and kindness. In these respects true Christians are peculiar. There has been a great change in their temper and disposition in many respects. They are unlike the world and unlike their former selves.

2. In their aims. They live to do good and not simply to enjoy life. They strive to lay up for themselves treasures in heaven instead of treasures on earth. They seek to please God rather than men.

3. They are peculiar in their manner of living. No matter how poor, they are neat and clean; no matter how rich, they are not luxuriant and extravagant. They make no show, no ostentatious display; in everything they are models of simplicity. Whether they need to or not, they practice economy that they may have means to relieve the destitute and to promote God's blessed cause.

4. They are peculiar in their dress. While they do not wear uniforms like sol-

diers, yet they wear nothing for ornament. They obey both the letter and spirit of God's command, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart in that which is corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3: 3, 4. The doctrine taught by so many preachers that it matters not how one dresses, he can be a Christian as well in finery, as in a plain dress, is plainly unscriptural. It is a flat contradiction of the Bible. Such preachers have but very inadequate ideas of the responsibility resting upon them. A saint does not feel like a sinner, he does not act like a sinner, and it is equally plain that he does not look like a sinner.

5. True Christians are peculiar in their conversation. They do not talk like other people. They speak a pure language. As becometh saints, let not "filthiness nor foolish talking nor jesting," "be once named among you; but rather giving of thanks." In any general, social gathering a person who observes this precept will be peculiar. His language may be the same in its grammatical construction which other people use, but the candor, seriousness and charity which characterizes the conversation of a saint, makes him observed wherever he may be.

6. They are peculiar in their amusements. They do not go to the world for their pleasures. They find their enjoyments in the service of God—in worshipping Him, in doing good to their fellow men and trying to make them virtuous and happy.—*Earnest Christian.*

A STORY is told of an old hunter in Michigan, who, when the country was new, got lost in the woods several times. He was told to buy a pocket compass, which he did, and a friend explained to him its use. He soon got lost and lay out as usual. When found he was asked why he did not travel by the compass. He said he did not dare to. He wished to go north, and he "tried hard to make the thing point north, but wasn't no use, 'twould, shake, right round and point southeast every time." A great many people fall of the right direction for life for the same reason of the mishap which befel our Michigan friend—they are afraid to take the Bible and follow just as it points.

ASKEW in dispute, is like an unquiet horse in a dusty way—it raises such a cloud in the eye of the understanding, that it obscures its vision, and impedes its operation.

A LOVING heart and a pleasant countenance are commodities which a man should never fail to take home with him.

HERALD OF TRUTH.

September, 1881.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class mail matter.

ALMANACS.—Our family Almanacs will be ready by the time this paper reaches our readers. Send in your orders early. See prices in another column.

THE REVISED EDITION of the New Testament will be sent to any address on receipt of the price as given below:
Cloth, flexible cover..... 25cts.
Cloth, board cover..... 60cts.

SUBSCRIPTIONS TO THE HERALD.—We are rapidly approaching again the end of the year, and we trust, with the beginning of the new year, to add a large number of new subscribers to our list. It will be a good plan for our agents and friends who interest themselves in this work, to be already looking about and how they can further the work for another year. To all new subscribers for 1882 we will give the remaining numbers of the year gratis, and we will by next month, again arrange our premium list for the benefit of those who are willing to work. We would like to have an active agent in every neighborhood. We could also employ a few good book agents.

THE MARTYRS' MIRROR.—We have added a few more names to the list of subscribers for the Martyrs' Mirror in English, since our last issue, and we hope during the coming month to gain yet a much larger number. We hope, now that the weather is getting cooler and more time will be at the disposal of many who during the summer were very much engaged otherwise, that our friends will take up this work once more and see if the number of 1,000 subscribers cannot be

made full. It is indeed necessary if we would secure this number to work faithfully and earnestly. Let us all try and see what can be done.

TO THOSE IN ARREARS.—There are quite a number of our subscribers to the HERALD OF TRUTH who are owing us. It is after harvest now, and the crops are being gathered and turned into money, and we trust our friends will remember the printer and help us to meet our obligations. We have several times sent special bills to all those in arrears, but this costs a good deal, and if our friends could send in these small amounts without us sending them special bills, it would be indeed a very great favor to us.

OUR FAMILY ALMANAC for 1882 is now in press and will be completed and ready for delivery early in September. This almanac is gotten up with special reference to the wants of our people, and we trust to receive a liberal patronage from them. It contains the complete astronomical calculations, made by Lawrence J. Bach of Lebanon Co., Pa., giving the time for Philadelphia, Pa., Elkhart, Ind., and Lincoln, Nebraska, which makes it sufficiently correct for the various localities where our people live. The reading matter is both interesting and edifying. It also contains several illustrations, one of which is a representation of a place in Holland where Menno Simon, first after his renunciation of the church of Rome, preached the gospel, and where the Mennonites there, met for worship for three hundred years. All orders will be promptly filled at the following prices:

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BOOKS.—We desire to call especial attention to our collection of books. We have constantly on hand an assortment of good religious books, of different kinds, and especially those of our own church, all of which we sell at reasonable prices and hope, by prompt attention to all orders, to secure a liberal patronage. We feel confident that for Bibles, hymn books and miscellaneous, religious and scientific

books, dictionaries, commentaries, etc., we can offer as good terms as any regular dealer, and would ask our friends to examine our catalogue and write for prices.

REVISED ODD FELLOWSHIP ILLUSTRATED, by President J. Blanchard, of Wheaton College. Price in paper 50 cts., in cloth \$1.00. Ezra Cook, Chicago, Ill.

Those interested in the rise and progress and workings of Odd Fellowship can learn from this little volume a full account through the various degrees, including the Rebecca Degree, the secrets, follies, and oddities of a society holding high claims for excellence in benevolence, which is, however, found based upon a pagan religion from which the Lord Jesus is studiously excluded.

BRO. JOHN VAN STEEN of the Prussian Mennonite church, at Beatrice, Nebraska, spent some time with us here in Elkhart during the month of August, visiting also among the brethren on the Haw Patch, in Noble County, Indiana.

PROGRESSIVES.—Thirty-four members of the Meyersdale Dunker Church have withdrawn from the main body, and are called the progressive part. They have rented a hall in town and are holding regular meetings and Sunday School and call themselves the Old Brethren. They have a salaried minister, use a musical instrument in their worship, and denounce the Annual Meeting. They are building a meeting-house at Meyersdale this summer.

BRO. HENRY DETWEILER, with his wife and cousin, Annie Detweiler, of Whiteside County, Ill., spent Sunday, August 14th with us in Elkhart and vicinity. They are now (Aug. 17th), in company with Jonas Moyer and wife, of Elkhart County, visiting in Medina and Columbiana Counties, Ohio, from which place Bro. Detweiler and wife will proceed eastward and visit their friends and relatives in Bucks and Montgomery Counties. We wish them a pleasant trip.

THE WEATHER.—Thus far, during the present summer, there has been an unusual amount of warm weather. The heated term has been broken up several times by a pleasant day and a cool night or two, but there have been many days when the mercury registered near 100 degrees and the nights were too warm to

admit of comfortable sleep. Though there have been some refreshing showers and several hard rains, yet the season has been generally dry, and much of the vegetation has suffered for want of moisture. At this writing it is very dry and dusty.

IN NEW GARDEN township, Chester Co., Pa., tobacco growing has been largely engaged in by farmers. Among others some members of the Society of Friends had made arrangements to grow the crop, which intention coming to the knowledge of the heads of the meeting in that district, the subject was discussed, and certain members were notified that tobacco was injurious to both morals and health. Rather than to come under the ban of the Society, the planting of this crop was abandoned.

THE S. SCHOOL AT BRESLAU, ONT.—Brother Moyer writes that their Sunday School is large and still increasing in numbers and apparently prospering. He thinks they have better order, and closer attention from the scholars, and the brethren and sisters are more willing to help in the work. They are using the Philharmonia music book, and have good singing. They are also using the question books published at this office, and find them a great help to the school. The children commit the lessons to memory while otherwise they would not memorize anything.

HARVEST or thanksgiving meetings were held at two of the churches in this county. At Holdeman's on the 10th, which appointment was fairly attended, but not so fully as was hoped. The appointment on the 18th at Yellow Creek was very well attended, the members generally and many others, including a number of young people, were in attendance. We have heard from some of the churches in Pennsylvania and Virginia that have held their harvest meetings, and we would be pleased to learn that the brethren everywhere kept up the beautiful custom of devoting one day in the year to the Lord in thanksgiving for his kind providence in the blessings of the harvest.

PEACE PEOPLE OF THE UNITED STATES.—We have received from the Census department, through Howard Miller, of Lewisburg, Union Co., Pa., a blank to be

filled out and returned, giving as nearly as possible, the number of people who profess peace principles; that is, of churches, whose religious principles are opposed to warfare. The Mennonite and Amish churches all belong to this class and we hope that the ministers who receive the blanks will promptly fill out, give the name of the minister and church, and the number of members.

The peace people or non-resistant churches should be fully represented, in the returns of the Census; it may prove a great benefit to us in the future. We would ask all who receive blanks to fill them out to the best of their knowledge as soon as possible and send them to Howard Miller, Lewisburg, Union Co., Pa.

FAVORED WITH A VISIT.—On Saturday, July 30th, the brethren John M. Brenneman of Ohio, and Daniel Roth of Maryland arrived with us and remained one week in this county. Bro. Brenneman spent most of his time with his brother H. B. Brenneman and other friends in town. He has ceased almost entirely from speaking in public on account of his nervous and palsied condition. But his mind seems still vigorous, and his private conversations sparkle with ideas that tell of the high experience and arduous labors of his past life. Bro. Roth, though he has passed his three-score years and ten, still seems hale and hearty, and spent the week visiting the several churches, filling a number of appointments. In his sermons he vigorously defends the New Testament doctrines maintained by the church, and forcibly presents the truth unmodified and unvarnished. May the Lord bless him yet with a number of years of usefulness. On the evening of June 5th, we had services at Elkhart, and Bro. Roth made an earnest appeal to the members to hold fast pure doctrine, and to sinners to accept Christ according to his own teachings.

We were much rejoiced to have the brethren with us, and would be pleased to have them visit us again. A further account of their visit will be given in a later number of the HERALD.

CAMP MEETINGS.—Whether the good accomplished by camp-meetings is not largely overbalanced by the evils that are

unavoidably connected with such gatherings, has long been a question, and no doubt this question has often presented itself to the minds of many of the more considerate portion even of those who take part in them, and assist in carrying them on; but men are often unwilling to acknowledge their honest convictions, while a large number are so carried away in their fanaticism that they really do not see what more candid and thinking minds observe.

A certain clergyman once in the presence of the writer maintained that even Sunday School picnics were a means of grace, just as much as any other institution of the church. We suppose he would here take in with "other institutions," fairs, festivals, oyster suppers, ice cream parties, and a dozen other institutions of like character, which are expressly gotten up for the gratification of the sensual propensities of our nature.

Of all these, however, camp-meetings may have more of a semblance of piety, may make a higher claim to a means of grace, and yet when we consider the manner in which they are conducted, the means resorted to for the purpose of accomplishing the desired ends, and the long train of sinful indulgences, sensual gratification, Sabbath desecration, the opportunities made for the moral corruption of the minds of the young, and the commission of petty crimes, where, do we ask, and in what respect, is the community benefited, either in religious advancement or pure morals? We verily believe that there is much more evil done than good, and the minds of the people are educated to look upon sin with an unwarrantable degree of leniency, to say nothing of the wild, extravagant, and unreasonable practices that are in many instances indulged in, and the erroneous doctrines taught by the leaders and members themselves. Does it not seem like offering "strange fire unto the Lord?"

Now when we justify these things and perhaps go there also and participate in these things, do we not make ourselves responsible, with them for that which the Lord has not commended, and which does not tend to the advancement of his kingdom and the promotion of his glory?

We wish at present only to refer to these things; there is a great deal that might be said in this connection, but

well aware that we will not be gathering any laurels of honor for writing these lines, we will close by adding an instance of some of the results of this kind of work, and some excellent sentiments from an exchange with which we fully accord:

"On the 8th, Miss Martha Van Duzen, daughter of one of the wealthiest citizens of Cincinnati, left her home without baggage or money for the camp meeting at Warsaw, but was detained by telegram at Indianapolis, to await the coming of her friends. The lady had been attending the camp meeting at Loveland, where she became converted; since which time she has been laboring with religious mental frenzy, taking possession of her mind. She wanted to come to Warsaw to be sanctified. The young lady is a graduate of Virginia Female Institute and of the Wesleyan Female University. This mental weakness has caused great grief among her relatives and friends."

The following we take from one of our exchanges, which contains the truth of the whole matter, and also our sentiments emphatically:

"The day seems to have gone by when camp meetings could be productive of any good to the cause of Christianity. In the early times, in 'backwoods' localities, and before the days of churches, they may have done some good. But now, when every village has its temples of worship, those who are at all interested in religious things, will go there. The pleasure seekers, the viciously disposed, and all who want to have a 'good time generally,' will flock to the camp meeting, and the result will be such as might be expected. Furthermore, camp meetings, now-a-days, are almost invariably run in the interest of some money-getting scheme, and are inseparably connected with wholesale Sabbath desecration. It would be strange, indeed, if such meetings should be blessed by any good results."

CONFERENCES.

THE ANNUAL CONFERENCE for the State of Missouri will be held on the fourth Friday in September (23rd), in Mount Zion Meeting-house, twelve miles south of Tipton. We would be thankful if some of our ministering brethren in the east could be with us at that time. We extend a hearty invitation to all. We think it would be encouraging and strengthening to the church here if we were more frequently visited. Those coming will please write to us at St. Martin's, stating when they expect to be at Tipton, and we will meet them there.

D. D. KAUFMAN.

THE ANNUAL CONFERENCE for the State of Indiana will be held at Yellow Creek meeting-house on the second Friday of October (14th). The ministering brethren east and west are warmly invited to be present.

THE SEMI-ANNUAL CONFERENCE for the eastern district of Pennsylvania will be held on the first Thursday in October (6th).

THE SEMI-ANNUAL CONFERENCE in Lancaster Co., Pa., will be held at Mellinger's Meeting-house, about 3 miles east of Lancaster City, on the first Friday in October (7th).

THE SEMI-ANNUAL CONFERENCE at Christian Eby's, Waterloo County, Ontario, will be held on Friday, the 16th of September.

THE SEMI-ANNUAL CONFERENCE at Moyer's, Clinton Co., Ont., will be held on Friday, the 30th of September.

THE SEMI-ANNUAL CONFERENCE in Rainham, Ontario, will be held on Friday, the 7th of October.

THE ANNUAL CONFERENCE for Washington Co., Maryland, and Franklin Co., Pa., will this year be held at Miller's Meeting-house, Washington Co., Md., on the second Friday in October (14th).

CHURCH NEWS.

THERE ARE at Deep Run church twenty-seven applicants for baptism. We are glad to hear that the church in this place still manifests so large a degree of prosperity and that so many are seeing the necessity of coming out on the Lord's side and uniting with the people of God.

THE BROTHERS Alexander Mack and Joel Bowers, of Berks Co., Pa., contemplate shortly to visit the brethren in the state of Nebraska and Kansas. Our informant says nothing of their intention to visit Elkhart, but we expect, without a doubt, that they, on their way, will stop off with us.

THE BROTHERS Abel Horning (Pre.), Abram Clemmer (Dea.), and Elihu Clemmer, with their wives, expect, in a short time, to start on a trip to visit the churches in Illinois. Elkhart is right on the way, brethren, and we hope also to have the pleasure of a visit from you. Please do not pass us by.

ORDINATION.—On the 21st of July a minister was ordained in the Franconia church, Montgomery county, Pa. Brother Jacob Moyer was chosen by lot. We hope and pray that the Lord may lead him, and send his Holy Spirit upon him, that he may be filled with wisdom, and

that he may be the means of bringing many unconverted souls to the light of the gospel by his holy example and faithful labors in the ministry.

OUR CORRESPONDENT from Mifflin Co., Pa., writes us as follows:

About twenty young persons have made application to be admitted to the church in Kishacoquillas Valley, Mifflin Co., Pa. In what is known as Peachey church a goodly number have also been receiving instruction preparatory to being received as church members. A division has taken place in what is known as the old or Yoder meeting.

CONFERENCE MEETING.—On the 20th of July a meeting was held at the Bank church, Rockingham Co., Va., for the purpose of bringing before the church, and impressing upon the members the proceedings of the last Virginia conference. A goodly number were present, apparently with a true hunger and thirst after righteousness. This is a custom that the brethren in Virginia have kept up for some years, and they find it a great help in enforcing discipline, and carrying out the resolutions and decisions of conference. All the most zealous and nearly all the members in reach of these meetings eagerly attend them and aid their ministers and sympathize with them in building up the church, and keeping her on a true gospel basis.

FROM TENNESSEE.—Bro. Jacob C. Yoder of Logan Co., Ohio, recently visited the church in Knox county, Tennessee. We feel thankful to God, and believe that his visit has resulted in much good to the church in this place. "They that turn many to righteousness shall shine as the stars forever and ever."

BAPTISM.—On Sunday, August 21st, three persons were received by baptism at Shaum's Church, Elkhart Co., Indiana. There are two more applicants which were detained by sickness. The meeting was interesting and was very largely attended.

OUR PRESIDENT.—Great has been the interest and anxiety as one after another the unfavorable reports of the condition of the President were sent out from Washington, and many were the prayers offered that he might live if it were the will of the Most High. At the present writing reports are more hopeful, and some even feel confident that he will recover. May it please God to hear the intercessions that are raised from the hearts of millions, that the President may resume his place as the executive chief of the nation under an overruling Providence.

For the Herald of Truth. ANSWERS TO QUESTIONS.

I will give my views on some of the questions presented in the July No. of the HERALD.

1. In regard to the question concerning Christ preaching to the spirits in prison, some explain that it means that Christ preached by the Holy Spirit through Noah to those who are now in prison. This may be correct, or it may not. I believe Peter here touched upon some of the hidden things which it is not necessary that we should clearly understand.

2. Do the words, "Bless with the spirit" (1 Cor. 14: 16), signify to bless in a language that the hearers cannot understand, or does it mean to bless in silence? I believe they signify the former. As Paul says, "When thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" If the meaning was to bless in silence it would have made no difference whether a person was learned or unlearned, he could not have understood it. Again, if Paul had meant to bless in silence, he would have said, "Seeing he heareth not what thou sayest," in place of "he understandeth not." Paul had reference to the same thing when he says in the 19th verse, "Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue."

3. Concerning the covering for the head of the woman, whether it has reference to married females only, or to unmarried ones also. I believe that it means all, the unmarried as well as the married, because it is a church ordinance. Paul in the beginning of the chapter (1 Cor. 11) praises the brethren for keeping the ordinances as he had delivered them to them. And says, further, "But I would have you know that the head of every woman is the man"; that is, there was yet another ordinance which he wished to have them know and observe, which he then proceeds to teach them. The covering of the woman then, being an "ordinance," is for all, as an ordinance is not only for part but all of a sex. "If it were preferred would not some other plain covering answer the purpose as well as the usual covering worn by our sisters?" Not unless it were adopted by the entire church, and worn by the sisters generally. The usual covering has its particular meaning. It is, we might say, an epistle known and read by all; whereas if one would wear one thing for a covering, and another something different, there would be neither meaning nor order in the matter of the covering.

4. "Is it suitable or expedient to write letters or articles for religious papers on the Lord's day?" Our Savior asked the Pharisees the question, "Is it lawful to do good on the Sabbath day or to do evil?" And then answered the question by doing a good act, saying thereby it is lawful to do good on the Sabbath day. There is no question that by writing good articles for religious papers good can be done; the saint can be comforted and encouraged, the sinner warned, etc. Therefore I would say, it is expedient when other religious duties are not neglected thereby.

5. "Can a person who has come to years of understanding be a Christian without prayer?" No; no person can be a Christian without the assisting grace of God. Our Savior says, "Without me ye can do nothing." Again he says, "Ask, and ye shall receive." He has also commanded us saying, "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass; and to stand before the Son of man." At another time he taught a parable to this end, that men ought always to pray and not to faint. If then we cannot be Christians without the daily presence and assistance of God, we must do as he has bidden us, "Pray always," else he will not help us.

6. "May all persons know whether they are Christians or not?" Yes; I believe however that a very serious, careful and close examination is necessary in order to be able to know this. We are admonished to examine ourselves to "see whether we be in the faith." If it were not possible for us to find out there would be no use in us examining ourselves to see whether we are Christians or not. If we love God above everything else, if we have a true desire to become fully acquainted with his will, so that we may know how to please him in all things; if we love one another with a pure heart fervently, if we feel that desire and a willingness to labor and suffer for the welfare of our fellow beings which our Savior manifested for us; then we have an unmistakable evidence that we belong to Christ, that we are Christians.

7. "Must we give an account in the day of judgment for the sins we have committed if we repent of them now?" No; "If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him." Ezek. 18: 21, 22. *Elida, Ohio.*

Below we give additional answers from Bro. Smith, who has sent in a full list. We, however, selected from his writing only the answers to those questions which were not noticed or not so fully treated

by Bro. S., whose manuscript has already gone into the hands of the compositor. [Ed.]

1. "Spirits in prison." 1 Pet. 3: 19, 20. The agent was not Christ personally, but the Spirit. "Being put to death in the flesh, but quickened by the Spirit." (18th verse) "by which," that is the same Spirit of God, "also he went and preached to the spirits in prison." The prophet calls them prisoners of hope, God giving them warning by the preaching of Noah while the ark was preparing.

8. That ministers' children are less pious than others, is a conclusion that has been formed by some, probably from the fact that they are more closely watched and more piety is expected from them than from others. I think there is no truth in the assertion. Too rigorous discipline might have a tendency to cause children as they grow older to throw off all restraint, but I think ministers generally have judgment enough to avoid this extreme, and are considerate enough not to fall into the opposite of being too lenient.

9. Why hearers sleep under the preaching of the gospel. There may be something in the atmosphere and temperature, which should be carefully regulated, but I think the principal cause is a sleeping preacher.

10. In giving testimony to a Scripture discourse I think either is in place, to say, "It is the word of God," or "that it is sound, instructive, Scripture doctrine." It is of but little importance, and is simply a custom, and does not add to the power of the truth. Truth will stand on its own weight, and not on testimony.

J. O. SMITH.

OUR TRIP TO PENNSYLVANIA.

(Continued.)

After leaving Lancaster Co., we came to Chambersburg, and walked one mile to Bro. Levi Horst, a cousin of ours. In this vicinity we met eight or nine first cousins to my wife. We visited the aged sister Elizabeth Lehman, who is over fourscore years, and still in reasonable health. Stopped with the Seerists, whose aged mother is very low, not showing any signs of life except that she breathed. On the 8th of June we were with the widow Sally Horst and John Long. The next day there was meeting at the Chambersburg meeting-house, where we met Bro. George Weaver from Lancaster County. The meeting was well attended. We had a pleasant visit in the afternoon at Bro. Levi Horst's where quite a number met. Spent the evening with the aged Brother and Sister David Lehman and stopped for the night with Preacher Philip Parret. We spent the time pleasantly, visiting among the brethren and

sisters and relatives until Friday, the 24th. We again visited sister Detweiler and found her still living, but she died that evening.

At 1 P. M. we left for Ohio, and on Saturday evening Elizabeth Yoder took us to the widow M. Yoder, where we felt almost as though we were at home. On Sunday 26th we met for worship with many of our brethren and sisters at Oberholtzer's Meeting-house. We had a pleasant meeting; the ministering brethren Jos. Bixler, P. Basinger, and J. Burkholder were present. We stopped with my brother P. Christophel, and quite a number of friends were there to visit with us. We visited during the week, and met for worship at Nold's meeting-house July 3rd, and stopped with a number of others at the house of Jacob Stauffer. Staid all night at my brother-in-law John Nold. This was in the midst of harvest, and the friends furnished us with a horse and buggy, and we spent the time calling on our many friends, among whom were the aged sister Anna Blosser, who has her home with Jacob L. Lehman. Bro. Abraham Yoder is feeble since last spring, but seems to bear his affliction with patience. On the 10th there was meeting at Metzler's, where they had an interesting Sunday School before the preaching services. In the afternoon we were with Bro. Jacob Eymann, formerly from Elkhart, Ind. On Monday my wife was privileged for the first time to be with her four sisters yet in Ohio.

On Tuesday 12th, we arrived at Elida, Ohio, and stopped with Bro. Jos. Brenneman, and with our aged Brother J. M. Brenneman for the night. Among others visited also our aged ministering Brother Jacob Culp, who is enjoying reasonable health. On the 15th we were with Brother George Brenneman in Putnam Co.; we visited many others in the neighborhood. On Sunday there was meeting at Shenk's meeting-house in the morning, and Sunday School in the afternoon at Sherk's; also preaching in the evening at Sherk's. Staid all night with Andrew Stehman, and the next morning, July 18th, started for home by Ft. Wayne and Warsaw to Goshen. We were glad to meet our friends in usual health. Thanks to God for his many blessings, and also to the brethren and sisters for the many kindnesses shown to us. Let us all be earnest and sincere in seeking our soul's salvation that we may meet where there is no more parting.

C. & A. CHRISTOPHEL.

Elkhart, Ind.

EFFECTUAL PREACHING.

There is much preaching done in these latter days that seems to accomplish little more than to weary the audience and exhaust a speaker. While this is being done

hungry souls go away unfed and sinners unawakened. Many preachers would seem horrified if penitents were to call out in the hour of preaching, "What must I do to be saved?" To make preaching effective it should be to the point, and adapted to the condition of those who hear. If to the unconverted it must reveal their lost estate, utterly ruined by the fall, and then gently and earnestly point to Christ as their only hope—as "The Lamb of God which taketh away the sins of the world." If preaching to encourage those just enlisted in the service of God it should be the "covenant of grace," full of the precious promises. So in all the different phases of preaching, whether to awaken the unconverted, or to encourage those already in the field; to inspire faith in prayer, or faithfulness in the ordinances of God's house, let there be much of God's holy word used, for it will remain when other words are forgotten. Instead of sympathetic stories and instances from books and newspapers, let reference be made to the Bible. You will find the Bible a complete treasure of sacred and touching narratives, soul-inspiring instances of noble characters, sublime events, and profound wisdom out of which the householder may bring forth things new and old. Ministers should know how to present the gospel in the most effective and saving manner. In order to do this he must "search the Scriptures." He must strive to make himself acquainted with the word of God. The preacher is not an author reading his own manuscript; he is a voice, a fire, a herald bold and eager in his sacred work—an orator speaking in heaven's name and strength. His sermons should be the voice of God. The word of God should dwell in him richly. "Preach the word," says the apostle.

Much of the preaching of the present times has become a kind of newspaper story-telling, and popular entertainment. It is based on tradition and things gone before. The great weakness of many Christians of to-day, ministers included, is their ignorance of the Bible, and their inability to use this sword of the Spirit. How often do we hear misquotations from those who are otherwise good speakers. They should strive to have the sacred truths indelibly impressed upon their minds as they are in the Bible, that they may bring them forth in all their original purity.

Ministers should also strive to have an unblamable character; teaching by example as well as by precept. For a minister to admonish his hearers to devote every moment of time to the service of the Master, and then soon after, himself engage in foolish talking, laughing and jesting, and telling foolish stories, will certainly, in a measure, spoil his influence for good and make his preaching ineffectual. Ministers should also avoid as much as possible making remarks about what

they did, or said, or preached, it shows a spirit of pride or self-conceit and will spoil the effect of their preaching be it ever so good.—*Selected.*

MUTUAL DUTIES OF MINISTERS.

Ministers are engaged in a very important and difficult work,—no other calling can compare with it. All true ministers are divinely called to the same work,—the same in every essential feature. Their hopes and fears, their aids and obstacles, their trials and triumphs, are one. Why, then, should they hinder each other's work? God forbid that they do this. Their sympathy for each other should be holy, deep, and abiding. They should rejoice in each other's success, and lament each other's defeat. In their treatment one of another there should be ever felt and displayed the truest kindness, the most generous concern, the purest affection. No envy of a brother minister's talent, acquisitions, or popularity, should be for a moment indulged. Never, without an urgent reason, should they utter a disparaging word of one another. The sneer, the innuendo, the belittling word, should never be heard. Never should they throw a straw in each other's way.

Of that sort of work the devil, and wicked men, and worldly professors will do enough. Ministers should be "helpers" of each other's joy. They should be laborers together with God. They should love one another with a pure heart fervently. The world should see that gospel ministers, at least, "dwell together in unity." Such a heavenly spectacle would go far toward convincing the on-looking world of the divinity of Christianity. Such mutual and cordial fellowship and cooperation would mightily comfort each other's hearts, and greatly strengthen each other's hands. Would to heaven that such a state of things were far more common among the professed ministers of Christ. Would that all words of misrepresentation and detraction, and all undermining acts, might forever cease! How will such things appear in the judgment day? How do they now grieve the Holy Spirit, and work the defeat of the gospel, and the ruin of souls! Come, brethren, let us "draw near to God," and to one another. Let us get so much of the Holy Ghost that we can't help loving, cheering, and strengthening each other in our high and holy calling.

GENTLE WORDS—There is a magic power in gentle words, the potency of which few natures are so icy as wholly to resist.

Would you have your home a cheerful, hallowed spot, within which may ever be found that happiness and peace which the world denieth to its votaries? Let no

harsh word be uttered within its walls. Speak gently to the wearied husband, who, with an anxious brow, returns from the perplexities of his daily avocations; and let him in his turn, speak gently to the care-worn woman and wife, who, amid her never-ending round of little duties finds rest and encouragement in the sympathy of him she loves. Speak gently to the wayward child; a pleasant smile and a word of kindness will often restore good humor and playfulness. Speak gently to the dependent who lightens your daily toil; kind words insure respect and affection, while the angry rebuke provokes impotence and dislike. Speak gently to the aged; many are the trials through which they have passed, and now a little while and they will be missed from their accustomed place; the spirit will have gone to its rest. The remembrance of an unkind word will then bring with it a bitter-tinger. Speak gently to the erring one: are we not all weak and liable to error? Temptations, of which we cannot judge, may have surrounded him. Harshness will drive him on the sinful way; gentleness and love may win him back to virtue.

THE FEAR OF DEATH.

The love of life is natural and right. It is a wise provision of our Creator, whereby we are enabled to avoid danger, and to seek by all proper means the prolongation of life. So intense however is this love for life with very many, that they live in constant dread of death. Through fear of death they are all through life "subject to bondage." Let all such console themselves with the following reflections:—

1. The love of life and fear of death, which are so essential to our preservation in our years of health and activity, are by a very happy and merciful arrangement, usually withdrawn in the hour of death. Nature is exhausted, "the weary wheels of life are anxious to be at rest, and often in utter and painless prostration, or in deep insensibility, do men breathe their lives away.

2. The physical pains, which we so much dread do but seldom occur. Watts has described this physical anguish as,

"The pains, the groans, the dying strife"

yet these are more the creations of imagination than actual facts. This is the testimony of our best physicians and physiologists. The dying themselves, when conscious and able to speak, have often borne testimony to this fact.

3. Even the true Christian looks upon death with some anxiety and dread because of the untried character of the life to which he goes. It seems sometimes even to faith "a leap in the dark." But what if the life to come—the great beyond—is

more like this gradual change than many think. The soul is not violently wrenched away from the body, but gently it does withdraw its hold, and heaven's glory dawns upon it as the morning breaks upon the hilltops of earth. There seems to be a twilight, a border land from the dawn-tipped heights of which the soul can look on both sides of Jordan at one and the same time. Heaven is more akin to earth than many Christians think.

"For love will temper every change,
And soften all surprise;
And, misty with the dreams of earth,
The hills of heaven arise."

4. Very often the thought of parting from friends and loved ones fills the soul with profoundest sorrow. Yet there is a very bright side, even to this feature of death. We will meet with many loved ones. There will be greetings as well as partings. The aged will find heaven a more familiar place in this respect than earth. Then the parting is all over but the greeting will go on until the last Christian friend we have known and loved on earth, has reached the golden shore. One thought more, and it is this: Many persons are often troubled in spirit, because they do not in the full flash of life and health, feel as they express it, "willing to die." Why should we wish to die when God wants us to live? When the dying hour comes, the dying grace will come. A death-bed state of mind would unfit us not only for life's enjoyments, but also for its ills. When the "last enemy" appears, God will supply strength for the conflict. "Sufficient unto the day is the evil thereof."—*The Methodist.*

POWER OF KINDNESS.

When James M. Haworth took charge of the Kiowa and Comanche Indian Agency, Indian Territory, he found soldiers who disarmed all the Indians before they were admitted to the presence of their agent. At his request all the soldiers were immediately removed. The first Indian who came in afterward left his knife sticking in the fence. Haworth went out and brought it in, and gave it to the Indian, saying, "I am your friend and I am not afraid of you." No white man had ever treated the Indian this way before, and though stoical as savages are, the poor fellow was completely broken down. He threw his arms around Haworth, and while sobbing said, "This breaks my heart all to pieces. My hand shall befriend you as long as it has life." At another time an Apache Indian informed him that the Kiowas contemplated kidnapping and holding him as a hostage until Satanta and Big Tree were set at liberty. About dark five of the most dreaded of the Kiowa warriors put in an appearance. They were invited in and seated

by Haworth, who soon after entered into conversation with them about their revolutions in a pleasant sort of way. He did not dwell long upon the merits or demerits of implements of war, however, and soon remarked that they must be both weary and hungry, and ordered some supper for them. This too was a new treatment for these Indians, also, and before its effect the hungry Kiowas were ushered into a dining-room where it is fair to presume, they soon still lost more of their evil intentions. He was now capturing his would-be captors. When near bedtime he pulled down a well-worn copy of the Bible and told them it was his custom to read from God's book before retiring. This he did, and then told them where to sleep, and his work was done. Not a savage of the number could lay violent hands upon his new "white father." They remained about the agency several days, and returned to their camps with the statement that the "new agents medicine was too strong they could not take him."—*W. McKay Dougan.*

SECRET SOCIETIES.

The following reports are reported from Mr. Moody on secret orders: "But, says one what do you say about these secret temperance orders?" The same thing. Do no evil that good may come. You never can reform anything by being un- equally yoking yourself with unholiness. True reformers separate themselves from the world. "But," you say, "you had one of them in your own church." So I did, but when I found out what it was, I cleaned it out like a cage of unclean birds. They drew in a lot of young men of the church in the name of temperance, and they got up a dance and kept them out until after twelve at night. I was a partaker of their sin because I let them get into the church, but they were cleaned out, and they never came back. This idea of promoting temperance by yoking one's self up in that way with ungodly men is abominable. The most abominable meeting I ever attended was a temperance meeting in England. It was full of secret societies, and there was no Christianity about it. I felt as though I had got into Sodom, and got out as soon as I could. A man rescued from intemperance by a society not working on Christian principles gets filled with pride, and boasts about reforming himself. Such a man is harder to save than a drunkard."—*Signs of the Times.*

The desire of showing little kindnesses proceeds often merely from an obliging disposition; but the habit of it must be formed on Christian motives, and on a habitual course of self-denial and thoughtfulness.

Miscellany.

LIGHT.

LIGHT—WHAT THE WANT OF IT DOES.

A dark house, never mind where it is found, is always an unhealthy one, and usually a dirty one, too. Want of light discourages growth, promotes scrofula, encourages consumption, and, in fact, everything else which is bad. It is the unqualified experience of all who have had opportunities of judging, that light is second only in importance to fresh air; and the next worse thing after a close room, is a dark one. Many suppose that it is upon the "spirits" only that sunlight acts, and not upon the body. It is just the other way. It does the body good, and the brighter spirits show it. Most persons know that light purifies the air, and any one who does not, has only to go into a room where the shutters are kept closed, to see what close and corrupt smell the air has there. It is because the sunlight has not purified the atmosphere.

SICK PERSONS AND SUNSHINE.

If possible, the sick-chamber should be the room of the house which has the most sunshine coming into it, and if the bed can be so placed that the person lying on it can see a good piece of the blue sky, so much the better it will be. If the patient can see out of two windows instead of one, he will be twice as well off. It is found in all hospitals that those rooms facing the sun have fewer deaths, all things considered, than those which are upon the shady side of the house; and where statistics have been kept for a period of years, it is found that the average time for recovery is less upon the sunny side than upon the shady side of the building. Not only do fewer patients die, perhaps, in the southerly exposed sides of hospitals, and sick people get well there faster than those on the northern exposure; but it has been shown recently that in asylums, prisons, etc., more of the inmates become ill who are compelled to dwell on the shady side of the building than those who live on the sunny side.

IDIOCY FAVORED ON THE SHADY SIDES OF DEEP VALLEYS.

Readers know of the sad variety of idiocy (*cretinism*) found on the sides of deep valleys in Switzerland, to which the sun has not free access, while on the other side, more favored by the light, there will perhaps be found nothing of the kind.

These facts at once demonstrate the value of sunlight, and it will be a very unwise person indeed who neglects to apply his knowledge of its importance to affairs of every-day life.

There are some few diseases, very few,

as certain affections of the eye or of the brain, where a subdued light is required for a time. Even in these, a room on the sunny side of the house, with curtains to the windows, is usually better than one on the shady side.

PATIENTS USUALLY LIE WITH THEIR FACES TOWARD THE LIGHT.

The first time the reader of this passes through the ward of a hospital, let him observe how almost all the patients lie with their faces turned toward the light. Ask one of them why he does so, and he will scarcely be able to give you an answer; but you see he *does* it. The reason is deeper down than his understanding. It is his *nature* to do so, just as it is the nature of plants always to make their way toward the light, and their leaves and flowers to incline toward the sun. While you are looking at the faces turned toward the sun-light, count how many sick you see lying with their faces toward the wall. Among a hundred patients, not more than half a score will be seen avoiding the light.—*Care of the Sick.*

UNDER Date of Vienna, Seventh mo., 21st, the *Political Correspondence* says: Several states of South America are thinking of adopting the principle of arbitration in their differences. Columbia, which assumed the initiative in this movement, has invited the several friendly republics to send delegates to a conference for the purpose of discussing the subject. Some of the other republics including the Argentine Confederation have already adhered to the proposal.

In view of the late war between Chili and Peru, and the harsh measures of the former towards a conquered state, such an agreement as would lead to peaceful decision of disputes in the future among the states of South America, would be specially opportune.—*Friends' Review.*

GOVERNOR St. John of Kansas replies to a private letter of inquiry that the Prohibitory Law in force in Kansas does not interfere with the free unrestricted sale of tinctures of compounds that are used solely as a medicine. Nor does the law directly or indirectly interfere with the right to administer or partake of wine at the communion service. He says, all such stories are instigated and circulated by the whiskey ring in order to break the force of the prohibitory law in that state. He says, too, that the advocates of free whiskey will know that when it has been thoroughly tested and proven, which it will be, that prohibition in Kansas is a grand success, other states will follow the example, and eventually the policy of prohibition will be the fundamental law of the United States.

TOBACCO.—A prominent Baptist pastor has renounced the use of tobacco. He rejoices

over his emancipation from the slavery of this habit, and his release from an influence which decreased his christian usefulness. We never notice a youth or young man using tobacco without a feeling of regret that the sum of all his life powers, the outcome for this world and for eternity of all he might be, would be lessened by this habit. Professor Lizar, of Edinburgh, an eminent physician, wrote of the use of tobacco: "It is painful to contemplate how many promising youth must be stunted in their growth and enfeebled in their minds before they arrive at manhood."—*Selected.*

THE DANGER OF WINE.

I had a widow's son committed to my care. He was heir to a great estate. He went through the different stages of college, and finally left, with a good moral character and bright prospects. But during the course of his education he had heard the sentiment advanced, which I then supposed correct, that the use of wine was not only admissible, but a real auxiliary to the temperance cause. After he had left college a few years he continued respectful to me. At length he became disrespectful to me. At length he became disrespectful to my room, and his appearance told the dreadful secret. He said he came to talk with me. He had been told during his senior year that it was safe to drink wine, and by that idea he had been ruined. I asked him if his mother knew this. He said no! he had carefully concealed it from her. I asked him if he was such a slave that he could not abandon the habit. "Talk not to me of slavery," he said; "I am ruined, and before I go to bed I shall quarrel with the bar keeper of the Tontine for the brandy or gin to satiate my burning thirst." In one month this young man was in his grave. It went to my heart. Wine is the cause of ruin to a great proportion of the young of our country. PROF. GOODRICH.

A MISFORTUNE.—But the misfortune is, that people want to direct God, instead of resigning themselves to be directed by Him. They want to show Him a way, instead of passively follow that wherein He leads them. Hence many souls called to enjoy God himself, and not barely his gift spend all their lives in running after little consolations, and feed on them: resting there only, and making all their happiness to consist therein.—*Selected.*

In two villages in the government of Pottava, Russia, thirty houses, belonging to the Jews, have been destroyed by visitors.

LYING ADVERTISEMENTS.

Why should any body, in these days, be sick, poor, ignorant or deformed, or ugly? If the representations and emphatic claims of advertisers of the thousand newspapers of the land be true, there are infallible remedies for every disease; remunerative employments and wonderful bargains to enrich every applicant; the key to all mysteries and all

knowledge; and universal restoratives for all varieties of human ills. The wonder is that any sick, unfortunate or poor people are left in the world at all. There must be something wrong. We suspect there is! Indeed, if we wished to make a collection of the most audacious, ingenious lies within the smallest compass and with the least trouble we would secure the advertising pages of the majority of periodicals published in this country. The pages of some papers that go into thousands of Christian households are so packed with fraud and falsehood and nastiness in the form of advertisements that we know of no place so fit for them as a red-hot stove.—*Evangelical Messenger.*

A SAD DEATH.

Found drowned in Lake Michigan, near the foot of 27th street, Chicago, Ill., on Tuesday July 26th 1881, JOHN BEIDLER, son of Jacob and Mary Ann Beidler, of that city, aged 21 years. 7 months and 10 days.

John Beidler was book-keeper for the firm of the J. Beidler & Bro. Lumber Co., and after the days work on Friday evening, July 22nd returned in his usual pleasant and cheerful mood, took tea with his brothers and sisters and after supper, took a number of letters to the residence of the deceased and spoke from 2 Corinthians 5:1. Bro. Funk was with him in Rockingham Co., Va. He leaves a deeply bereft widow, eight children, about sixty grand children of whom forty-two are yet living, and two great-grand-children to mourn their loss.

KRIEGBATM.—April 14th, in Northumberland, Northumberland Co., Pa., of four months and six days. He leaves a deeply bereft widow, and three children to mourn the loss of a beloved husband and father. He was a member of the Lutheran Church, and died in full faith in Jesus Christ. Previous to his death he selected as a hymn for his funeral,

"Asleep in Jesus! Blessed sleep."

For a text he chose John 14:1-5, from which Rev. George Parsons of Sunbury, spoke, assisted by Rev. J. D. Killinger of Northumberland, from Psalm 90:12. Buried in Sunbury on Easter Sunday.

BEIDLER.—June 17th, in Stevenson Co., Ill., Susanna P. Beidler, aged 11 years, 7 months and 11 days.

If we faint not nor grow weary, Though the way seem long and dreary The storm of life will soon be o'er, And we shall meet to part no more.

MILLS.—June 6th, in Cambria Co., Pa., of scarlet fever, George Washington Mills, aged 1 year 3 months and 14 days. Buried the 7th; sermon by J. Smith. This little boy was sick only thirty-two hours, and then called to a better home. The words of the bereaved father were, after the child was buried, "He has a better home now than I could give him." Now my young friends take warning and think of death and the grave; how would you, reader, be prepared if death would come in thirty-two hours?

BERRY.—July 10th, in Fairfield Co., Ohio, of a short illness, Sister Elisabeth, widow of Jacob Berry, aged 71 years. She was buried at the Pleasant Hill Church. Funeral service by Jacob Mead and Benjamin Huber. She leaves six step-children to mourn their loss. She was a sister to our brother minister C. Chip, in Allen Co., O., and to sister Frances Good in Marion Co., Kan. She was a faithful sister in the Meunonite Church. Peace to her ashes.

cease from troubling and the weary are at rest.

Married.

YOUNG—BLOSSER.—August 7th, near Dale Enterprise, Rockingham Co., Va., by Pre. Martin Miller, John L. Young of Preble Co., Ohio, and Nancy V. Blosser of the above named place.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

FUNK.—June 2nd, in Harrison Co., Mo., of old age, Brother Martin Funk, aged 75 years, 5 months, and 7 days. Brother Funk was in usual health in the evening and fed his hogs as usual, but after walking away a few steps he fell in the road, but recovered his feet when some neighbors came along and assisted him and called the word, and expired. So we can see that in the midst of life, we are in death. They buried him in their neighboring grave-yard, but could not obtain a minister in their neighborhood to preach the funeral. They wrote for me, and on the 10th of July I met a large congregation at the residence of the deceased and spoke from 2 Corinthians 5:1. Bro. Funk was born in Rockingham Co., Va. He leaves a deeply bereft widow, eight children, about sixty grand children of whom forty-two are yet living, and two great-grand-children to mourn their loss.

KRIEGBATM.—April 14th, in Northumberland, Northumberland Co., Pa., of four months and six days. He leaves a deeply bereft widow, and three children to mourn the loss of a beloved husband and father. He was a member of the Lutheran Church, and died in full faith in Jesus Christ. Previous to his death he selected as a hymn for his funeral,

"Asleep in Jesus! Blessed sleep."

For a text he chose John 14:1-5, from which Rev. George Parsons of Sunbury, spoke, assisted by Rev. J. D. Killinger of Northumberland, from Psalm 90:12. Buried in Sunbury on Easter Sunday.

BEIDLER.—June 17th, in Stevenson Co., Ill., Susanna P. Beidler, aged 11 years, 7 months and 11 days.

If we faint not nor grow weary, Though the way seem long and dreary The storm of life will soon be o'er, And we shall meet to part no more.

MILLS.—June 6th, in Cambria Co., Pa., of scarlet fever, George Washington Mills, aged 1 year 3 months and 14 days. Buried the 7th; sermon by J. Smith. This little boy was sick only thirty-two hours, and then called to a better home. The words of the bereaved father were, after the child was buried, "He has a better home now than I could give him." Now my young friends take warning and think of death and the grave; how would you, reader, be prepared if death would come in thirty-two hours?

BERRY.—July 10th, in Fairfield Co., Ohio, of a short illness, Sister Elisabeth, widow of Jacob Berry, aged 71 years. She was buried at the Pleasant Hill Church. Funeral service by Jacob Mead and Benjamin Huber. She leaves six step-children to mourn their loss. She was a sister to our brother minister C. Chip, in Allen Co., O., and to sister Frances Good in Marion Co., Kan. She was a faithful sister in the Meunonite Church. Peace to her ashes.

BOOKWALTER. July 13th, 1881, David Bookwalter, in the 56th year of his age. He was the son of Abraham Bookwalter, and was born in Lancaster Co., Pa. He was married to Nancy Moyer of Butler Co., Pa., in the year 1849, and moved to Illinois in 1855 settling in Gardner, where he resided until his death.

BLOSSER.—July 26th, in Excelsior, Morgan Co., Mo., of heart disease, Noah, Son of Peter and Elisabeth Blosser, aged 1 year, 6 months and 7 days. Buried at Mt. Zion Church. Services by D. F. Driver in English and D. D. Kauffman in German, from 1 Peter 1:24, 25.

BUCK—ALTER.—August 5th, 1881, in East Lampeter, Lancaster Co., Pa., of Diphtheria, Harry Franklin Buckwalter, aged 8 years, 7 months and 7 days.

Little Harry's time was short In this vain world below: 'Tis Jesus Christ that called him home, To dwell with him above.

How happy are these little ones, Which Jesus Christ has blessed; Come, let us praise with all our hearts The God who gives them rest.

EBERLY.—August 6th, 1881, near Chirinda, Page Co., Iowa, of inflammation of the bowels and spasms, Edward M., son of Samuel M. and Susan M. Eberly, aged 11 months. Buried at Butler's School-house; graveside by John S. Good from Matt. 18:1-5.

SMITH.—August 11th, in the hospital for the insane, in Indianapolis, Ind., John J. Smith, of Union township, Elkhart Co., Ind., aged 40 years, 9 months and 27 days. His remains were brought home on the 14th, and interred at Yellow Creek home on the 14th, and services were conducted by David Burkholder, Henry Shamm and John F. Funk. He leaves a deeply afflicted wife and several children to mourn their loss.

MYERS.—On the 21st of June in Plumstead, Bucks county, Pa., Clara Myers, aged 1 year, 3 months and 4 days. Services by Isaac Myers and S. Goldshalk.

ROS. SIEBER.—On the 21st of July, in Hilltown, Bucks Co., Pa., Mary, widow of Joseph Rosenberger, deceased, aged 66 years, 5 months and 17 days. Interred at Line-lexing on, on the 25th. Services by Samuel Goldshalk and Josiah Clemmer.

MINNIGER.—In Montgomery county, Pa., on the 24th of July, John Minninger, aged 64 years and 18 days. He was buried at the Plain cemetery. Services at the house by the brother in law Moyer and Jacob Lox, and at the burying place by S. Goldshalk, and others. Text, Rev. 14:13. Six of his children remain, who he two have gone before, and we hope he is waiting in happiness for those who are mourning the loss of a loving father.

HEERSHBY.—May 26th, near Jett City, Lancaster county, Pa., Brother Martin Heershby, aged 79 years, 3 months and 14 days. Funeral on the 29th. Text, Psalm 47:5. Buried at Kaufman's meeting-house.

STRICKLER.—June 12th, near Shenk's Mills, Lancaster county, Pa., Brother John Strickler, aged 83 years, 1 month and 15 days. Funeral on the 14th. Text 2 Cor. 5:1. Buried at Kaufman's meeting-house. Brother Strickler was a man of peace, and led an exemplary life.

SWEETZER.—June 28th, in Lancaster City, Jacob Sweetzer, of Petersburg, Lancaster county, Pa., aged 31 years, 4 months and 29 days. Funeral near Petersburg, on July 1st. Text, Heb. 9:27, 28. Buried at Roberts' house.

KLINE.—July 1st, in West Houghfield Twp., Lancaster county, Pa., Margaret Kline, wife of Christian Kline, aged 71 years, 5 months and 16 days. Funeral on the 14th. Text, Gen. 35:20. Buried in the family grave yard.

WEDMAN.—July 6th, near Salunga, Lancaster county, Pa., of palsy, Brother Jacob Wedman, aged 78 years, 9 months and 6 days. Funeral on the 8th. Text, Heb 5: 9. Buried at Landisville meeting-house.

BRECKHILL.—July 6th, near Strasburg, Lancaster county, Pa., Christian Breckhill, aged 52 years, 11 months and 5 days. Funeral on the 9th. Text, Isaiah 35: 1. Buried at the Strasburg meeting-house.

LEHMAN.—July 12th, near Manheim, Lancaster county, Pa., Brother Jacob Lehman, aged 85 years, 10 months and 6 days. Funeral on the 15th. Text, Rom. 6: 23. Buried at Hermyles meeting-house. Brother Lehman was a quiet peaceable brother.

WISLER.—July 14th, near Wissler's Mill, Lancaster county, Pa., Brother Levi Wisler, aged 64 years, 6 months and 11 days. Funeral on the 17th. Text, Luke 2: 29-32. Buried at Hammer Creek meeting-house. Brother Wisler was a light to the world.

BURKHOLDER.—July 23rd, near Lititz, Lancaster county, Pa., of diphtheria, Sister Anna B. Burkholder, aged 33 years, 2 months and 7 days. Funeral on the 26th. Text, Rev. 3: 20. Buried at Hess' meeting-house.

BURKHOLDER.—July 30th, near Lititz, Lancaster county, Pa., of diphtheria, Henry C. Burkholder, aged 10 years, 8 months and 26 days. Funeral on the 1st of August. Text, Psalm 39: 5, 6. Buried at Hess' meeting-house. The mother of this boy died on the 23d, of the same disease. Truly this was a sad bereavement for the husband and father.

SHIRLEY.—August 7th, near Silver Springs, Lancaster county, Pa., Elizabeth, youngest child of William and Shirley, aged 1 year, 5 mo. and 26 days. Buried on the 9th at Silver Springs cemetery. Text, Rom. 8: 17.

HENST.—Aug. 10th, in West Hempfield, Lancaster county, Pa., Catharine Henst, aged 78 years, 8 months and 27 days. Buried in York county on the 12th. Text, Psalm 90: 12.

NISSLY.—August 13th, at Nissly's mills, Lancaster county, Pa., Sister Anna Nissly, wife of Bro. Levi W. Nissly, aged 55 years, 10 months and 25 days. Buried at Nissly's family grave yard on the 15th. Text, John 17: 24. Many friends and neighbors assembled to sympathize with the bereft family. A solemn call.

DIKNER.—At Harrison Centre, Elkhart county, Ind., August 9th, Cora May, daughter of Christian and Susanna Diener, aged 4 years, 2 months and 17 days. The funeral was largely attended and was held at the Yellow Creek meeting-house. Services by Henry Schaum and John F. Funk. Cora was a bright little girl and during her short stay on earth many friends had learned to hold her dear. Her death was especially sad, since it occurred so suddenly, and at a time when none thought of her but to expect to hear her merry voice and to see her cheerful face all radiant with the joys of innocent childhood. This little girl in company with one still younger, was playing in the saw-mill yard, and they amused themselves with a log-boat which had been left standing, unsupported, on its edge. From what the other little girl could tell, and the position of the child when found, it is supposed that she was walking on the upper, in this way of the boat and holding to the upper, in this way pulling it over the upper runner striking her head and bruising and crushing it that she died in a few minutes. Happy as the singing bird she was stricken down, and passed from earth, probably without a single pain. Thus was the oft repeated truth brought again to our minds, and we could feel in full sympathy with the sorrowing mother as she said, "In the midst of life we are in death." What a sad day it would be when parents bury a loved and loving child, if death

was a fixed, eternal state—"A sleep from which there is no waking." The blessed comfort is that their souls are safe with God, and all the faithful shall meet their loved ones in a better world than this.

SHROCK.—At Manelona, Michigan, August 5th, Alma Prissila, daughter of Adam and Ida Shrock, and grand-daughter of Pre. J. J. Weaver of LaGrange Co., Ind., aged 2 years, 1 month and 21 days. She was buried, and funeral services were held on the 7th; appropriate remarks were made by Pre. McKinley.

Dear Alma now is gone to rest
To share the joys of all the blessed;
If we will only faithful be,
We have the promise there to be
With her in all eternity.

Letters Received.

WITHOUT MONEY.

J S Good, Joseph Metzler, Emma M Hershey, Levi Blough, J H delloop Steffer, F Swartzendruber.

WITH MONEY.

B—George Berkey, Saml Brunk, I I Block, Jos E Baer, C D Byler, Elisabeth Brandt, Christ E Boshart, D S Beesby, J F Bucher, J M Brennenman, H C Brennenman, Hattie Byers, Abraham Burkhardt, Herman Blough, D Baeger.

D—Herman Dyck, John G Detweiler, Saml B Denglinger, H M Detweiler.

E—John M Eberly, Johann Enns, J Engbrecht, Elias Ebersole, John D Ebersole, Martin E cher, Jos Eby, D Ewert.

F—Cornelius Fast, H B Friesen, Malinda Fisher, J F Fast.

G—John L Gabel, R Giegler, Isaac L Gehman, Henry E Garbar, H W Graybill, P J Dalle, Christ Guegrich, P H Goertz.

H—Sue Harley, J W Hershberger, Cyrus Hershberger, Friesen & Harms, Joseph Herzier, Levi D Hershberger, Dr F Herring, B E Herr, A Hunsicker, J K Hartzler, John Herzog, J W Hershberger, David Hiebert, Bonj Huber, John F Hiltion, Sue Harnish.

K—E L Kenagy, J Klaasen, Michael Kurtz, Magdalena Kehr.

L—Maria Lantz Fred Landis, John B Landis, Fred Leiser, J Loewen, Reuben A Lauver.

M—Peter Martens, Elvina Misher, J J Marner, John L Miller, Christ Mosiman, Jacob Millhouse.

N—J Nickel.

P—H Penner, J H Paul, Alm Peters, Abr Penner, Alm Penner.

R—Jacob A Ressler, Mary Rosenberger, Simon J Ressler, A Roth, Mary C Risser, Joseph Roggy, Andrew Reber, Martin B Rutt, John B Reist.

S—J B Stoltzfus, Peter Sprunger, Geo Smith, D Shoemaker, C Stoner, Daniel Shenk, Nicholas Stuekey, Joseph Stahly, Jacob Shenk.

T—H Thiessen, J D Troyer, David Toews, U—John B Unruh, John Umel, John B Unruh.

W—Geo Walter, Michael Wellman, John L Wiseman, P Wiers, P Wiers, Nathanael P Whitmore, Jacob Weirich, Peter Weins, P Weins, Jacob Weibe, G Wall, John Wagler, John Wyse.

Y—John Youssey, J Yoder.

S—Martin Zimmerman.

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Precept upon Precept.....

Thus, you see, brethren, the character of Issachar is formed. Rest seems good, and the land pleasant. It is not the desire for reconciliation, nor the hungering and thirsting after righteousness and the refreshing grace of the Holy Spirit, which induce such an one to accept the Gospel. He is prompted by the wish to participate with the children of God in those privileges enjoyed by them already in this life. He becomes pious and retired because he chooses, and his habit of attending divine service he has acquired through his own efforts. He dons Christianity in the same manner in which he takes up and pursues any temporal avocation, as a trade, an art, or a science; and he soon becomes versed in all the technicalities of religion. But he still lacks two things, in fact, the sum and substance of all that constitutes a true

child of God: The contrite heart, in which alone the Lord will dwell; and the spirit of which we read that "If any man have not the Spirit of Christ, he is none of his." Unfortunate Issachar! who encamp between the borders, and who art so fascinated by the prospect of rest, and the pleasant aspect of the land: you will never inherit the land beyond the Jordan, neither will you enjoy the rest of an eternal Sabbath.

III.

We know where Issachar's camp is, and how he got there. But let us now cast a glance upon the spiritual misery resulting from this encamping between the borders, and also upon the terrible dangers which surround him on every side. His miserable condition we find described in the words of our text: "*And bowed his shoulder to bear, and became a servant unto tribute.*" He bowed his shoulder to bear—this implies that there is a burden which he must carry, and under which he sighs and groans. But what is this burden—his sinfulness? O, would to God that the consciousness of his sins would crush him down to earth;—it would soon be well with him. The burden is his Christianity into which he has voluntarily forced his way. The Savior says, "My yoke is easy, and my burden is light," but Issachar has experienced very little of this.

This brings to my mind a verse of Isaiah (chap. 10, verse 27), which reads as follows: "And it shall come to pass in that day," (in the time of the new covenant) "that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." The yoke will glide off from the neck, if the latter be anointed with oil. And so if we be anointed with the oil of grace and of the Holy Spirit, the burden will slip from our shoulder; then the law and the service of God are no longer a yoke and a galling burden, but a pleasant exercise and a joy. But Issachar has not been convicted, and therefore his shoulders are bound to bear. He is not one of those who, in deep contrition and consciousness of their need of a Savior, come to Jesus to receive pardon, strength and comfort from the inexhaustible fullness of his grace.

Issachar has converted himself, and at his own expense and through his own efforts he intends to become sanctified and to lead the life of a Christian. He would soar aloft like his fellow-Christians, forgetting that he has not the wings. He would sing and pray like they, but lacks the propelling power from within; he has no relish for it. He would run like they, though he has not had his lame feet cured. He would fulfill the law, but how can he—where is the love, the joyfulness, the strength, necessary for

this? Alas! his bondage costs him many a sigh and groan. O how vain are all his efforts to become sanctified by his own exertion! Toil without fruit, labor without reward! Issachar has bowed his shoulder to bear. What is he? "A servant unto tribute," the text says. How appropriate an appellation! What are the prayers he says every morning, at the table; and in the evening, his hymns and his religious exercises, and tribute, which he does not bring joyfully like an erring child to his father, but reluctantly like a servant to a hard, exacting master! The spirit of grace and of prayer has not been poured out on him. All the sacrifices of Issachar are mere drudgery and worthless, for they are purely human. He is not in communion with Him who is the source of all life. The regenerate heart pours out song and prayer like a fountain its water. But Issachar is a dried up well—who would expect anything to flow from him?

When the set hour has come, the tribute money—prayer—must be paid: it is hurriedly and laboriously coined, and then tossed to God. But as the coin bears the image of the first, and not that of the second Adam, it has no value, and is, therefore, not accepted in God's treasury. This is Issachar—not a son, but a poor, tributary servant, who, though he has nothing, must nevertheless pay, and that with a coin which is thrown back to him as counterfeit. And because he is such a bearer of burdens, groaning under the yoke of a self-imposed way of worship, and spending his days like a slave, under the iron rod of the law, cheerlessly and comfortless, therefore he is called "a bony ass."

We shudder when we think of the dangers to which this poor soul is exposed. In his blindness he believes that he has entered the kingdom, while, in reality, he is still as far from it as the worst worldly-minded man. He has been tolerably successful in outwardly conforming his life to that of the children of God, and labors under the delusion that he also is a child of God. Unfortunately it is not infrequently the case that the faithful with whom he associates believe him to be a regenerate man, and treat him as such. This only confirms him in his error and blindness, and he fancies himself secure than ever in the camp between the borders. The poor man is in a pitiable condition. He thinks he is in Canaan, while his tent is pitched near Tothet, the Valley of Slaughter. He dreams he is in Jerusalem, but, alas! his camp is not far from the Red Sea, from Admah and Zeboim. When the Lord will appear with fire and brimstone, though even his heart would break for poor Issachar, yet he cannot spare him, because he encamps between the borders, he must destroy him with the wicked.

O let us all who believe ourselves to

be in Jerusalem come before God and pray as David did: "Search, O God, and know my heart: try me, and know my thoughts." Remember, that on that last day nothing but what the Holy Spirit has begotten and wrought out in us will avail anything. Everything which is but the work of self and of man will then become apparent, and shall be burned up like stubble. All self-imposed works of devotion, all self-righteousness and fancied sanctity, shall then be counted for naught, and perish in the flames. You will then not be asked how much knowledge you have gained from the catechism and from sermons, but what you have learned in the school of the Holy Spirit; nor will you be asked how much you have prayed and sung, and whether you have prayed in spirit and in truth, in the name of the Lord Jesus Christ. Inquiry will then not be held whether on earth you have been connected with the faithful, but the question will be whether you have had fellowship with Him who Himself is life eternal; and whether you have been inseparably joined to the Head. Alas! there may be many unfortunate Issachars in the world encamping between the borders, who, for this or that reason, have made themselves pious, or have become so merely through human influence, but with whose piety the Spirit of God has had absolutely nothing to do. May God have mercy on them, and open their eyes! There may be many who are blinded and self-deceived by a spurious Christianity with which they have surrounded themselves. The cover is there, but do we find under it the humiliated spirit, the contrite heart, the seed of regeneration, the new creature, the longing for the sin-cleansing blood of Jesus?—which things, wrought out by the Spirit, alone constitute the true Christian. They are not there, and the poor soul is ignorant of it. May the merciful God keep us from so terrible a delusion, the end of which is eternal perdition! May He rouse us with a voice of thunder and the sound of trumpets from our fatal encampment between the borders of Egypt and of Canaan, and help us to say in truth: "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33: 4. Amen.

For the Herald of Truth.
THE RICH AND THE POOR.

In the German HERALD for August I find an article entitled "Is This Brotherly?" The writer says the question has previously been asked through the HERALD, whether it is right to take usury from a poor brother? But he drops this question, and says, he thinks it unbecoming, when one loans of his overplus to a poor brother, to take usury, a mortgage or even a note. He then asks the question,

"What is behind such sureties?" We should not judge one another, and it seems to me he censures the loaner for something of which he may not be guilty.

The holy Scriptures teach that we should live a holy and righteous life, and allow that we engage in a just financial business, though we are required to be strictly honest and perfectly upright in all our dealings and transactions with all men, which include the rich and the poor. I think the laws of the country prescribe one of the best methods to do business, and that is, to put contracts in writing. Any other way makes room for dishonesty. The evil propensities that dwell in the flesh are inclined to dishonesty, and when an opportunity is given and a temptation presented, some are overcome that might not otherwise lose their integrity. Many have looked back upon their weakness and sin in yielding to temptation and would fain restore many fold that wherein they have unjustly dealt. The greatest work of the adversary of souls is to throw temptation into the path of those who are striving to live Godly in this life. Should we not be careful that we lend not a helping hand to the workers of evil?

"Ask, and it shall be given you," the Word says; but there is a difference in giving to the needy and selling to those in low circumstances. If a poor brother asks me to sell him a piece of property, offering to pay as much annually as his present rent is per year, thinking in this manner to better his circumstances, and I give him a warranty deed, he giving me a mortgage for the security of the contract, there can be no injustice in it and no wrong behind it.

From him that would borrow we are not to turn away; and if we can by lending better a poor brother's condition it is a Christian duty to do so. If I have not the money to lend, but know of a brother or neighbor who has, is it unbecoming to go surety on a note that will require payment by law, if the poor brother is in this way benefited? If it is not right to require surety it is also wrong to become surety.

We have frequently been profitably admonished through articles in the HERALD, showing how the rich should conduct themselves financially toward the poor. They have come to those in better circumstances like invigorating showers, refreshing the withered memory for a more faithful performance of financial duties. These reminders are needed as much as the earth needs the rain to refresh vegetation in summer. But it seems to me the poor are fully as much in need of instruction in their duties toward those in better circumstances. The poor need the help of the rich in time of want, and the rich cannot well do without their help in cases of sickness and other trials which they must bear alike with those who are

less blessed with this world's goods. Mutual charity, though it be manifested in different ways, builds up brotherly love and good feeling. "For ye have the poor with you always and whosoever ye will ye may do them good." The poor may be considered in two classes; first, the fatherless, the widows, the infirm, the aged, etc., all of which should have our sympathies. We should visit them and look after their wants and supply them; "for God loveth a cheerful giver," and special blessings rest upon him. "Give, and it shall be given unto you, good measure, pressed down and shaken together, and running over shall men give into your bosom." In the second class are able-bodied sluggards and dilatory idlers, among which are some who go about to borrow, not caring whether they pay again. "God has allotted unto man pay to work." In the sweat of thy face shalt thou eat bread." Paul admonishes the churches to live soberly, to eat their own bread, to labor with their hands that they may have to give to him that needeth, and if we have food and raiment to be content therewith. Jesus says, "Blessed be ye poor: for yours is the kingdom of God." Luke 6:20.

The wise man Solomon says, "He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame." Many times, after the harvest is past and the summer is over, and the chilly winds are blowing from the icy north, comes the harvest sleeper to enjoy the sweetness of the wise man's gatherings. He comes with the pitiful story, "My children have no shoes nor comfortable clothing that they may work in this vigorous weather, and earn their bread." But Paul comes down on the harvest sleeper with the hammer of the Mosaic law, and says, if any will not work neither shall he eat. He says also, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Timothy, 5:8.

JACOB BOWMAN.

Winchester, O.

For the Herald of Truth.
FEET WASHING.

"Remember, the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." John 15:20.

These words were spoken by Jesus unto his disciples. The expression, "Remember the word that I said unto you," shows that he had before taught them the same words; and so he had in the 13th chapter and 16th verse, and fortified it with a two-fold verily. This teaches us to bow

in humble submission to the will of Him who opened the way to heaven, and became the way for us by word and example. He says, "For I have given you an example that ye should do as I have done unto you."

Now, what had Jesus done? He washed his disciples' feet. I believe he did it as a token of humility. He says, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Can we be his servants if we do not what he bids us? At the marriage in Cana the mother of Jesus said unto the servants, "Whatsoever he saith unto you, do it." So should we, and not act as if we were greater than our Master. If we do whatsoever he commands us we have the blessed promise of his friends; for he says, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you." Jn. 15: 14. He also says, "If ye know these things, happy are ye if ye do them."

How sad it is to know that the ordinance of feet washing is not observed by so many who profess to be the followers of Jesus. It may, perhaps, appear to some as if they could find as much enjoyment in trying to serve the Lord and leave undone that which does not suit the carnal mind. If I may judge from my own experience there is not as much enjoyment; for the blessing of being happy is ours only if we do these things. It is to be carnally and not spiritually minded to think this or that need not be observed. The Scriptures give us no reason to think thus. The prophet Isaiah says doubly, "Precept must be upon precept, and line upon line." Isa. 28: 10. A poet says,

"And if ye would his precepts keep,
Ye must descend to washing feet."

Though this humble ordinance appears disgraceful to the world, and even to some who profess Christianity, yet to those who are led by Jesus' example, and believing do it, unto such it is a power unto salvation. I believe many would unite with me in saying, it is an enjoyment to keep the humble precepts of Jesus, and enjoy the calmness and peace of conscience that humility affords. Though we be persecuted and mocked on account of our simplicity, and be as trampled under foot by the world, we should, and will grow so much more in grace. We will become less attached to the world, and our attention and affection will be on things unseen and eternal. Our sympathy will be with Jesus, who himself was persecuted, and said, "If they have persecuted me, they will also persecute you." Let us bear in mind that the persecutions or sufferings of this world are not counted worthy of the glory that shall be revealed to them that hold out faithful unto the end.

Jesus further says, "If they have kept my saying, they will keep yours also." If we keep not his saying we have not the promise ; for Jesus, in his sermon on the mount, says, "Whosoever heareth these sayings of mine, and doeth them." This is the foundation that will not fall, because it is founded upon a rock ; and that rock is Jesus. "For other foundation can no man lay than that is laid, which is Jesus Christ," 1 Cor. 3 : 11. Why are we so slack in keeping his sayings ? Are we not too much like the great man Naaman, who was unwilling to do as he was bid by the prophet Elisha ? Because the prophet had not bidden him do some great thing he was not willing to obey ; and as Jesus has not bid us do some great things, we should not refuse to keep his humble precepts. If these are not kept by those who profess to be his followers, who is to be blamed ? There must be a fault somewhere. These things must first be practiced and taught by those who are laborers in the piteous harvest, who are looked upon as leaders to be followed. They especially should follow Christ, who are allowed of God to be entrusted with the Gospel to reveal it to the people. Let us try and keep all the commands of Jesus, and be willing to be led by the Word and the Holy Spirit, that the same may bring us in the way of righteousness and true holiness unto a happy end through Jesus Christ. Amen.

L. K. BRUBAKER.

For the Herald of Truth.
EVENINGS WITH THE BOOK OF
REVELATIONS.

No. 11.

And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God, I Jesus. I would thou wert cold or hot. So because thou art lukewarm, and neither cold nor hot, I will vomit thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold, that thou mayest be rich; and white raiment, that thou mayest be clothed; and that the shame of thy nakedness do not appear; and to anoint thine eyes with eye salve, that thou mayest see. As thou lovest, I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if thou hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh, I will give to sit with me on my throne, even as I also overcome, and am set down with my Father on his throne. He that hath an ear, let him hear, and that which is said unto the churches. **Rev. 3: 14—22**

The church at Laodicea was rich and reveled in ease and luxury. She was self-satisfied and well pleased with her influence and power in the world, and cared more for her popularity than for the unsaved about her. To such a church Jesus presents himself as the "Amen." As he says, "so it shall be forever and ever," what he "saith" is unchangeable truth. **Verily** verily I say unto you" corresponds to the Old Testament expression,

"As I live saith Jehovah." He only is "*The faithful and true witness.*" For he sees all things even the intents of the heart. And his testimony is always the true story.

"*The beginning,*" before anything was created Jesus was, for "in the beginning the Word was with God." So he must have seen and known all things, and before him must every one render an account. Serious thought. We may deceive others, yea, even our very own selves, as to our true condition. Yet His testimony is *true*. The *facts* will be known. Oh that we may learn the truth before it is too late to profit by it!

"*Thou art neither cold nor hot.*" At peace—not disturbed about her responsibilities. She is the Issachar of the camp of Israel, "between the borders" (be sure to read sermon on first page Sept. number *HERALD*). She thinks herself "*Rich and in need of nothing.*" She is the popular church; has plenty of money, and the finest scholar and most eloquent and entertaining preacher in the land; also the best choir, and boasts of expending more money on attractions than any other church in the city. And such crowds—why the house is packed full at each service. But hear the Master's opinion. "*Thou art wretched, and miserable, and poor, and blind, and naked.*" Your religion is an empty proffer, your righteousness is as filthy rags, your hope is a fleeting shadow, your riches, a snare of the destroyer, your wisdom, a strong delusion, and your fine apparel, the very evidence of your shame.

parel, the very *“em”* thou art nauseating to my taste. My loathing makes me to forget my love for thee, which led me to the cross; I must spew thee out of my mouth. “Many shall say unto me in that day, Lord, have we not prophesied in thy name, and in thy name done many wonderful works?” Then will I say unto them, Depart from me.” “Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven.” Be warned of your condition and heed the words of the “True Witness.” *I counsel thee.* Even the lukewarm may receive grace through repentance and faith in the Amen.

"Buy gold of me that thou mayest be rich." Jesus is the source of eternal riches. If we trust in him we shall never be ashamed. Seek him, "and all things shall be added unto you." Wonderful grace; the poorer we are the more we can purchase. "Humble yourselves before me, and I will bless you."

Lay up treasures in heaven, where neither moth nor rust corrupt, for "What shall it profit a man if he gain the whole world and lose his own soul?" May the Lord in his mercy open our eyes that we may see the true value of all things.

"*White raiment*"—The righteousness of the saints, blameless and pure. Saved with an everlasting salvation. The great

Physician ever prescribes an unfailing remedy for the lukewarm. "Buy gold," true riches, tried in the fire. White robes, perfect in purity. Even the salvation of Jesus Christ. The anointing of the Holy Spirit, that we may see and we shall be "acceptable in his sight." "*As many as I love I rebuke and chasten.*" Chastenings bring forth the peaceable fruits of righteousness. We are judged that we be not condemned with the world. In love he calls us from wicked ways by means of afflictions. But these must work in us repentance. The lukewarm must remember from "whence they have fallen," and that all this time of their indifference Jesus, the faithful and true, has been standing at the door, knocking, asking admission to his rightful place. And does mercy still hold out? Yes; for he says, "*If any man will open the door I will come in and sup with him.*" He might but does not force himself as a guest. He does not come in unless invited to do so. No matter how mean the fare, for he not only comes to us, but also brings a feast with him. He becomes the host who furnishes the good things. "I am the bread of life." "He that drinketh of the water I give him shall never thirst." Blessed are they who hunger and thirst after righteousness, for they shall be filled."

to
for
they
shall
"Sit with me in my throne." We shall show his honor and triumph. We shall overcome as did our elder brother through faith in God and obedience to his will. Faith in Christ is the only way to these rewards and triumph. What wonderful mercy shines out in this message to the worst of the seven churches! Laodiceans are invited to the gospel feast, and entreated to open the door to him whom they have so long grieved. Oh that the dead churches that fill our land would heed the exhortation and warning of the "amen," that religion, "true and undefiled," might be revived, and our land be made happy through faith in Jesus Christ, who is the only "faithful and true witness!"

IL. N. K.

THE MENNONITES IN HOLLAND.

BY R. BARCLAY*

In Inner Life of the Religious societies of the Commonwealth.

A sketch of the internal history of the Mennonites in Holland and the continent of Europe, is needful to connect the past with the present, and may interest some of our readers. Their zeal in the propagation of the gospel slowly diminishes. The Dutch Government seriously punished the slightest attempt to *propagate* their views, or to preach the gospel. The

*R. Barclay was a Friend (or Quaker), and wrote a most excellent and valuable work.

1881. •

HERALD OF TRUTH.

congregation was dispersed by force, and the preacher *banished*, between 1605 and 1625. The erection of new meeting houses was interdicted, but any person who dropped quietly into their assemblies was allowed to be admitted.

We have before mentioned the complete liberty of conscience which was enjoyed in Holland *after* this period, and a strong feeling existed adverse to any course of conduct that would impede their liberty. The same cause produced the same results, which we have seen in the old Dissenting Church in our own country. They considered themselves a kind of family, sharply separated from the world, in more senses than a purely religious separation, and there existed a positive objection to "admitting strangers" to such a select circle of friends. Preaching the gospel was restrained to the narrowest limit, and all ideas of church extension being the bounden duty of Christians, was condemned. Their first Missionary Society was formed only twenty-five years ago, and missionary exertion is not, even now, popular amongst them. Their support of their poor, the relief of debtors, help of the needy in business, etc., is still continued as a part of their church system, and they are unconscious that this has any tendency to curtail and discourage evangelical effort and church extension among the

poor. Originally (in the sixteenth and the first half of the seventeenth century) all their preachers supported themselves by their labor, and had no special education whatever, but they were gradually superseded by preachers supported by the churches, and having had a theological training. The last "lay" preacher among them gave up his office fifteen or twenty years ago. [This work was published in 1877.—Ed.] In the second half of the seventh century, physicians and literary men, who had had a university education, were usually chosen as ministers, but eventually a theological college was founded at Amsterdam to prepare young men for the ministry. The numbers of the Mennonites in Holland were at their lowest in 1830, when they numbered about thirty-five thousand. In 1860 they were 41,805; in 1840, 44,227, being an increase of six per cent., whilst the general increase of the population was nine per cent. The number of Mennonite congregations has remained about the same for a lengthened period. Their interest in founding new congregations, and in active efforts to spread the Gospel, appears not to have kept pace with that of the Baptists in this country. Whether this arises from the total desire among them of lay-preaching, and from the general non-participation of their members, young as well as old, in Sunday Schools and other descriptions of active evangelistic work, such as is carried on in this country, it is difficult to say, but the fact is to be regretted.

In the province of Holland, the Mennonites were exempted from military service in 1575; from taking an oath, in 1585; from accepting any public office, in 1617. In Zealand freedom from military service and oaths was granted in 1577. In Frisia, and afterward in Zealand, a heavy poll tax had to be paid by them for exemption from military service. Since the revolution in 1795, and the abolition of the State Church, they have retained a legal exemption from taking oaths. We regret to notice that the modern Mennonite congregations in the Low Countries, have given up their ancient Christian testimony against *all* war.

It is instructive to observe the origin of this deviation from their original principles. The Mennonites in the revolution of 1787 and 1797, espoused the party of "the patriots," in protesting against the claims of the Reformed State Church. The Stadtholder, William V, and his favorite, the Duke of Wolfenbuttel, were strenuously opposed to "the patriots," and in consequence were about to obtain the aid of a Prussian army. The "patriots" raised companies in every town and village for military service, and many of the Mennonites were caught by the general enthusiasm, and gave up their scruples against military service. The Stadtholder was driven from the country, and a new republic was formed, and the Mennonites, from the very decision part they had taken in the conflict, obtained a large share in the government.

Like a section of our English Baptists in the commonwealth times, the Dutch Mennonites yielded to the temptation of supporting their cherished religious principles by force of arms, and ever since this period they have gradually given up their scruples against bearing arms.

In 1807-1812, there remained a few congregations faithful to their original principles, and these made very energetic efforts to obtain exemption from the military conscription of Napoleon I., but they were not seconded by the larger congregations, it was in vain. In 1813, when liberty was restored to Holland, they neglected their favorable opportunity for obtaining the privilege of exemption from bearing arms, and, indeed, two years afterwards, sent a large band of volunteers to Waterloo. It is interesting, however, to notice that volunteering is exceedingly rare among them; here and there many members exist who still cherish their ancient testimony against bearing arms, and who consider it more according to the doctrine of Christ, to love our enemies than to kill them. The last little congregation who maintained their testimony against all war, was dissolved in 1853, and thirty members who remained faithful emigrated to the United States.

REMARKS.

Beyond a doubt these emigrants included the little band of nineteen mem-

bers, which emigrated to the United States in 1853 and 1854, and settled near New Paris, Elkhart County, Ind. The lands they bought are somewhat low, and inclined to be swampy, much after the order of their native Holland; but by patient industry they have succeeded in making some beautiful and productive farms. They were originally under the charge of two ministers, R. J. Schmidt and R. J. Simensma, of whom the latter died some years ago. With the original members and their children that have since united, the church now numbers about thirty, with whom our esteemed brother Schmidt regularly holds services in the Holland language. The younger people, however, have their education in English, and prefer that language. [Etc.]

IN THE STORM.

BY MARY P. HALE.

Man's weakness waiting upon God
Its end can never miss ;
For man on earth no work can do
More angel-like than this.

* Ill, that God blesses, is our good,
And unblest good is ill ;
And all is right that seems most wrong,
If it be his dear will.—*Mud. Guion.*

Out in the harbor, during one of the most severe storms, the ships were tossed and rocked to and fro by the violence of winds and waves ; but they were firmly anchored and could not be driven back from their strong hold. I saw the crested waves advance with fearful power and rapidity ; yet they would inevitably break and fall leaving the ships uninjured.

One of the most expressive similes in that wondrous Book whose figures are always richly freighted with instruction and comfort, is drawn from such a scene I can never behold a sight like this, without recalling "sure and steadfast" anchorage, where the faithful soul is held safely in times of temptation and trial.

How apt the comparison, and how like the experience of a tried and buffeted Christian under the influence of great troubles or temptations! Those tempest-tossed ships are shaken but not broken—racked and beaten; but not destroyed; perhaps not receiving the slightest injury.

It is worth some suffering to come out of such a sorrow or conflict blessed of God.

Are you in anguish of soul, and so deeply shaken, by the waves of earthly trouble, that it seems, indeed, as if you must be driven, from your anchorage? *Then* is God's opportunity. "For the eyes of the Lord run to and fro, to show himself

strong in behalf of those whose heart is perfect in his sight." 2 Chron. 16:9.

"*Strong!*"—Mark the word. It is at such seasons that you realize the great power of this strength—the exceeding blessedness of such deliverance as He doth show. The preciousness of this experience language fails to convey to those who have not realized it. Perhaps so mighty is the force of your tribulation that in prayer you can find no utterance in words. You merely show your sorrows to God as you bow before him, speechless. You stretch forth your hands toward heaven. You look upwards with streaming eyes. You "groan being burdened"; yet no voice responds; no eye looks into yours! No arm is outstretched to save! There is nothing to grasp.

Patience! tried-soul. Just here cometh the help, and ere long you will feel that there is in reality, an Eye, though unseen looking upon you, an Arm outstretched to save, and a voice reacheth you, in some such words as these; "Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me."

O, there is something to grasp, there is *everything*, in these sure, unfailing promises! How often has some such text as this proved as a firm, strong anchorage, enabling one to endure till the violence of the storm be overpast.

Buffet a little longer, and you shall, ere long, look back and feel how truly the faithful One was watching you. As truly as when, upon the shore of Galilee's lake, he watched his storm-tossed disciples, when "the winds were contrary."

Ay, "the winds are contrary" to you, also. How much that is adverse in circumstances; contrary to your disposition, your inclinations, your earthly peace and comfort! Yes, "the winds are contrary," and Jesus knows it and is preparing to go to you. By and by you will bless the storm, which draws you nearer to him.

"Through waves, through clouds and storms, He gently clears thy way; Wait thou his time; so shall this night Soon end in joyous day."

The next one will be easier to bear, because of the previous memories of how he met and blessed and taught you, here. It is needful that you see your weakness; that you be made to feel your utter dependence upon Him, for deliverance alone from the power of evil, with and without you—evil which, often, seems determined to drive you from your only safe anchorage. It is needful to feel your heart aching for the earthly comforts which are denied; needful, until you feel every nerve of your soul strained upward to grasp the higher and the better source of comfort and strength.

Be not dismayed; only cease all struggles for self deliverance; renounce all efforts to escape trials which the providence of God permits to continue, and say heartily, "Thy will be done."

Ah, it is *then*—when you lie still in the hands—that the inward storm abates and this calm, you hear in the Voice saying, "It is I: be not afraid;" and now there is light and joy and rest, which cannot be described. Now you listen to the words of the great Teacher and rejoice. Although outward circumstances are still the same yet down far down in the depths of the soul, the dear Voice is heard, speaking words of peace and assurance and courage, and you can exclaim, with David, "In the multitude of my thoughts within me thy comforts delight my soul," and "My heart is fixed trusting in Thee."

For the Herald of Truth.

FOOD FOR THE HUNGRY.

None but the hungry can relish food and be profited by it. We wish this for all who seek a closer walk with God. Reader, does that apply to you? You say, "Yes; I would do anything to secure the knowledge that I please God in all things." The question now arises, Can we know this? We have the promise that "no good thing will be withheld from them that walk uprightly." Therefore this knowledge is a good thing, we have the promise that it shall be given.

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you." But why does he tarry? There must still be evil or unwillfulness in the heart. Prejudice and selfishness are frequently so deeply rooted that we do not understand the workings of the Spirit; we set our marks and expect God to come to them. Our notions may appear to us reasonable and just, and may yet not be according to God's plans. Others may have been blessed in this way, and yet God chooses another course with us.

A teacher while seeking the Lord was impressed with the thought that if she became a Christian she must pray with her school; this she thought she could not do, as the school was composed mostly of infidels; but as soon as she consented in her mind to perform this duty she found peace, and became the instrument of the conversion of many in that vicinity. We must let God do the work in his own way; we must remember that we should please him and not ourselves nor other persons.

If on account of weakness and imperfections you do not feel saved, ask God to take away those imperfections and give a stronger faith and a stronger confidence in his promises and he will surely do it. We cannot have the evidences of being saved unless we are saved, God will not deceive us. Some may imagine themselves saved and glory in their salvation, and yet be deceived, and no doubt many are thus deceiving themselves. But

if we desire a genuine work in our hearts, we may rest assured God will give it, if we come according to his word and will; he is no respecter of persons; he has no favorites; what he has done for others he will do for you if you are as willing to deny yourself, and work as hard, if your faith is as strong and unbiassed. Remember, "According to your faith be it unto you."

Do not overcome of your many difficulties; God will help you through them all in due time. The more willing you are the sooner you shall overcome. Our self-will and unbelief are the great hindrances that we meet. The children of Israel are often pitied for wandering so long in the wilderness, and not believing; but are we not doing the same? We have many precious promises, but we have not the fullness of the blessing because of unbelief or improper motives.

Brethren, will we not seek anew the blessing of the holy Spirit and renew our covenant, that he may lead us into all truth? Let us not look to others, but see that we are Bible Christians, not in some things, but in all things. One command is, "Be filled with the Spirit." "Seek holiness, without which no man shall see the Lord." Let us love holiness and purity, for God is holy and pure. Heaven is pure, the company there is all pure, and shall we not be pure?

I find much good, spiritual reading matter in the *HERALD OF TRUTH* for August. Let us pray that the editor may be endowed with much power, that saints may be blessed and sinners converted through his labors. O, how they hunger for the sincere word of God. When the Christian passes on to higher graces, the milk that is food for babes fails to satisfy. Let the most spiritual contribute largely to our paper that all may grow. Come, stir up the gift of God, raise the feeble hands, and God will take care of us and his work. JOHN O. SMITH.

For the Herald of Truth.

FROM DARKNESS TO LIGHT.

'Tis night. The darkness of sin is resting upon the soul. Dreary and trackless is the wilderness, and dangers are before us and around us. We fear them not, we see them not. We have become so accustomed to the darkness that we do not realize how intensely dark it is. We feel the fetters of sin tightening around us; this waries us, and we long for freedom. We hear others telling of a path that is always light, and we long to go with them. But there is a line to cross over, a burden to be thrown off, a cross to take up, and an armor to put on. Then there are commandments to keep, the teachings of the Spirit to obey, and glorious promises to lighten up every step of

For the Herald of Truth.

WHY STAND YE IDLE?

The following was sent in by an unknown writer, who says, "These lines were arranged from thoughts on brother Funk's sermon on Sunday August 21st at Jones' School house. If you think them worthy a place in the *HERALD OF TRUTH* you may insert them."

Why do we thus stand idle?
Is there no work to do?
Perhaps there is a talent
For me as well as you.
Or shall we hide our treasure,
Or bury them away,
Until our Master cometh
On that great judgment day?

E'en all the little flowers
That blossom at our feet
Are made to show God's kindness
By shedding fragrance sweet.
Each tiny leaf there showeth
That His own love and care,
Through nature has ordained them,
To blossom everywhere.

The little stars that twinkle,
Like diamonds in the sky,
Have each a little mission;
They tell that God is nigh.
He sees our every action,
He knows our every thought;
Then let us not be idle
But labor as we ought.

Not be alone who standeth
On Zion's wall to preach,
But every word and action.
The unbelievers teach.
Then let us be more careful
To scatter seeds of love;
Though here they seem unnoticed,
They are revealed above.

Some of us, too, have children,
That notice what we do;
If one will cheat his neighbor,
The child can do so too.
Then we must be more careful
Of every word we say,
When children are about us,
At work or e'en at play.

"Ah yes," you say "I'm careful
That not a child is near
To notice what I'm doing,
Or my vain words to hear."
But there's the unbeliever,
Who catcheth every word,
And in his soul it pierceth
As sharp as any sword.

Then let us not be idle,
But labor for the Lord,
And scatter words of kindness,
We'll reap our just reward.
Each Christian's life and conduct
May lead one sinner home,
Who otherwise might perish
And hear the dreadful doom.

What strange servants some Christians are! always at work for themselves, and never doing anything for Him whom they call their Master. And what subjects! ever desiring to take the reins of government into their own hands.

THE CROSS.

For the Herald of Truth.

For the preaching of the cross is to them that perish, foolishness. 1 Cor. 1:18.

I will notice first the spirit which caused Paul to express the language of my text. First, there came troubles and divisions in the Church at Corinth, which caused much difficulty and bitter contentions. These were inclined to lead astray and to break down that which was pure, holy and undefiled before God. His works are pure and holy, and that which is pure and holy is without division or dissimulation. Purity signifies perfection, and God is perfect in all his works; the Son of God having all the perfection and the fullness and the power of the Father, working in perfect harmony with him, and doing the great miracles which he had power to perform, shows that he had received power from the Father to accomplish all things, and overcome all things, both by power and wisdom. He put to naught the wisdom of the wise, putting to silence the scribes, Pharisees and Sadducees, the two latter being the dividing heads among those who claim to be the chosen people of God. The Corinthians had become the Church of God, but by departing from those perfections which are taught by Christ and the apostles, they became one of Paul, another of Apollos, one of Cephas and another of Christ. This division showed imperfection, which grieved Paul, and brought forth the language of the tenth verse—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." In the above quotation Paul preaches perfection; in our text he preaches the cross. He says, "The preaching of the cross is to them that perish, foolishness;" so also has it become foolishness to many of the so-called Christians, to preach perfect reliance on God the Father and his Son. To them, it is foolishness to preach the keeping of the commandments which Christ has given us, which command us to bear the cross in keeping them. Preaching Christ and him crucified is a part of the commandments, and if we preach his sufferings, we preach the cross. Peter says, "Arm yourselves with the same mind, then you have ceased from sin. That is to say, become willing to suffer in body and spirit, even as he suffered under the temptations and trials which he endured of the devil and those who professed to be the chosen people of God. He suffered thus to give us an example of what we must do and bear. To instruct us in becoming perfect, Jesus says, "He ye perfect even as I am perfect." This perfection we must preach in order to preach the cross of Christ.

the heavenly pathway. Only a step from darkness to light, from danger to safety, over the line that separates the two kingdoms; but a step to Jesus and peace forever in his blessed service. The longer the work is delayed, the stronger the chains of sin will bind us. How dare we brave his displeasure, when in a moment, without warning, we may be hurled from time to eternity, and summoned before a righteous and offended God? How can we resist the gentle promptings of the Spirit?

Ah, we have yielded at last, and accepted the invitation, "Come unto me." The journeying on the lighted pathway is begun, the burden of sin has fallen off through the merits of the Prince of light, and now we are to walk as becomes the children of light. "The path of the just is as the shining light, that shineth more and more unto the perfect day." No room for darkness here, we have become the children of God, and "in him is no darkness at all." He commands us to "show forth the praises of Him who has called us out of darkness into his marvelous light." We dare not hide the light under a bushel, but must let its beauty flash forth to entice sinners from the gross darkness that covers them.

Arise: and shine, for the glory of the Lord is risen upon thee." Up, and work, keep the light trimmed; a thief in the candle robs it of half its light. Let us tread eagerly the shining pathway, and look for the lights, His promises, that gleam along the way. Dark clouds of sorrow may come and for a while almost overwhelm us; but where is our faith? The eye of faith pierces the darkest cloud, and rejoices in the glory beyond. All the way it will be light. The nearer the close of life's fading day, the sweeter will be the light, for it shineth more and more. What brighter light do we need than the constant presence of our Savior? "Lo, I am with you always, even unto the end of the world." Down through the dark valley He will be with us, and raise us up to the gates of eternal day.

BARBARA HERR.

I HAVE heard that in the deserts, when the caravans are in want of water, they are accustomed to send on a camel with its rider some distance in advance; then after a little space, follows another; and then at a short interval another. As soon as the first man finds water, almost before he stoops down to drink, he shouts aloud, "Come!" The next one, hearing his voice, repeats the word, "Come!" while the nearest again takes up the cry, "Come!" until the whole wilderness echoes with the word "Come!" So the Spirit and the bride say, first of all, "Come!" and then let him that heareth, say, "Come!" and whosoever is athirst let him take of the water of life freely.

Secondly, let us consider what constitutes the cross to us. Suffering wrongfully is our cross, and was the great cross of Christ; he suffered the temptation and afterward the cruel mockery of those who profess to be the chosen people of God, after laboring to save them from the jaws of hell. Christ was tempted forty days in the wilderness, endured and withstood all the ingenuity of the devil. What for? To save us poor souls, who had the curse of a broken law resting upon us. Still more of the cross he bore was the cruel mockery of those he came to save. O, how contemptible must they have been to him who was pure and holy, as their mockery was hurled into his face by those who should have honored him more than words can express or the mind can comprehend. His wonderful love toward them, caused him to leave his throne of glory, and humble himself so low as to come to this earth and suffer the cruel mockery of those hypocrites who professed to be the seed of the promise, but instead, have transgressed the commandments of their Creator. After all their blaspheming, idolatry, and murdering, what God had done for them was not enough, but he gave his only begotten Son to be slandered in every town, to be accused of working miracles by Beelzebub the prince of devils, and worse than all, sought to put him to death. Christ labored with a mighty power to heal; to redeem them in spite of all their cruel mockery; he bore all patiently, and at last gave up his life upon the shameful cross on Calvary. He died for all who are willing to hear his words and believe in the atonement on the cross; for all who are willing to take up the cross and follow after him. In his prayer he says of his disciples, "They are not of the world, even as I am not of the world."

Now, dear reader, do you believe that Christ the righteous Son of God had to suffer for you and for me? O, dear soul, do you desire to have the cross preached? Are you willing to bear the cross—what Christ suffered for you—for the salvation of your own soul?

There are many who are leading souls to destruction by teaching the doctrines and traditions of men instead of the sufferings of Christ. Hear what Christ says in Matt. 10:18; "He that taketh not his cross and followeth after me, is not worthy of me;" that is, not worthy of the atonement which Christ has made through his sufferings; and death. The same chapter, verse 32, says, "Whosoever shall confess me before men, him will I confess before my Father which is in heaven. The confession is not to be made only in words, but lived out in works."

Jesus says, "Return good for evil;" "Bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute

you;" "Love your neighbor as yourself." Many say this cannot be done, but this language is truth. Christ says, Many seek to enter the strait gate, but few there be that find it. There are but few that take up the cross preached by Christ and his apostles, and enter the kingdom of heaven by and through the sufferings and death of our Lord and Savior Jesus Christ. As this language will condemn instead of save, as faith will bring works, so, if we have received the spirit of Christ, we must bring forth fruits of righteousness and true holiness, which were the fruits of Christ.

Again, He says, "Love your enemies." How many really love their enemies? Man may say this is impossible, but did not Christ love his enemies? Every true child of God does love his enemies, but not their evil deeds.

This is the cross that Paul preached to the world, and showed forth by his example in separating himself from the world and all its lusts, in suffering in the body, and in at last laying down his life for Christ. Paul took up his cross and followed after Christ, bearing it patiently to the end; for he bore all that was laid upon him in the way of contempt and bodily persecution. He suffered stripes, imprisonment, hunger nakedness, shipwreck and many other things for the cross of Christ. But when we preach that it is necessary to forsake all evil habits, and walk in the footsteps of Christ, also letting the world go with all its pride, it is foolishness to them that perish, because they think they can serve two masters. They do not believe that they must forsake all sin. But remember, God's ways are not our ways, neither are his thoughts our thoughts. God is unchangeable, and has laid down his laws as paths for us to walk in. Are you walking in the paths which Christ has trod before you?

To preach this doctrine to the so-called children of God is foolishness because they have never been born of the spirit of Christ, and therefore will not obey the laws laid down by Christ and the apostles. These laws are the discipline or rules of faith, and of the church of Christ. The reason that the teaching of Christ is foolishness to them, is, it is too humble, and it is too hard for them to forsake all self, and follow that plain and humble Savior of the world. O, precious soul, are you willing to bear the cross which brought you from the curse of a broken law, or will you laugh at the preaching of the cross of Christ? His sufferings were so great, and your sins rested so heavily upon that Lamb of God, that his sweat became as it were great drops of blood, and at last, when he expired on the cross, he prayed, "Father, forgive them, for they know not what they do." O, dear reader, let me entreat you, trample not under foot that blood which was shed upon the

cross. Accepting or rejecting that blood will be your salvation or your doom to death. You must accept the preaching of the cross as the power of God. Choose for yourself to-day, to take up the cross and follow Him, for to-day is the day of salvation. You have no promise for tomorrow. Remember that God will not force you, but he offers the waters of life freely. "Whosoever will, let him come and take of the waters of life freely."

What a gracious blessing that we can come! O, will you come, or will you rather enjoy the pleasures of this world, and be eternally damned? Or will you choose the sufferings of Christ for a few days, or a few years, and then enter eternally into the glory of God, which is prepared for all who are sanctified and prepared through his sufferings and death, for the kingdom of God? O, reader, trifle not with your soul, but be honest with yourself, for your own soul's sake. Amen. Zurich, Ont. LEVI WISMER.

For the Herald of Truth.

COMFORT TO THE WEARY.

Weary Christian, to-day you bear the cross, to-morrow you shall wear the crown. Now you suffer on a bed of languishing, then you shall sit upon the throne. Take courage from God's promises, and fight the good fight of faith. In this night of darkness the body weighs the spirit down; wait till dawn of day, and the spirit will bear the body up. A few more heavy breathings in this dull, oppressive element, and all will be changed to health, buoyancy, gladness, purity and peace; the body changed like to His own glorious body. Even now the Lord is with you, but you cannot see him for the darkness of the night; you walk by faith, and not by sight, yet you can say, "I know that my Redeemer liveth." He is with you, thinks upon you, and will never leave nor forsake you. He is a brother to you, and a wise counselor to guide you; a friend to sympathize with you in sorrow; a Lord to defend you from evil, and cause all things to work together for your good. There is no safety but by his side, no comfort but in his bosom, no strength but in his own, no holiness but in his ways.

Let every pilgrim on his journey to heaven, be encouraged to get as much of the Christ nature as possible into his soul while here, not only for his present comfort, but believing that in the glory of the life to come he shall enjoy in the same proportion the bliss of heavenly joy. There every vessel shall be full, and the soul enlarged while here will not be wanting in fullness while there.

God be praised for the blessed hope of eternal life beyond this world of death!

We may be numbered with his tried ones; we may have passed through seas of sorrow, but let us still bless the Lord, for he loves us still. We are often chastened for our sins, or for some special good to ourselves, to bring us to a fuller knowledge of his mercy and power. Through trials and chastisements we are made to long for heaven, and our minds dwell in fond anticipation on the glory of that everlasting rest. Let us live for Jesus that we may at last see him as he is and be like him. D. C. BRENNEMAN.

Edom, Va.

For the Herald of Truth.

REJOICING IN SPIRIT.

This morning the thought came to me, how can I best spend a little while to the glory of God and the good of fellow beings? The answer seemed to be, "Write." Having no subject I opened the Testament with the wish that God might direct me to a subject. The first words on which my eyes rested were these, "And the disciples were filled with joy, and with the Holy Ghost." Acts, 13:52. Nehemiah says, "The joy of the Lord is your strength." David wrote in Psalm 51, "Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto Thee." And Paul says, "Rejoice evermore."

It is a good thing to be established in the faith of God, and to rejoice in our salvation; but it is not possible to rejoice acceptably to our heavenly Parent without good reasons for our rejoicing. We are frequently warned not to be deceived, so we see it is possible, and also very displeasing to God, to be rejoicing on a delusion affected by false teaching. Such a case is perhaps more hopeless than that of an impenitent sinner. But we need not necessarily be in error or doubt with regard to our rejoicing in the Lord. Perhaps the Lord has blessed our meetings and a large number have confessed Christ, and sealed their vow in baptism, and we rejoice, which is natural and right; but suppose the same success would attend the labors of another congregation, and we fail to rejoice with them, it is already evident that our joy is selfish. It may be that we are in worldly prosperity, providence smiling on us and bringing joy to our hearts; but let these circumstances be reversed and the joy is all gone. Such joy is impure and selfish, yet often mistaken for that which is genuine.

Joy in the Holy Ghost rejoices in tribulation, and any other joy is not from the Lord nor attended by his blessing. "If ye live after the flesh, ye shall die;" Rom. 8:13. Then how careful we should be that we rejoice not with a carnal joy.

It seems the disciples were touched with this kind of rejoicing, when they told the Master that even the devils were subject to them. "Rejoice not in this, but rather that your names are written in heaven." The glory of God and the salvation of our souls, and of those around us furnish cause for true joy. We can conceive of nothing that gives more reason for rejoicing. Sometimes people rejoice in a great church edifice, in a great machine to make artistic music for the worshippers, or in being, as a church, very populous in the world, a condition that true Christians might weep over. Is it not clear that much of the rejoicing of the so-called church is abomination with God? Perhaps some rejoice in an eloquent preacher to soothe the itching ear, and others in their good name, their influence, or their good works, all of which is far from "joy in the Holy Spirit."

The joy resulting from a genuine religious experience may become selfish and simple. O, how much we need to watch and pray that we enter not into temptation. The apostle Paul, it seems, was tempted; and, to help him overcome his temptation, there was given him a thorn in the flesh. But I venture to state that the grace of God is sufficient to keep us even without a thorn. Let him who has much grace pray for more and labor to spend all for God's glory, and not consume his blessings upon their lust. There is much danger that our rejoicing is not in the Holy Spirit, yet we are admonished to rejoice evermore. The love of God can keep us pure and unselfish. Let us seek no self-interest, "none of self, but all of God."

JOHN O. SMITH.

A REAL GIFT OF TONGUES.

Miss Reade, a lady missionary, who was so largely blessed among the heathen and Musselman women of Punrooty, in Southern India, had long been teaching in the Tamil language; but feeling it important that the Musselman women, who were daily assembled in the mission house, should be spoken to in Hindustani—the tongue to which they were most accustomed—she asked the Lord for the gift; and her own expression is, that "the power came to her as a gift from God." One month she was unable to do more than put two or three sentences together; while the next month she was able to preach and pray without waiting for a word. Those who heard her could only say with herself, "It was a gift from above." When Miss Reade began to preach openly in the Hindustani, one man, who, during the famine, had been saved from starvation through her instrumentality, lost all control over himself, called her to stop speaking, and asked her

"where she had got all those words?" One result of the knowledge of this language was the discovery of a custom kept carefully secret by Musselmans, but showing that they believe that "without the shedding of blood there is no remission of sin." In time of great trouble and sorrow, when dreading the death of a favorite child, it is their custom secretly to sacrifice a lamb and cry, "Allah, take the life of this lamb for the life of my child!" The flesh of the lamb is then carefully removed and given to religious beggars, and the skeleton buried without breaking a bone. The discovery of this ceremony has been a great help in speaking to Musselmans about the vicarious sin-offering of the Lamb of God.—(London) Christian Herald.

ALL FOR THE BEST.

As night and shadow are good for flowers, moonlight and dews are better than continual sun. So if Christ seem to withhold the light of his countenance and the Sun of righteousness seemeth not always to shine brightly and with intense heat and fructifying power, still His absence hath some nourishing virtue, it putteth an edge on hunger, it furnisheth a fair occasion for faith to put forth her hand and lay hold on what she seeth not. It causeth the suffering and tried soul to say with vehemence: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high places." God does not always frown lest we be cast into despair, neither does He always smile lest we should be careless and presume. He would bring us where we can say with Job, from the ground of the soul "Though He slay me, yet will I trust in Him."

ONE kernel is felt in a hoghead—once drop of water helps to swell the ocean—a spark of fire helps to give light to the world. You are a small man passing amid the crowd, you are hardly noticed; but you have a drop a spark within you that may be felt through eternity. Do that which may be felt through eternity, you believe it? Set that drop in motion give wings to that spark, and behold the results! It may renovate the world. None are too small—too feeble—too poor to be of service. Think of this and act. Life is no trifle.

COURAGE, patience, poor disconsolate one! God is making a furrow in our heart where He will sow his grace.

HERALD OF TRUTH.

October, 1881.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to send money.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where those cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class mail matter.

THE HERALD FOR 1882.

Send in your Subscriptions Early.

As the present year is again hastening to its close, we wish to remind our readers that it will soon be time again to renew the subscriptions for the paper.

We should be pleased to retain all our present subscribers on the list for 1882, and also to add a large number of new names.

It takes time and labor to collect subscribers, and we are willing to pay a reasonable compensation to all who exert themselves in this work, and therefore we make the following offer:

For a club of two subscribers and \$2.00 we will send a copy of the Household Treasure, Alphabetical Index of the New Testament (paper cover), a book on Free Masonry, Gems of Truth, a copy of the Words of Cheer for one year, a copy of Noah Troyer's Sermons, a Revised New Testament (flexible cover), Fireside Readings, Dymond ueber den Krieg, Ehe der Christen, Hand Buchlein mit Morgen und Abendgebet, Menschenfuch und Gottessegnen, or Andre an die Jugend.

For a club of three subscribers and \$3.00 we will give a copy of Mennonite Church and her Accusers, a copy of Plain Teaching, English Mennonite Hymn Book, Revised New Testament (cloth), Einfache Lehre, Der Dolmetscher, Ehy's Kirchengeschichte, Allgemeines Liedersammlung, oder eine biblische Geschichte.

To any person sending us a club of five subscribers with five dollars, we will give one copy free, or he may select from our list any book or books not exceeding in value one dollar, a quarter ream of good note paper, 200 peace envelopes, Story of the Bible, Geik's life of Christ, a No. 1 Gold pen and holder, a copy of Philharmonia, Arnold's Erste Liebe,

Nachfolge Christi, or Thomas von Kempis, mit Goldschnitt.

For a club of ten subscribers and ten dollars, we will give a copy of Schaff's "Through Bible Lands," a nice pocket Bible, English or German, a No. 4 gold pen and holder, a copy of the Prince of the House of David, Detrich Phillip's Handbuchlein, or Gesangbuch, in use in the churches recently in Russia, Menno Simon's Fundamentbuch, or Leed's History of the United States.

For a club of fifteen subscribers and fifteen dollars, we will give a copy of Smith's Illustrated dictionary of the Bible, a copy of the works of Flavius Josephus, in English, Life of our Lord upon Earth, by Andrews, the Life and Epistles of St. Paul, a gold pen and holder, Sacred Geography and Antiquities, by Barrows, Encyclopedia of Wonders and Curiosities, Hofacker's Predigten, Eusebius' Kirchen-Geschichte, eine deutsche Handfibel, or Miller's Ilustrirte Kreuterbuch.

For a club of twenty subscribers and twenty dollars, we will give a copy of the Complete Works of Menno Simon (Eng.), a good family Bible (Eng.), Gallaudet's Scripture Biography for the young, 11 volumes, containing 2929 pages, neatly bound in cloth, or 1000 peace envelopes.

For a club of twenty-five subscribers and \$25.00 we will give a copy of the German Martyr's Mirror, a German Family Bible, No. 1, or an English Illustrated Family Bible, a copy of Adler's Eng.-German and Ger.-English Dictionary, a set of Jacoby's Notes on the Gospels (4 volumes), or a fine teacher's Bible, full morocco, with maps, etc.

For a club of forty subscribers and \$40.00 we will give a Jannison, Fausset and Brown Commentary in 2 vols. bound in half morocco, Webster's Unabridged Dictionary, or Grieb's Eng.-German and Ger.-English Dictionary.

To obtain the above premiums the following rules should be observed: The money must in every case accompany the order.

Subscriptions under this arrangement can be only taken at regular rates. The English and German papers cannot be taken at \$1.50 when the premiums are desired.

Money should be sent by draft, or postal money order. Do not send us checks, but New York, Philadelphia or Chicago drafts.

Old subscribers as well as new may be taken into the clubs, but every club should have some new names. The papers making up the club can be sent to any address, single or in packages, and may be sent in at different times.

The larger premiums which are too heavy to be sent by mail will be sent by express, charges to be paid by the person receiving the premium.

Give names of persons, post office, county and state distinctly. State also whether the names in the club are old or new subscribers; and if any change their post office, be particular to mention the former post office as well as the new one.

Agents will please keep a book account of all transactions with us, so that there may be no misunderstanding.

Address all Orders and make all Drafts and Postal Money Orders payable to MENNONITE PUBLISHING CO., Elkhart, Ind.

SUBSCRIPTION BLANKS.—In a short time we will supply our agents with the proper blanks to make up their lists of subscribers for 1882, and we hope with the liberal offers that we make in our premium list this year, the number of our Subscribers will be largely increased.

THE WORDS OF CHEER.—We hope our young friends will not forget the "Words of Cheer." This excellent little paper is gotten up especially for the children, and we hope they will try and collect all the subscribers for it they can for next year. Subscription price is 25 cents a year.

TO THOSE IN ARREARS.—All our patrons who know themselves to be indebted to this office either for books or for papers, will confer a great favor by remitting the amount as soon as convenient. The close of the year is drawing on and we need these small amounts to meet our own obligations.

OUR ALMANAC FOR 1882 is now ready, and all orders will be promptly filled. Through several hindrances which presented themselves in our work, the completion of the almanac was delayed about two weeks, and our orders could not be filled as soon as we had expected. We trust our friends will have patience, as it was unavoidable. Accidents and delays are things to which the printing business is very greatly subject, and with the best intentions printers often fail to accomplish, in a certain time, what should be done. The printer, above all others, needs a large degree of patience.

THE MARTYRS MIRROR.—The prospects now are that the Martyrs Mirror will be printed. We have 644 Copies subscribed for, and we have some encouragement that if our people will make another earnest effort to obtain the requisite number, it will be so nearly reached that the balance can be provided for. Now let all try and see what can be done, and let all who desire the book send in their orders, either to the agent in their neighborhood, or directly to us. If a subscription

has been circulated in your vicinity, it is better to give the order in with the club. If no one has been around, however, send for a paper and circulate it, and when you have all the names you can get, send it to us. If we all try and do our best in this matter, we will surely be able to succeed. The book is certainly one of the richest treasures of religious history extant, and will sell not only among Mennonites, but among all other classes who are interested in the history of God's people.

OUR FAMILY ALMANAC for 1882 is now completed and ready for delivery. This almanac is gotten up with special reference to the wants of our people, and we trust to receive a liberal patronage from them. It contains the complete astronomical calculations, made by Lawrence J. Bach of Lebanon Co., Pa., giving the time for Philadelphia, Pa., Elkhart, Ind., and Lincoln, Nebraska, which makes it sufficiently correct for the various localities where our people live. The reading matter is both interesting and edifying. It also contains several illustrations, one of which is a representation of a place in Holland where Menno Simon, first after his renunciation of the church of Rome, preached the gospel, and where the Mennonites there, met for worship for three hundred years. All orders will be promptly filled at the following prices:

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SPECIAL NOTICE.—In sending for almanacs or books by mail we would kindly ask our patrons to accompany their orders with the cash. They can do this very readily with currency and postage stamps. We give the prices of almanacs and books, so that all may know the prices of different articles, and send the exact amount, and so avoid the necessity of charging up and sending bills afterwards. We have now a number of small bills outstanding; some perhaps running several years, of from 10 cents upwards. To some of these parties owing these we have several times sent bills or statements, so that in some instances the entire amount of the bill is more than con-

sumed in postage stamps, paper and envelopes used in sending them. Now if persons desiring to get articles of small value as almanacs and single copies of books, the business is much more easily done if the price of the article is placed in a letter and sent along with the order. Then there is no charge to make, no bill to make out and send, and everything is in order. With the great amount of writing there is to do in a printing office we wish to avoid that which is unnecessary as much as possible.

DEATH OF PRESIDENT GARFIELD.

The long, weary suspense, during which the people of this great nation swayed between hope and fear for the life of their Chief Magistrate, is over. President Garfield is dead, and everywhere we mark the deep sympathy which all feel over the sad event. For nearly three months, anxious hearts all over the land have been watching with intense anxiety, as the news flashed over the electric wires, to hear that the condition of the President was improving, and as during the last several weeks, he gradually grew worse and it became evident that the end was drawing nigh, the anxiety grew; and when on the night of the 20th of September through cities and towns the doleful sound of tolling bells fell on the midnight air, awakening the weary sleepers from their peaceful repose, all knew but too well the meaning of their mournful tones. All realized that the long suspense was ended, and that the worst had come. The President died at thirty-five minutes past ten o'clock, in a cottage on the sea shore, at Elberon, Long Branch, New Jersey.

An exchange gives a brief account of the closing scene in the President's life, in the following impressive language: "At the President's bedside, holding his poor emaciated hand in her own, and watching with anguish untolerable the fast vanishing sands of life, sat the faithful, devoted wife, during the closing hours of the President's career.

"Around him were other weeping friends and physicians, lamenting their powerlessness in the presence of the dark angel of death.

"Toward the last the mind of the suf-

ferer wandered. He was once more back in Mentor, amid those scenes where the happiest hours of his life were spent. He sat in the dear old homestead again, with the loved ones around him, the aged mother, * * * the faithful wife and the beloved children. It was a blissful dream that robbed death of its terrors and rendered the dying man for a moment unconscious of the cruel rending of his once vigorous frame that was constantly going on.

"The moan of the ocean mingled with the sobs of the loved ones as the lamp of life flickered and went out forever. Nearly every one around the President clung to hope to the last, and refused to believe the approach of death, until the shadow deepened and the destroyer's presence could be no longer unseen."

His attendants in the evening anticipated a quiet night. When asked if he felt in any way uncomfortable he replied "Not at all." He had been sleeping, but awoke about twenty minutes after ten o'clock, and remarked to one of his attendants, "I am suffering great pain; I fear the end is near," at the same time placing his hand upon his heart. In a few minutes the spirit took its flight.

OBITUARY.—On the 4th of September, Bro. Henry Christophel of Bangor Township, Elkhart County, Ind., died of bronchial consumption, aged 56 years, 1 month and 10 days. The funeral services were conducted by the brethren Henry Shaum and J. S. Coffman at the Shaum Meeting-house, where a large assemblage of people testified by their presence of the high esteem they had for their departed friend and brother. He leaves a deeply bereaved widow and six sorrowing children, and many sympathizing relatives and friends to mourn his death.

Brother Christophel's health began perceptibly to decline only last spring, and the rapidity with which the disease gained upon him made it clearly manifest that his time on earth was short. In the midst of his suffering, which he bore with patience and even cheerfulness, he was busily engaged in arranging his worldly affairs that all might be in order at his departure; but his greatest concern by far was the spiritual welfare of his children and unconverted friends. He had always shown great interest in his children, but when he knew that he had

only a little time left to teach them his admonitions and pleadings were so earnest and full of feeling that they cannot be forgotten by those who heard them. On the last morning of his life, like a patriarch of olden time, he called his wife and children to him, and one by one gave them his dying admonition, prayer, and blessing.

Bro. Christophel was for some years a deacon in the church, and always faithfully discharged the duties of his office, and in his death the church in Elkhart County has indeed lost one of her main pillars. He was a man of firmness and resolution, not being tossed about by any wind of doctrine. He zealously maintained and defended the principles of the Bible as taught by the church, and was sorely grieved at any departure from the simplicity of the word. During the time of his last illness Bro. Christophel was very much interested for the welfare and upholding of the church. He said to one of his intimate friends, "O how important it is that there is something done for our young people! The members are so careless of their children, and the church is so unconcerned and inactive. We need to do more earnest and direct work to teach the young and hold them to the word of God and to the faith of their fathers. If it should be the Lord's will to spare my life yet awhile, I will try to labor and urge these things much more than I ever did before. Be earnest and diligent in your labors, dear brother, and the Lord bless you in the work."

THE BRETHREN (DUNKERS).—This respectable body of Christians, with whom we are in sympathy in so many points of doctrine, had for many years retained a remarkable degree of unity in their faith, practice of ordinances, manner of life, and modes of laboring; but in the few past years they have been called to pass through some sore trials because of disension and separation.

Not many years ago a small number of their members were separated from the main body in northern Indiana, and since their separate organization they are called "Congregational Brethren." They are somewhat more liberal in their views, claiming also that each church shall be governed by its own congregation, and they hold no general or Annual Meeting. They have been gradually on the increase, and at this time have members in other

states. A few days since we received the first number of a religious paper, published by one of their ministers; in the interest of their party, and designed, we suppose, as their church organ.

Two or three years ago L. O. Hummer a dissatisfied, and afterward an expelled member, began to publish a paper in Topeka, Kansas. We do not know whether the paper is still published or not, or whether the editor has the support of an outside special organization, but concluded from the tone of the papers we saw that he was sadly at variance with his former brethren, and condemned some of their time-honored customs which are in accordance with the sacred Scriptures.

About one year ago several ministers in the church in La Grange County, Ind., voluntarily withdrew from the church or were disowned by the main body on account of the views they hold in regard to the supper, which views the church consider as heretical. They maintain that the supper observed by Christ and the apostles on the night of the betrayal was the Jewish passover, and is not to be observed by Christians; consequently they refuse to eat the full meal at their communion, which is observed as a Christian ordinance by the old church. Quite a number of members are in sympathy with these ministers and regularly attend their meetings and labor with them.

Within the last year a separation took place in the Beaver Dam, Maryland, congregation, in which quite a number have formed a new organization. Last spring they held their own Annual meeting, and had it, as they claim, after the order of the ancient brethren. We learned, however, that the contention and difference began in matters strictly personal, and that no principle of faith was involved.

Later the church at Meyersdale was divided, and each party continues to hold meetings separately, as already noticed under the head of "Progressive" in a previous issue of the *HERALD*.

On the 9th of August, last, H. R. Holsinger of the Berlin congregation, Somerset Co., Pa., editor of the *Progressive Christian*, was visited by a committee sent by Annual-Meeting to investigate and finally settle some charges which had been brought against preacher Holsinger. The committee reported that Holsinger refused to have his case investigated by the committee in harmony with the gospel as interpreted by the Annual Meeting,

and the consent of the general brotherhood; and that as H. R. Holsinger and the Berlin church assumed all responsibility in the case, they decided that their brother H. R. Holsinger could not be held in fellowship in the brotherhood, and all who depart with him shall be held responsible to the action of the next Annual Meeting. We understand that many of the members hold to Holsinger, but have not learned whether they have formed a separate organization. We hope not, and wish they might yet be reconciled. We understand that Holsinger is exceedingly liberal, especially in dress, and like the Meyersdale progressives, favors a salaried ministry.

A council meeting was called on the 24th of last August in the Miami Valley, Darke Co., Ohio, by such of the brethren as had been jealously watching for some time the departure of the church from her ancient principles. Though the council was called by the Miami church, it was composed of members from different parts of the Brotherhood. The call was to such as sympathized with the movers in the work, but there were a good many others present. Those who had called the meeting labored to justify their course of proceeding which would result in a division of the Brotherhood on the ground that certain measures had been adopted by the Annual Meeting which were not in accordance to the ancient established order, and therefore could not be accepted as authority by those who were faithful to the long established principles of the church of the Brethren. They claim that they never promised loyalty to the corruptions that are now allowed by Annual Meetings, and do not feel bound to be brought under its control, but rather to "come out from among them, and be a separate people." They ascribe the cause of the division to corruptions in the Brotherhood, and refer to Paul's advice to mark them which cause divisions and offenses contrary to the doctrine they had learned, and avoid them. They also claimed that the church was divided already as much as it could well be, and that there could be nothing wrong in adopting the ancient order of the church. A paper of resolutions, etc. was then read setting forth the state of things, and referring to the efforts vainly made to have their troubles settled through the Annual Meeting. A rising vote was finally taken, and a large number rose, testifying there-

by that they would stand loyal to the gospel and old order of the church as defined in the paper.

The declaration of sentiments containing the adopted principle of the meeting contains the following points:

High schools, Sunday schools, Foreign Missions, a paid ministry, protracted meetings, and the single mode of feet-washing will not be accepted or tolerated. The following points relative to the personal appearance and dress are given: The fashionable moustache and shingled hair are not to be allowed, and the coat is to be round-breasted with a slanting collar.

This separation is considered actual and final. It is probably the greatest division that has ever taken place among the Brethren, and will most certainly greatly affect the church in the future. The church of the River Brethren is probably the strongest organization in numbers of any that have been previously separated from the Brethren.

When we think of the pain that these divisions must cause, of the bitter words and contentions that will follow, and of the separations and estrangements in churches, neighborhoods and families, we are moved with real sorrow, and secretly inquire whether it would not have been better and more pleasing to God if all parties had given up some of their preferences, and labored together in unity.

It seems the Brethren differ considerably after all among themselves as to what the Scriptures teach, notwithstanding their declarations so vehemently made that they are *right*, their teaching frequently amounting to condemnation of other societies. But this should not deter any of them from earnestly defending the principle so plainly taught by the Savior, the violation of which seriously affects the spirituality of the religious life, such as humility of life, plainness of attire, opposition to litigation, oaths, war, etc.; but they might profit by learning that sometimes undue importance is attached to the forms of ordinances, which do not affect the spiritual life, such as forms of baptism, the communion or Lord's Supper, feet-washing, etc.

The above statements concerning the different factions of the Brethren have been gathered from different sources, and may not be strictly correct in every particular, but there is nothing in them that will make a false impression. C.

UNITY OF THE BROTHERHOOD.—In connection with the article from Bro. Levi Wismer, entitled "The Cross", we received a very brotherly letter, in which he contends strongly for the unity of the brotherhood, and the putting away of all denominational names, and recognizing only the name "Christian" or "Saint". He wishes that this institution might be the "Christian Publishing Company" instead of the "Mennonite Publishing Company", and that instead of being brethren and sisters in the "Mennonite" or "Amish" church we might be brethren and sisters in Christ. He says, too, that the church must be based upon the truth as it is in Christ Jesus, and that the New Testament, as it is, must be the discipline and ground-work, and none other.

It is truly to be regretted that there is so much lack of unity in sentiment and action in the church, and the many different names which have been assumed may be a great hindrance to her prosperity, but the former is certainly by far the greater calamity. There cannot be so much in the mere name as some seem to think. Numerous organizations have started up, taking the position that the names applied to the many societies were unchristian, in opposition to the Word, and a great hindrance to Christianity, and consequently rejected all denominational names except "Christian", "Disciple", "Saint" or some other general name. The result of this has been, not more unity, but so many more distinct organizations, working for the prosperity of their church rather than for Christianity, generally, to whom distinguishing names have been given to designate each society or organization. Each society is at least known by a denominational name, be its members ever so unwilling to accept it. The same organization even has many different names for the churches located in different places.

Harmony of views and unity of action is what will make the church "one fold" with one "shepherd." Rejection of unscriptural names will amount to but little unless the people are brought more generally under pure Bible doctrine, and educated to the simplicity of the gospel instead of the opinions gathered from man's wisdom. There is truly a want of unity existing that is detrimental to the progress of Christianity, and we wish ev-

ery one Godspeed who is laboring for unity according to the principles taught by Christ and the apostles. But we have no such doctrines and modes of discipline as held the great body of professing Christians together under one great power, the Roman Church, for hundreds of years; neither can we recognize as evangelical the teaching that would unite all upon a broad, liberal basis that tolerates all the various opinions and practices that the churches to-day justify. What is needed in this evil day is to teach of the cross. If every teacher and preacher were to do this we might expect unity in the church such as the world has never seen. C.

A SERIOUS FALL.—Bro. Ephraim Nissley, residing at Nissley Spring, Lancaster County Pa., near the Donegal road met with a very serious accident on Thursday August 25th. He was at work in the barn and accidentally tread on a loose board, which tilted and threw him to the ground. In falling he struck with his side on a wagon and broke several ribs. His injuries are quite serious.

CONFERENCES.

THE SEMI-ANNUAL CONFERENCE in Rainham, Ontario, will be held on Friday, the 7th of October.

THE SEMI-ANNUAL CONFERENCE for the eastern district of Pennsylvania will be held on the first Thursday in October (6th).

THE SEMI-ANNUAL CONFERENCE at Christian Eby's, Waterloo County, Ontario, will be held on Friday, the 16th of September.

THE SEMI-ANNUAL CONFERENCE in Lancaster Co., Pa., will be held at Mellinger's Meeting-house, about 3 miles east of Lancaster City, on the first Friday in October (7th).

THE ANNUAL CONFERENCE for Washington Co., Maryland, and Franklin Co., Pa., will this year be held at Miller's Meeting-house, Washington Co., Md., on the second Friday in October (14th).

THE ANNUAL CONFERENCE for the State of Indiana will be held at Yellow Creek meeting-house on the second Friday of October (14th). The ministering brethren east and west are warmly invited to be present.

THE SEMI-ANNUAL CONFERENCE in Virginia will be held in Trissel's Church, Rockingham Co., Va., three miles west of Broadway Depot, Baltimore & Ohio R.R., Valley Branch, on the second Friday in October (14). An invitation is extended to ministers everywhere; and those coming will be met at Broadway if they will previously address, A. Shank, at Broadway, Va.

THE ANNUAL CONFERENCE in the South Western District of Pennsylvania will this year be held on the third Friday in October (21st) in the Stonerville Meeting-house, in Westmoreland Co., Pa. The members of the church give a hearty invitation to all the brethren and sisters from all parts, especially ministers and deacons to meet with them. Those coming by the Pennsylvania Central R. R. will stop at Greensburg and take the southwest branch to Stonerville or Scott Dale, where they will be met by some of the brethren of that place.

THE ANNUAL CONFERENCE for the states of Kansas and Nebraska will be held on the third Friday in Oct. (21) in Zion Meetinghouse, fifteen miles south-west of Osborne City, and seven miles south of Bull City. Ministering brethren in the east are invited to attend this Conference. Any of the brethren who go will be warmly received. The brethren there state that they might be much encouraged by visits, which they wish might occur more frequently. Those coming by railroad will come on the Central Branch, and stop either at Bull City or Osborne.

CHURCH NEWS.

On the 11th, nine persons were baptized in the Groffdale Church, in Lancaster county, Pa.

On Sunday, September 4th, there were twenty-eight persons baptized, two reclaimed, and one received into communion from another church, into the Mennonite Church, in Lancaster County, Pa.

BROTHER HILDEBRAND writes from Waynesboro, Augusta Co., Virginia, that four persons were this summer received into the church at Kindig's, and that two were baptized at Hildebrand's on the 14th of August. "Let the brethren and sisters everywhere, pray for the conversion of souls."

FROM KANSAS.—Under date of Aug. 17, Bro. Abram Schellenberger wrote to us that the wheat harvest in Osborne county was a full half crop, oats about the same, potatoes some better, of corn about one fifth, vegetables very scarce, but a pretty good crop of grass. Lately, they had frequent good showers of rain.

FROM LANCASTER, OHIO.—Bro. J. J. BOR-

trager writes from Lancaster, O., that in the latter part of July and the beginning of August, the church in Fairfield county was favored with a visit by Preacher David Plank, of Logan Co., O., and in the latter part of August and beginning of September with a visit by Preacher Joseph Yoder, of Michigan, and David Kurtz, of Indiana, and their wives. He says, "We feel very thankful for the visit and the very interesting sermons the brethren delivered to us. Our church here is reduced to a small number, and we have no minister at present. Therefore, we ask the ministering brethren as well as others to visit us."

IN THE FRANCONIA CHURCH, in Montgomery County, Pa., on Sunday, August 21st, twenty-one persons were received by baptism. Samuel Leatherman and Josiah Clemmer conducted the services. May the Lord be with them with his Holy Spirit, and lead them continually into all truth, so that they may indeed be a light in the world, and a salt to the earth, that many others may be led by the Spirit to follow their example.

SISTER REBECCA FUNK, from Cambridge, Henry Co., Ill., under date of August 29th, writes:

"I expect to return to Virginia in a short time. * * * The weather continues very dry and hot. Everything is suffering for want of rain. The late corn will be a failure. My sons planted early, and it is doing tolerably well. The pasture is dried up; water in place-failure. We will have plenty of apples, but this is not general. They are scarce in the majority of orchards."

FROM MIDDLEBURY TP., ELKHART COUNTY, INDIANA.—I wish you the blessing of God in your work, especially in the publication of the Herald and Jugendfreund, that you may all ways be able to fill them with that which is useful and edifying, and which will have a tendency to lead the readers into humility and meekness, and that they may be led to consider the frailty of man more and more, for this is indeed very needful, in our day, as well as in past ages. Many articles are constantly published in the Herald that are truly edifying and interesting, containing weighty gospel truths. The same may be said of preaching; the more forcibly and pointedly the word of God is preached, the more attentively the people will listen, and the better will be the condition of the church, and thereby the young will be brought to God, and to accept his holy ordinances by uniting with the Church, which is always a matter of rejoicing with the people of God.

There are now thirty-nine young people who will shortly be received into the church in the three districts of our Old Amish churches in LaGrange and Elkhart Counties. On the 18th of September, nine persons will be baptized at the house of Cornelius Shrock, in Van Buren township. On the same day, fifteen persons will be baptized at the house of Aaron T. Yoder, in Newberry township. On the 25th of September, there will be fifteen persons baptized at the house of John Lehman, in Clinton township. JOHN E. BONTAGGER.

AUGUST 11th was reported the hottest day in fourteen years at Quincy, Illinois, the thermometer reaching 108 degrees in the shade. At Winnipeg, Manitoba, during the first two weeks in August the temperature ranged from 73 to 91 degrees in the shade, which is said to be a fact without a parallel, so far as known, in the history of that region.

A VISIT TO LANCASTER CO., PA.

On the 30th of July I left my home in Cass county, Iowa, and started for Lancaster county, Pa. I stopped over Sunday in Chicago, and, resuming my journey, arrived at Middletown, Pa., on Tuesday, and walked to my brother's house, two and a half miles east of town. The next day he took me to our old home, where I met again our aged mother. How glad we were to meet so unexpectedly to her. I saw many of my friends there.

On the 7th of August, I visited my brother Jacob Rutt, and attended the regular meeting, where Bro. Erb spoke in German, and Bro. John K. Brubaker in English. The latter spoke from John 5: 7, 8.

On the 8th of August I visited my brother Michael Rutt, near Petersburg, and went with him to the funeral of Martha Lutz, one of my early school-mates. The services were held in the church in Petersburg. Sunday, the 14th, I attended church at Good's meeting house, where Bro. Levi Ebersole and Bro. Longenecker preached. On the 15th I was at the funeral of Annie Nissley, where many people were assembled. I arrived safely at home on the morning of the 18th of August.

B. M. RUTT.

A VISIT TO INDIANA AND OHIO.

I left my home in Washington County, Maryland, the 15th of July, and arrived in Bluffton, Allen County, Ohio, the 16th. I was met by the brethren Abram Blosser and Dav. Hilty, the latter took me to his father, Bro. John Hilty. Sunday, the 17th, I attended the meeting at New Stark, Hancock Co., twelve miles distant, where I met our ministering brother C. B. Brenneman of Elida. After the forenoon services, I went home with Bro. Daniel Brunk, with whom I had formed an intimate acquaintance some years ago, about the time he was leaving his native Virginia, and was visiting on his way westward. At three o'clock we had preaching at the same place, and in the evening we preached to a large congregation at Riley Creek, where Bro. Brenneman left me for his home about eighteen miles distant. I visited among the brethren, and had one more meeting with them.

On the 21st, Brother A. Steiner and wife accompanied me to Brother C. B. Brenneman near Elida, and spent the night with our aged brother, John M. Brenneman. We had meeting at Sherrick's on the 22nd, 23rd, and 24th. When not in the meetings, we visited among the members, among others our aged ministering brother, Christian Culp. We also had two meetings at Good's meeting house.

On the 29th, Bro. George Brenneman

accompanied me 22 miles north-east, into Putnam county, to the Blanchard River church, where we had two meetings, one of them largely attended. In this church there are a number of brethren and sisters who were from my own county, Washington Co., Md., and I had a most enjoyable time with them. Among them are John and Joseph Myers, Barbara and Fanny Shank, whose three brothers have died here, and Henry and Christian Shank. Henry Shank and his son Henry, are the ministers in this church. On the 27th, we traveled from place to place, visiting the sick, until we came to the Valley meeting house, about fifteen miles from our starting point. Here we had services with a large, attentive congregation. On the evening of the 28th, we had meeting for the last time in this part of Ohio, in the school-house near Bro. G. Brenneman, where we had an over crowded house.

On the 29th, Brother John M. Brenneman accompanied me to DeKalb Co., Ind., where we made short stops with the brethren Brand, Stofer, and Coyle, but had no meetings. The next day found us safely at Elkhart; Bro. Brenneman stopping with his brother Henry, and I with Bro. J. S. Coffman, formerly of Virginia, with whom I had had many pleasant associations in the years gone by, in the prosperous church among the mountain breezes of the valley of the Shenandoah, and our growing flock among the hills along the Potomac. In the evening there was meeting at Shaum's Church. The next day I attended three meetings, Holdeman's Yellow Creek, and Blosser's. I spent the night with our brother, Bishop John M. Christophel. I continued visiting during the week, and attended meetings at Nappanee, Christophel's and Elkhart. In this county I met Sister Magdalena Kehr, who in her younger days lived in York Co., Pa. Our long and rapid conversation on the past and present of York and the friends of our youth, many of whom are now sleeping the last long sleep, and our own experiences and trials through life, was abruptly broken off, for want of time, long before it was finished. May the Lord bless our sister in her long widowhood and her trials in old age.

On the 5th Bro. Brenneman and I left Elkhart and stopped again with the brethren and sisters in DeKalb and Steuben counties, Ind., and staid with them till the 9th. In company with the Brethren Coyle and Stofer we held four meetings which were mostly well attended.

On the 9th Bro. Brenneman left the cars at Elida for home, and I continued to Ala, where Bro. Daniel Brunk before mentioned met me and took me again to his hospitable home. On the evening of the 10th, we had services at Mennon Chapel in Hancock County. On the 11th Bro. C. B. Brenneman took me to a special meeting to settle a church difficulty at Riley Creek, Allen Co. Returned

to Hancock Co., visited among the brethren, and had several more meetings at Mennon Chapel.

On Monday 15th I went to Montgomery Co., Ohio, to visit Bro. J. M. Greider, and his church. We had meetings on the afternoon and evening of the 17th. On the 18th I went to Springfield and Columbus, and to Canal Winchester. Then I visited Bro. Abraham Lehman, and went from there to Pre. Jacob Bowman. On the 20th we went to Columbus to see the State Institutions, the court-house, penitentiary, etc. Staid over night with Bro. A. Lehman. The 21st I attended the meetings at Martin's Meeting-house in the forenoon and in the evening.

On the 22nd I went to Orrville, Wayne county, and staid all night, with Bro. Benj. Brenneman. I visited the brethren and sisters in Wayne, Holmes, Medina, and Stark counties till the 29th. We had meeting in Wayne Co., on the 25th, in Holmes Co., on the 26th, in Medina on the 27th, again in Wayne Co., on the afternoon of the 27th, and in Stark Co., on the 28. Bro. M. Horst and wife took the cars and accompanied me to Louisville, Stark county, where Bro. M. Rohrer met us and took us to his home. We had meeting at Canton in the forenoon, and stopped for dinner with Bro. Lehman.

I arrived in Columbiana Co. with Abraham Nold the same evening, and the next day I was with Bishop Joseph Bixler. Sept. 1st, we had meeting at Bixler's in the forenoon, and at Leontonia in the evening. On the 2nd, I attended my last meeting on this visit at North Lima. Took dinner with Joel Blosser, and from there I went Columbiana to take the train for home. I arrived safely, and found all well, on the afternoon of Sept. 3rd. I express my most sincere thanks to all with whom I visited, for the brotherly kindness they so lavishly bestowed on me; and God be praised for his protecting providence over me and those of mine, from whom I was separated. O, what a happy meeting there will be, if in the great day of the Lord's coming, all the many dear souls with whom I met shall be heirs of eternal life, and be permitted to enter with the redeemed into glory which I pray may come to pass.

DANIEL ROTH.

For the Herald of Truth.
THE NEW BIRTH.

P. S. Rhodes, editor of the *Virginia Missionary*, a lively Weekly, published in the interest of the missionary cause of the Christians, or Disciples, of Virginia, has copied several extracts from my article entitled, "Born of the Water and of the Spirit," published in the August number of the *HERALD OF TRUTH*, and has made some pretty severe criticisms. I would assure my esteemed friend of the

Missionary, that I have no objections to a fair criticism, love to seek for the truth, and am willing to look at both sides of a question, as he admonishes, but I do feel that it is but justice to both of us to make a reply to his criticisms.

He says when I state that Christ taught Nicodemus a spiritual lesson, embodying no literal transaction, I gratuitously assume a position antagonistic to all the scholarship of this and past centuries. Of this I am not so certain even yet, as he asserts himself to be. I frankly confess that I am not acquainted with *all* the scholarship of this and past centuries; but this I do know: some very able theologians of the past and present have given it as their avowed opinion, and maintained it in their practice, that Christ taught the whole work of regeneration and consecration, not only when he taught Nicodemus, but on all other occasions, to be a spiritual work to the entire exclusion of literal forms. While the testimony of scholars is not to be despised, it proves nothing except where all agree, and this is very rare, if indeed they do on any point of doctrine. The *Missionary* editor himself does not agree in some points with the great majority of scholars; even in this matter of the New Birth depending on a literal dipping into water, there are comparatively few who believe just as he does. Scholarship may mislead, and frequently it has betrayed the fact that scholars are as unsafe to be depended upon for the exposition of spiritual truth as the unlearned, because they have more ability to construe the meaning of the sacred writings to suit their preconceived opinions. I do not use this argument as a plea for my ignorance, but rather to show that it is always safer to trust the unadulterated word than scholarship. We have the Scriptures in such a form at present that we need not be misled whether we are learned or unlearned. The conclusions arrived at and the assertions made in my article are based directly upon the Word and the circumstances under which Christ said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

In order to prove that the assertion, "Christ taught Nicodemus a spiritual lesson, embodying no literal transaction," is wrong, the *Missionary* refers to the Israelites and the brazen serpent, and says they were saved by looking, and says, too, that the promise of the Spirit to the disciples was based upon the condition that they go to Jerusalem and wait, that Christianity has its authorized literal forms, etc., etc. With every word of this I agree, and have no fault to find with any of the applications he has made of the Scriptures he quotes, if I have understood him; but this does not come to the point of difference, which it seems to me he has studiously avoided, or did not understand the article he criticized. Probably if he had wiped "the water" out of his eyes, he might have seen more clearly.

The position I took in the article was that no two special and separate operations are re-

ferred to in the connection of the word "born" with the words "water" and "Spirit," but that it referred to one grand action, accomplished alone through the power of God without the assistance of man. My reference to the prophecy in Ezekiel was to show that the Father and Spirit were brought together in a glorious evangelical prophecy. If the *Missionary* objects to the interpretation of the fulfillment of the prophecy, let him accept the fulfillment as Peter states it—"This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh." Acts 2:16-18, and consider the prophecy true, and harmonizing with the fulfillment. Peter does not refer to the passage in Ezekiel direct, but to a very similar one. No one doubts that Ezekiel was prophesying of the blessings of Christ's kingdom. When he says, "A new heart will I give you, and a new spirit will I put within you" (Ezek. 36:25), does he refer to the same blessing of which Joel prophesied, and which Peter said was fulfilled at Pentecost? Were those upon whom the Spirit was poured born of God, or was their birth afterward completed by man? After looking at both sides of the question, I still understand that the effect of the water and the Spirit cannot be separated or considered as having reference to operations, one of which is performed by man and the other by God, but it is the sole work of the Holy Spirit. Where in the article is the "new spirit" that the words "water and spirit both mean spirit?" The *Missionary* made this appear ridiculous enough, but where is the justice of the criticism? The conclusion was not that "water and spirit both mean spirit," but that the "new birth" is accomplished by God alone, without a plurality of operations.

Can we not find the real point of difference? Let us look and see. The editor of his criticism, though he has not plainly stated it, claims that baptism, (a dipping into water, according to his opinion), is a part of the process by which our "New Birth" is accomplished, and through which we become "new born babes in Christ"—"Born of God." Christ says, "Except a man be born again he cannot see the kingdom of heaven," and the dipping into the water is an indispensable part of that birth, he excludes from the kingdom all who are not dipped into water. His teachings, when analyzed amount to just that, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" John 3:5. In the last passage the word "water" (*Hudatos*) has a typical signification, and has reference to the word of God just as the word "water" (*Hudatos*) in John 4:14, where the Savior said, "Whoever drinketh of the water that I shall give him shall never thirst," also represents the word of God. When we are born of the Word we necessarily came under immediate and thorough subjection to that Word, consequently we willingly obey all the requirements of the Word—baptism, the Lord's sup-

per, feet-washing, prayer, charity, humility, etc. I do not oppose ordinances as the criticism implies. But even though the Word is not the man, the Word is a medium, by means of the word the man receives the incorruptible seed of the Holy Spirit and so becomes born again. In the revised version John 3:5 reads, "Born of water and of the Spirit," only one preposition connects the means (the word) and the grace (the Holy Spirit) of the new birth. We are born again of the spirit by the word of God. The word is not the begetting principle, but that by which it works. It is the vehicle of that mysterious life-giving power—the Holy Spirit—which we are spiritually changed, gloriously renewed, and adopted into the family of God.

Again he says, "Finally, we feel constrained to ask our brother, for his own safety and for the safety of those who are influenced by his teaching, to look carefully over the ground again."

This I have cheerfully done and not without profit. A more thorough examination has more fully convinced me that the life of Christianity is in its spirituality, and that observance of forms are merely evidences of obedience. A reconsideration of God's plans and work, and setting them in contrast with the service of man even in obeying God's commands, has reassured me of the inconceivable superiority of the former over the latter. And more clearly than ever do I see that nothing that man can do, not excluding the observance of baptism, forms any part of the work of changing sinners into new creatures, "born of God." Looking carefully over and the Spirit," has been followed with the blessing of drinking refreshing draughts at the pure, spiritual fountain. Who that has tasted of the living stream that flows from God alone, or that has experienced that the power which wrought exclusively by the power divine, would exchange their sweetness for the dry husks of formality that would make man find his spiritual life in a perishable element? My own safety and the safety of others? Safety I find only in God, he is my deliverer, my shelter from the storm, my rock and my salvation, the author and finisher of my new life through Christ Jesus and his Holy Spirit. Where shall I point others but to God and a perfect work in him? Would the *Missionary* have me say to sinners, "Fly to the water, finish your work of regeneration there, find in this element your spiritual mother to bless and comfort you, and lead you to life eternal." May the Father of mercies and the God of all comfort lead us all by the still waters and into green pastures.

J. S. COFFMAN.

FIRE, SMOKE, AND DARKNESS.

From the 5th to the 10th of September, 1881, were days that will be long memorable for the destructive fires which then occurred, and for the strange phenomena of thick darkness at midday in many sections of Huron, Tuscarora and Sanilac Counties, Michigan, situated on the point south-east of Saginaw Bay on Lake Huron. There was the scene of probably the most destructive forest fires that are known ever to have occurred in this country. The reports of the loss of life and property are most appalling and heart-rending. Thirty-six townships are reported as ravaged by the fire. In this district are about fourteen villages utterly destroyed, and the surrounding coun-

try shorn so close by the fire as to leave the ground cleared like a newly-sown field. No estimate of losses or deaths has yet been made with any degree of accuracy, but news from trustworthy sources show that the loss of property has been immense, and the loss of life horrible to contemplate: Gov. Jerome puts the number as not over two hundred, which, however, is probably not too high. In places a hurricane swept over the country, carrying with it a sheet of flame that hardly anything could withstand. Many thought the end of the world was at hand and were filled with terror. The manifold horrors of the calamity were multiplied by the fearful tornadoes, which cut off retreat in every direction. The awful heat of the atmosphere raised the smoke a little from the ground, and it hung above the earth in an impenetrable mass, shutting out all light, and leaving the poor creatures below helpless and blind, until the fire caught them and closed their agony in death. Now and then flames shot up in tremendous masses, which would be seized by a tornado and carried bodily a quarter of a mile away, and then pushed down again to start the flames in a new quarter. In this way helpless fugitives flying for life were enveloped in flames and burned to death. In places the woods and ground were so dry that no warning of danger was given. Faster than a race-horse came the fire. It would embrace a house or barn with its contents and away to the next.

The unfortunate victims sought protection from the heat, smoke and flames in every conceivable manner, by running into the rivers and lakes, by climbing into cisterns and wells and going into root houses, but many were suffocated, and numbers of bodies have been taken from the wells. As many as nine from a single one. The heat is reported to have been so intense at one place that many of the fish in the river died of its effects.

Immediately after the fire the country was strewn with hundreds of carcasses of horses and cattle and other stock that was unable to escape, being either suffocated in the smoke or caught in the devouring flames. But what was more appalling was that along the roads, in the woods, and about the spots where shortly before had stood comfortable dwelling houses, lay the charred remains of human beings. A correspondent to one of the papers says, "The scenes of horror in the woods were too frightful for any pen to portray. The dead were found everywhere, very rarely recognizable, and in most cases undistinguishable as human beings. In some places families were found reduced to an undistinguishable heap of blackened blocks of flesh, where they fell together, overwhelmed by the rushing flames."

Among those who escaped there is great suffering. Some escaped with nothing, not even clothes upon their denuded bodies, and many are badly burned. Thousands are without food and shelter, and will be for some time to come, except what will be furnished by the kind hands of charity. Here are cases of real want and the benevolent can do much to aid and comfort the needy by furnishing food, clothes, medicine, or giving money to buy the needed articles. Thousands are without food, and many of the forest fires ten years ago, which burned over much of the same territory, and elicited so much sympathy, were nothing like as severe as the present calamity.

Great and destructive forest fires are reported from Erie, Pennsylvania; and reports have come from Pike, Wayne and Monroe Counties, New Jersey, stating that thousands of acres of beech woods were above on the 8th. In the vicinity of Reading, Pa., furious mountain fires prevailed for several days threatening serious damage.

The darkness at Richmondville, Mich., at noon day was thicker than midnight, without the perceptible presence of smoke or clouds, and at other places, amid the clouds of suffocating smoke, so thick that the hand before the eyes could not be seen, affected large portions of New England and so far south as central Virginia. The direct cause of the darkness at a distance from the fires is not explained, but it very probably resulted in some way from the fires. In some of the towns in the eastern states the gas was lighted at mid-day. The little remaining sunlight was unnatural and the gas flame showed strange unusual color. A telegram from Rockbridge Alum Spring, Va., states that the strange atmospheric phenomenon that occurred in New England had reached there, only intensified. On Sept. the 9th the sun shone brightly all forenoon, yet it was nearly dark. The air was murky with a coppery tinge, which made everything look weird and solemn. The simple mountaineers and the colored people were very much frightened on account of the strange darkness.

Died.

CORRECTION.—In the September number the notice of the death of Martin Funk should have been 79 years, in place of 75 years. We hope persons sending notices will be careful to write names and dates as plainly as possible.

STEALY.—On the 19th of September, in Harrison township, Elkhardt County, Ind., Daniel Stealy, aged 65 years and 10 days. He was buried on the 21st, at Yellow Creek Mennonite Church, where appropriate services were held by John M. and Christian Christophel, and John F. Funk, from Matt. 13:43. A very large concourse of friends and acquaintances followed the remains to the grave.

Fry.—August 31st, in Mountville, Lancaster Co., Pa., Jacob Fry, son of Andrew G. Fry, aged 19 years, 5 months and 10 days. Funeral on Sept. 2nd. Text, 2 Kings 4:26. Buried in the family graveyard. The mother of this little boy died in April last. A deep affliction for the husband and father.

KATTEMAN.—July 24th, in Juniata Co., Pa., Abraham C., son of Abraham and Harriet Katteman, aged 6 months and 23 days. Buried at Lost Creek Church. Funeral services by Wm. Graybill. Text, John 11:4.

BURKHOLDER.—August 24th, near Smithville, Wayne Co., Ohio, of malarial fever, and congestion of the brain, John F., son of Jonas and Nancy Burkholder, aged 15 years, 9 months and 24 days. Buried on the 26th. Services by J. K., and D. Z. Yoder.

GARBER.—August 26th, in Renova, Dr. A. F. Garber, aged 43 years, 1 month and 3 days. Son of Jacob B. Garber, near Mountville, Lancaster Co., Pa. Funeral on the 28th at Forcy's graveyard. Text, Eccle. 12:5.

HOOLEY.—In Cass County, Mo., August 27th, Mary, wife of Jacob Hooley (late of Wayne Co., Ohio), aged 33 years, 9 months and 17 days. Buried on the 28th in Clear Fork Cemetery. Funeral discourse by J. C. Kenagy to a large congregation.

HOOLEY.—Sept. 12th, at the same place and family, Elmer Hooley, aged 12 years and 2 days, of 5 days sickness. Buried the 13th. Preaching by J. C. Kenagy in German, and James Crooks in English.

KANOUS.—August 27th in De Kalb Co., Ind., Hatty, daughter of Sylvester and Jennie Kanous, aged 5 months and 3 days. Services by Eli Stoffer and J. S. Coffman.

NAFZINGER.—Sept. 6th, near Matawana, Mifflin Co., Pa., Leah, daughter of Amos and Elizabeth Nafzinger, aged 4 months and 24 days.

NOLT.—Sept. 16th, in Lancaster Co., Pa., Bro. Michael Nolt, aged 49 years, 1 month, and 17 days. He was buried at Groff Dale. The funeral was largely attended.

HENNING.—August 9th, of paralysis, in DeKalb Co., Ind., George B. Henning, aged 73 years, 1 month and 6 days. Services by James Coyle and Eli Stoffer.

KURTZ.—August 12th, of consumption, in Juniata Co., Pa., Sister Nancy Kurtz, maiden name Hertler, wife of Pro. Jacob Kurtz, aged 62 years and 10 months. She leaves a deeply bereaved husband, one son and one daughter, and many relatives to mourn her departure. She was a faithful sister in the Mennonite Church for many years, and by her Christian life she was endeared to all who knew her. Buried at Lost Creek Church, Services by Wm. Graybill and Wm. Auker. Text, 2 Tim. 4:6-8.

WICKLEY.—August 17th, in Spring Garden, Lancaster Co., Pa., of gangrene, Benjamin Wickley, aged 68 years, 7 months and 22 days. Funeral on the 20th. Text, 2 Tim. 4:6-8. Buried at Graybill's Meeting-house.

KENDIG.—August 24th, in Salunga, Lancaster Co., Pa., of consumption, Maggie M. Kendig, daughter of Dr. B. E. and L. Kendig, aged 14 years, 2 months and 22 days. Funeral on the 25th. Text, Job 15:1. Buried at Landisville Meeting-house.

HOOVER.—August 29th, near Donegal Springs, Lancaster Co., Pa., Nancy Hoover, aged 67 years, 4 months and 18 days. Funeral on the 31st. Text, Heb. 9:27, 28. Buried in the family graveyard.

ZIG.—August 29th, near Lititz, Lancaster Co., Pa., Brother Henry Zig, aged 69 years, 5 months and 8 days. Funeral on Sept. 1st. Text, Rev. 14:13. Buried in the family graveyard.

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KANOUS.—August 27th in De Kalb Co., Ind., Hatty, daughter of Sylvester and Jennie Kanous, aged 5 months and 3 days. Services by Eli Stoffer and J. S. Coffman.

ELLIOTT.—August 22nd in De Kalb Co., Ind., Jane E., daughter of Nathan and Jane E. Elliott, aged 10 months and 15 days. Services by Eli Stoffer.

BOWMAN.—April 25th in Waterloo Co., Ontario, Jeremiah, son of Martin H. Bowman, in his 19th year. Buried the 27th in Bowman's graveyard.

KINER.—April 29th, in Waterloo Co., Ont. wife of Bro. Abm. Kiner, a beloved sister in the Mennonite Church, aged 53 years, 9 months and 5 days. Buried May 2nd, in David Eby's burying-ground.

MARTIN.—May 17th, in Woolwich, Waterloo Co., Ont., Sister Susanna Martin, widow, in her 70th year. Buried the 19th at Martin's.

GOOD.—May 24th, very suddenly, in Woolwich, Waterloo Co., Ont., Bro. Daniel Good, in his 82nd year. Buried the 22nd at Martin's.

KUW.—June 18th, of cancer, in Wellington Co., Ont., wife of George King, aged 40 years, 9 months and 12 days. Buried the 21st in Conestoga burying-ground.

SNYDER.—June 22nd, of heart disease, in Blenheim, Oxford Co., Ont., Josiah Snyder, aged 24 years and 3 days. Buried in Detweiler's graveyard.

BRUBACHER.—June 23rd, of dropsy, in Waterloo Co., Ont., wife of J. S. Brubacher, in her 74th year. Buried the 25th, at Conestoga.

MARTIN.—July 11th, of dyspepsia, in Waterloo Co., Ont., Joel Martin, aged 41 years, 3 months and 25 days. Buried the 12th at Martin's.

CREESMAN.—July 28th, in Wellesley, Waterloo Co., Ont., of cancer, Amos Creesman, aged 75 years, 10 months and 6 days. Buried the 30th near Cross Hill.

BOWMAN.—August 2nd, in Waterloo Co., Ont., Sister Mary Ann, daughter of Isaiah H. Bowman, aged 19 years, 8 months and 11 days. Interred at Martin's the 4th.

BESIGER.—August 6th, in Waterloo Co., Ont., Maria Besiger, widow, aged 69 years, 5 months and 1 day. Buried the 8th.

WEBER.—August 25th, in Waterloo Co., Ont., of inflammation of the bowels, Lucinda, daughter of Bro. Joseph M. and Sister Veronica Weber, aged 16 years, 3 months and 6 days. Buried the 28th at Martin's.

MEYER.—August 29th, in Bridleport, Ont., of puerperal fever, Susanna, wife of Tilman Meyer, in her 25th year. Buried at Eby's.

MEYER.—September 1st, in Waterloo Co., Ont., suddenly, of heart disease, wife of Jonas Meyer, aged 48 years, 3 months and 16 days. Buried at Eby's.

CREESMAN.—Sept. 2nd, in Waterloo Co., Ont., Sister Esther Creesman, widow, at the advanced age of 91 years, 7 months and 20 days. During the last nine months she suffered greatly from a fall. Buried the 5th at Creesman's.

MEYER.—Sept. 8th, at the Twenty, in Ontario, Bro. Abraham T. Meyer, aged 81 years, 5 mos. and 10 days. Buried the 10th at Meyer's burying-ground.

ROTH.—August 15th, in Fulton Co., Ohio, of heart disease, Bro. Nicholas Roth, aged 64 years. Mary, wife of Jacob Roth, who was about to die the day he died which was suddenly. He was a brother in the Amish Church. A bereaved wife and six children are left to mourn their loss. Services by C. Freienberger, C. S. Snickey and J. P. Wyse.

PAKE.—August 4th, in Juniata Co., Pa., Sarah, daughter of Henry Pake, aged 3 months and 11 days. Services by Thomas Graybill and Solomon S. Graybill.

KLUCK.—Sept. 9th, in Snyder Co., Pa., of heart disease, John Kluck, aged 18 years. Buried at Arbogast Church. Services by Thomas Graybill and Reel from Rev. 14:13.

HARKMASTER.—August 29th, in Snyder Co., Pa. Samuel Harkmaster, aged 76 years, 5 months and 7 days. He was buried at Freemont. Services by Thomas Graybill and Jacob Wambold. Text, 2 Cor. 5: 1.

CONRAD.—Sept. 11th, in Juniata Co., Pa., of consumption, Lydia, wife of Henry Conrad, aged 57 years, 7 months and 28 days. Buried at Neimand Church. Services by Thomas Graybill, Elias Landes and Penrose Brown. Text, Isaiah 38: 1.

FRANTZ.—Sept. 11th, near York, York Co., Pa. Mrs. John Frantz, aged 85 years, 7 months and 3 days. Bro. Frantz was a minister in the Monticotte Church, and a faithful laborer in the vineyard of the Lord for many years. He was buried at Newman's Church on the 13th; many of the ministering brethren were present at the funeral of their fellow-laborer.

HAAS.—July 2nd, at Richfield, Juniata Co., Pa. John Haas, aged 67 years, 2 months and 19 days. Buried the 4th. Funeral services by Thomas Graybill and Penrose Brown. Text, James 1: 12.

ZIMMERMAN.—July 4th, in Snyder Co., Pa. Sister Elizabeth Zimmerman, aged 82 years, 3 months and 6 days. Services by Samuel Wynchel, Thomas Graybill and Solomon Graybill.

GREL.—Sept. 7th, in Whiteside Co., Ill., of dropsy, William Grel, aged 61 years, 11 months and 25 days. He suffered severely for about five months, but bore his sufferings with patience. He was buried on the 9th at the Mennonite Meeting-house, near Morrison. Funeral services by Henry Nicc and S. Weneher, from the 39th Psalm, and by John Kornhaus from Isa. 38, last part of first verse.

WEAVER.—Sept. 6th, in Cumnarvon, Lancaster Co., Pa., of cancer of the heart, Susan, widow of Martin C. Weaver, aged 74 years, 6 months and 17 days. She was well known and respected. Her maiden name was Kurtz. The funeral took place the 9th at the house, and the remains were interred at Weaverland. Bishop Moyer and Ely conducted the services in German and English.

HOSTETLER.—Sept. 7th, in Conemaugh, Somerset Co., Pa. John, son of Isaac and Martha Hostetler, aged 10 years, 6 months and 11 days. Services were held in the Brethren's Meeting-house by Moses B. Miller and J. Harshberger. Parents were earnestly admonished to train up their children in the way they should go.

CHRISTOPHER.—Sept. 6th, near New Paris, Elkhart Co., Ind., of flux, George W., son of Noah and Elizabeth Christopher, aged 1 year, 1 month and 12 days. Buried at Yellow Creek. Services by Martin Hoover and J. S. Coffman.

BURKHART.—Sept. 3rd, near Newville, Cumberland Co., Pa., after five years affliction, Sister Leah Burkhardt, aged 66 years, 11 months and 19 days. She died full of faith. Services by Martin Whistler from 2 Tim. 4: 6-8.

YODER.—Sept. 6th, near Nappanee, Ind., of dropsy of the heart, Christian J. Yoder, aged 66 years, 7 months and 14 days. He leaves a widow, his second wife, formerly widow Mast, and six children to mourn his death. Funeral services by Jonathan Saueker and Daniel Wyson.

LANDES.—August 13th, in Montgomery Co., Pa., of consumption, Jacob M. Landes, aged 49 years, 9 months and 6 days. Bro. Landes was married to Veronica Moyer. Of his five sons and five daughters two sons preceded him to eternity. Buried at Fraunconia in the presence of a large assembly of friends and acquaintances.

RUTT.—Sarah, consort of Michael Rutt, aged 68 years, 6 months and 16 days. Her maiden name was Moyer. Her first husband's name was Samuel Mueselman, with whom she had four children. She lived with her last husband about twenty-five years. She was buried

at Line Lexington. Services by Abm. Moyer and Samuel Godshalk at the house, and Isaac Moyer and Josiah Clemmer at the burying-place. Text, Pa 92: 13-16.

Letters Received.

WITHOUT MONEY.

J H Haekman, J S God, Heinrich Neis.

WITH MONEY.

A—Jacob S Augspurger, Jacob Albrecht, J Abrams.

B—John R Buckwalter, Jos Becker, Jacob Bowman, David Basinger, Emanuel Bowman, D H Byers, John Blosser, Abraham Bittely, John B Boehl, Samuel Bowman, Jonas H. Blosser, Jacob N Brubaker, David Buckwalter, Rachel B Banta, C Baehner, Joseph Birk, Jacob K Beidler, Jacob Base, D Bergen, Jacob Brenneman, Henry Bally, Samuel Brunk, Christian Brenneman, Christian Bachman, Katie S Burkhardt, J Becker, Susan Baker.

C—Isaac B Cullar, S M Cripe, Jacob Christophel, Amos Charles.

D—George K E Davis, J Deuschman, Henry Daugherty, P Duerksen, H B Diller, S E Darr, Peter Dueck, J Defehr, J C Dueck.

E—Annie H Eshleman, Levi K Eash, Jonas Ely, Jacob Eberly.

F—Abm M Friesen, Frank Kiernan & Co., George H Fultz, Abm L Frisen.

G—John Gascho, A S Glimanage, Noah Gingerich, David Grose, J P Guengerich.

H—John Heger, C J Hostetler, Elam H Huber, G Hager, A J Miller, David Hartzler, L Hostetler, E J Hostetler, Joel Hoover, John H Hess.

I and J—H Janzen.

K—Franz Kliever, G Kliever, Lawrence C Kriebel, John H Kurtz, M S King, John D Kaufman.

L—Isaac E Lehman, B Loewen, John Lapp, Christian Lantz, J Leppke, Anna Landis, Amos Leman, Catharine Lapp, D E Low.

M—Christian Mosiman, Peter Mueselman, P Martens, Christ Mosiman, Jos J Miller, Joseph Meteler.

N—John Nusbaum, J Nickel, A Nuefeld, E Neuschwander, J Nickel, John B Nafzinger, Neuphram Niesley, Jacob Newcomer.

P—Abraham Peters, Benjamin Penner, J Penner.

R—S L Roth, Christ Rupp, Moses E Reist, Samuel Reeser, Christian Rupp, E E Reist, Abm Ratzaal, Sarah A Reitzel, Peter Ramer, Mary Roadgap, John A Ropp, Adam Riser, Chr S Rupp, Joseph Roth, Sarah A Reitzel.

S—C Stoner, David Schrag, Daniel D Shrock, Samuel J Stutzman, David Speicher, John C Shrock, Tobias S Stauffer, I and P Smith, Murbach & Schnetzler, Daniel Short, John P Stuckey, Christian D Short, Michael Saltzman, Isaac Swartz, John Strebel, D C Stauffer, Amos Sprung, John D Shovalter, J Siemens, John D Shovalter, Daniel Shoenaker, J B Snyder, D W Smith, Christian Souer, Ellette Stauffer, Amos Swartz, Abraham Swartz.

T—J H Thiessen, John S Thut, J Thiessen, John H Thorpe.

U—John Ummel.

V—Jacob Vogt.

W—John Wyse, C Wyse, P Wiens, Joseph Wagler, Joseph Wenger, Christian Wagler, I Wurtz, Benjamin Weaver.

Y—Abm G Yoder, Joseph S Yoder, Joni J Yoder, J N Yoder.

Z—Abraham Seizet.

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These miracles were wrought to confirm the Messianic claims of Jesus. The Scribes and Pharisees were not strangers to this fact. Yet, in defiance of their evident convictions, they pronounced His miracles the work of a magician inspired by the prince of demons. They degraded the third person of the adorable Trinity. These educated, representative men of Judea knew these marvelous works were wrought primarily by a divine first cause. Yet they ascribed them to an infernal inspiration. In doing this they committed the unpardonable sin of the New Testament. To fix the eyes on the sky and curse the Creator, and dare his thunderbolts, as did the notorious blasphemer, Thompson, of Pittsburg, is fearfully blasphemous. To vilify the character of Jesus, as did Voltaire, is equally appalling. But under the shadow of the cross, even such enmities are freely forgiven on the basis of a godly repentance and an appropriating faith in Jesus Christ. But to attribute his magnificent miracles, against the convictions of the intellect,

to direct Satanic agency, is a sin which is too enormous for God the Father to forgive, and for the pardon of which the one and only mediator between man and God will not offer intercession; and hence it cannot be expunged from the annals of human iniquity.

But all sins against the Holy Ghost are not "blasphemy." Christ puts this in awful isolation among all crimes. It cannot mean resistance to the influences of the Holy Spirit until death. For, any sin, unforgiven when death occurs, plunges the sinner into the lake that burneth. It involves more than the ridicule of religion and its ordinances, more than sporting with the office-work of the Holy Spirit, more than reviling the Bible and depreciating Christianity. These may dangerously approach it in moral atrocity, but these colossal sins do not put a soul beyond the reach of mercy.

Christ says that blasphemy against the Son of man—Christ in his human nature—may be forgiven. Possibly the blasphemer may be ignorant of the deity of Jesus. The pagan persecutors compelled weak and apostatizing Christians, against their will, not only to bow before their gods, but to revile Christ in utterance. The command of the pro-consul to the venerable Polycarp was, "Revile Christ!" But blasphemy against the Holy Ghost involves the free consent of the will, and the prostitution of a mental condition that virtually excludes a soul from a saving interest in the blood and death of Christ.

These national leaders saw Him cure this blind and dumb demoniac. They were as sure that He did it by power given Him from on high, as were the disciples. In the face of ample and overwhelming evidence, and profoundly convinced that Satan had nothing to do with the miracle, they dared openly tell the people that it was done by Satanic power, and that Christ was Satan's confederate. This was unmitigated blasphemy against the Holy Ghost. He who makes other monstrous sins unpardonable, does so without any Biblical authority.

III. CAN BLASPHEMY AGAINST THE HOLY GHOST BE COMMITTED AT THE PRESENT TIME, or did the possibility perish with the apostolic age?

No man has any divine authority to limit the period to apostolic times. If a man believes now that the miracles of Christ were wrought by the Holy Spirit, and holding them in reproachful thought pronounces them the work of demons, he probably blasphemes against the Holy Spirit, and puts himself voluntarily on a plane with these Pharisees. Seeing the miracles with convictions of their divinity, and, on the other hand, believing them to be the work of the Holy Spirit on purely historical testimony, without beholding them with the physical vision,

involve nearly the same amount of guilt, if they are ascribed to infernal instrumentality. Probably such a case rarely occurs.

Men cannot commit any sin during their probation that will drive from them either God the Father or Christ the Son. In providence the Father continues to lavish on the vilest moral monsters the most eminent blessings down to death. Nor, within the period of earthly life, does Christ the Son ever withdraw from men the provisions of the atonement. His invitations and promises, death and merits, are not limited. But under the administration of the Holy Spirit He may be so vexed by opposition, so quenched in His influences by godless indifference, that He will recognize the sinner as hopelessly corrupt and desperately beyond recovery. With such recognition He probably abandons the soul forever. As we can only be saved by the Holy Ghost, men are as ruined when He departs as if they had committed the unpardonable sin. His departure never takes place while salvation is a possibility. When the Holy Spirit departs from a soul, it ripens for perdition. As well may the Ethiopian attempt to change the color of his skin, as for a man to dream of salvation when deserted by the Holy Spirit. Isaiah refers to such desperate resistance to His office-work as transforms God into man's enemy. He says of the Israelites: "They rebelled and vexed His Holy Spirit: therefore He was turned to be their enemy, and He fought against them." David speaks of God as "giving men up to their own lusts," and permitting them to "walk in the way of their own counsels." When Paul admonishes the Thessalonians to "quench not the Spirit," he announces the possibility of men reaching a state of moral ruin in which the saving operations of the Holy Ghost are finally lost.

While men may rarely, if ever, in this age commit the fatal sin specified in the text, they may so grieve, resist, vex and quench the divine Guest, that He may judicially abandon the soul and leave it doomed, frigid and hopeless forever. History is crowded with illustrations of this truth. Men have profoundly realized such desertion, thoroughly convinced that they had sinned away their day of grace. The letter of Villiers, Duke of Buckingham, to Dr. Barrow, manifests the firm conviction of its author that he was forsaken of the Holy Spirit. He did his impressions ever change. The address of Sir Thomas Scott, counselor to James the Fifth of Scotland, indicates a similar state of mind. The last utterances of the famous backslider, Pope, of Bolton, England, as taken down by Mr. Rhodes, were as follows: "I have no contrition. I cannot repent. I know that my day of grace has passed. I have rejected and denied Christ, and he has

cast me off forever. I have no desire to receive any blessing at the hands of God. I have quenched the Holy Ghost. It is all over with me forever. Burningmountains fall on me and cover me. I have done the damnable deed. I will not have salvation at the hands of God. I long to be in hell. I have crucified the Son of God, and counted the blood of the atonement an unholy thing. I have committed blasphemy against the Holy Ghost. I have no willingness nor desire to be saved. I am most content when I am cursing, I am most ease. I despise and hate for it gives me ease. I want none for my soul." In prayer. I want none for my soul." In this state of mind this unfortunate man finally passed into eternity. The more terrible case of the apostate reformer, Francis Spira, has become widely known. The terrors of his last days so alarmed Vergerio, that he fled to Christ for mercy, and afterward became an eminent minister of the Reformation.

Whether or not the Holy Spirit had judicially abandoned these men, God only knows. They constitute but four of thousands whose experience has been of this character. Multitudes have felt and spoken as did they. Living in moral midnight dragging out existence without a ray of hope, pushing on to the tomb under a sunless, moonless and starless sky, and in despair of moral improvement or everlasting salvation, they have lived and died.

Others are equally incorrigible and destitute of the Holy Spirit, whose experience is different. In lieu of despair, they are insensible to divine impressions. Instead of hopeless remorse, they have utter callousness of soul. Instead of desolation of thought, they live on, careless of eternal things, as morally dead as is a marble statue, inanimate and as unimpressible in heart as a cube of steel. They are as sure to be lost amid their indifference as if the day of judgment were past, and God had pronounced His verdict against them. It is encouraging to know,

IV. THAT WE HAVE NOT COMMITTED THE UNPARDONABLE SIN, AND THAT THE HOLY SPIRIT HAS NOT JUDICIAUALLY DEPARTED FROM US IS INFALLIBLY EVIDENCED BY PRESENT SUSCEPTIBILITY TO HOLY INFLUENCES.

No sinner should yield to despair. No man has any right to say or think that he has either committed the unpardonable sin or driven the Holy Spirit away from his heart, from his heart. Every man this side of the gates of hell may be saved if he co-operates with God. While there is physical life, there is spiritual hope. There is no passage in the New Testament that cuts off any sincere penitent from present forgiveness or eternal life.

I have read of a merchant whose life of drunkenness, licentiousness and sin was awful, even in old age. After reformation he conceived the idea that he had

committed the sin of blasphemy against the Holy Ghost. He became a monument of despair. Lying on the ground, he refused food and drink. Under the tuition of a godly man he was led to be hopeful concerning his salvation. He repented, professed a regenerate experience, lived piously, and died in peace. No being but God knows who has committed the fatal transgression, from whose heart the Holy Spirit has finally departed, and for whom there is no possible salvation.

How natural, under the arch of this awful text, is the inquiry,

V. WHY IS THE SIN OF BLASPHEMY AGAINST THE HOLY GHOST IRREMISSIBLE?

It is not because He is superior in dignity to the Father or Son. The New Testament represents them as equal in dignity. It ascribes to each personality, agency and perfections. It teaches not tritheism, but the unity of Deity in a triune mode of existence—the Holy Spirit as the executive agent of the divine government in human souls. Equal in dignity, they are called in the apostolic commission, "Father, Son, and Holy Ghost."

Nor is this sin inexcusable because the guilt of its perpetrator transcends the mercy of God. Numerous inspired authors represent Him as "rich in mercy." Peter but voices the sentiment of the apostolic college when he declared that God is "not willing that any should perish, but that all should come to repentance." God's swift-winged archangel has never found an acre unsunned by the compassion and mildty by the promises of God.

Nor is this conspicuous iniquity pardonless because its author is outside of the scope of the atonement of Christ. There is power in the blood of Jesus to "cleanse from all sin." To throw on the sinner the responsibility for the defeat of salvation, and to render that salvation possible, He "tasted death for every man." From this point of view Paul affirms that He "gave Himself a ransom for all." Joel simply anticipates the utterances of Christ and his authorized New Testament heralds when he says in prophecy; "Whosoever will call on the name of the Lord shall be saved." "Whosoever will may come and take of the water of life freely."

Nor is this gigantic crime beyond the reach of pardon because the Holy Spirit has no power to renew the heart of one who has blasphemed against Him. Michael well asks, "Is the Spirit of the Lord straitened?" Christ indicated the intense desire, on God's part, that the Holy Spirit should come into every soul when He asked the beautiful question: "If ye, then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him!" He can

change and renew the most corrupt and guilty soul.

The true cause of the unpardonable nature of this enormous wrong consists in the fact that no man ever commits it who has not reached that extreme insensibility to the operations of divine grace from which the consent of the human will to be saved is never reached. All wish for salvation is dead: aspirations after Christ, holiness and heaven, have expired: all yearning after eternal life has departed: all desire for mercy has ceased to exist. The soul has voluntarily blinded its eyeballs, and the things that once made for its peace are hid from its vision. All consciousness of spiritual want has withered. Hopelessly callous to the offices of the Holy Spirit—as dead to God as is a corpse to sound—the sinner has reached the eternal side of that mysterious and unmapped line from which no soul ever turns in penitence to God. He has entered that spiritual "dismal swamp" out of which there is no known path. He has crossed the fatal Rubicon, and entered a territory where *night is eternal!*

Blessed be God! we are living under the dispensation of the Holy Ghost. He is the promised Comforter, guiding Christians into all truth, witnessing to their acceptance with the Father, sealing them heirs of salvation, and filling them with spiritual power. Let us cherish the divine dove—praying, as King Robert of France prayed, nearly a thousand years ago—

"O Holy Ghost! Thou fire divine!
From highest heaven down on us shine.
Comforter! Be Thy comfort mine!"

Let our petition, amid our sins and infirmities, be that of David: "Take not thy Holy Spirit from me!"

For the Herald of Truth.

MISSIONARY LABORS.

Dear brethren, there seems to be a lack of interest manifested in regard to the missionary cause. Let us awake to this important work and give it due consideration. We seldom appreciate how great are the responsibilities resting upon us. Unless we discharge these duties faithfully we are not obedient to the heavenly calling.

This is an important subject, and should enlist prayerful attention. Our Savior gave a positive command, "Go ye therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19-20. Dear brethren, have you ever thought of the many heathen that worship idols—gods made with hands that can neither speak, think,

nor hear? while we are here under the shining light of the Gospel of the Lord of heaven and earth, can meet at the house appointed for worship under the protection of the authority of our land, and Bibles are strewn from shore to shore and we have all the means that are necessary to make us truly happy, have we not great reason to thank God for the enjoyment of these blessed privileges? Let us for a moment consider what we are doing for God and heaven. Are we improving these heavenly privileges? Reader, if you are a Christian, you surely will feel interested in the salvation of your fellow-men. If I understand the nature of the religion of Jesus Christ, it embraces a missionary spirit. When a person becomes converted he rejoices also in the conversion of his fellow men.

How often do we see persons live so regardless of God's word that they seldom read it, and also walk in the ways of sin and vice, committing the most grievous wrongs that can be imagined. If such is the condition of things in this Gospel land, let us for a moment consider what must be the state of things where there is no Gospel medium to convey the knowledge of God to the minds of depraved humanity. We live in this civilized and fruitful American land, and seldom think of the benighted heathen, who are ignorant of God and his wisdom. Since this is a fact, God says to us, "Go ye therefore, and teach all nations," though it may cost the sacrifice of money, pleasure, or even our own life. The Apostles journeyed from city to city, and from shore to shore, making known the glad tidings of salvation. By being obedient to their Master, they met with much opposition. They suffered stripes, and were imprisoned; yet amid all the persecution and opposition they would not cease to preach the gospel of Jesus Christ, which resulted in the conversion of many from the power of Satan unto the true and living God. Let us ask ourselves the question, "Has that spirit departed from us? If such is the case, then our labors will avail little. Let us manifest more interest in the salvation of our fellow men, for this is one of the main features of the religion of Jesus Christ. Paul writes in his first Epistle to the Corinthians, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." All sincere believers in God's word will admit that it is impossible for us to be followers of the meek and lowly Lamb of God without this heavenly grace. I am sad to know that there are many who make great professions, and lay special claims to being God's obedient children, who, if you tell them that something should be done to relieve the poor ignorant heathen from the yoke of idolatry, will tell us that there are already large sums of money used to bring them under the influence of the Gospel, and that it

avails little or nothing. Others, again, will say there are people from all nations in this country, and when we teach those that are here, we have complied with the commission of our Savior. This surely is very lame argument, and will not satisfy the thinking portion of mankind. If such were true obedience to God's word, why did not the apostles stop at Jerusalem, and there only make known the plan of salvation? At that time there were dwelling in Jerusalem people from all the then known world, or, at least, from many different parts. But our Savior says, "Teach all nations;" and in addition to this, "Teach them to observe all things whatsoever I have commanded you." There are many missionaries sent to heathen lands, but I fear many of them fail to fulfill our Lord's commission, not teaching the fundamental principles of the gospel, to love their enemies, etc. They are frequently taught to hate and kill, which doctrine is entirely antagonistic to our Lord's teaching. Dear Brethren, do we not feel as though something should be done to send the gospel to the heathen, and have it taught in its purity? I dare say there is scarcely a brother who will not admit that it is an unquestionable duty. We are blessed with all the means that are necessary to accomplish this important work. The following Scriptures furnish evidence on which we urge missionary labor: "He said unto them, Go ye into all the world, and preach the gospel to every creature. Mark 16: 15, "Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26: 17, 18. "To reveal his Son in me, that I might preach him among the heathen; immediately I confessed not with flesh and blood." Gal. 1: 16. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. 10: 14, 15. CLAUDIUS CURTIS.

A PERFECT Christian can grieve the Holy Spirit of God: 1. By such conversation as is not profitable, not to the use of edifying, not apt to minister grace to the hearers. 2. By relapsing into bitterness or want of kindness. 3. By wrath, lasting displeasure, or want of tenderheartedness. 4. By anger however soon over: want of instantly forgiving one another. 5. By clamor, or brawling, loud, harsh, rough speaking. 6. By evil speaking, whispering, tale-bearing; needlessly mentioning the fault of an absent person, though in ever so soft a manner.—John Wesley.

For the Herald of Truth. MORE LIKE JESUS.

We need more of thy spirit, Lord,
More of thy saving grace;
More of the virtues that shine forth
In all thy holy ways.
We would be thy true children, Lord,
Then may we strive to be
More loving, patient, faithful, pure,
Meek, holy, true, like thee.
Our lives, Oh, how unlike thine own!
How cold our Christian love,
Compared with thy great love divine!
Give us more of thy love.
Help us to overcome all sin,
And still grow more like thee;
And in thy time take us to heaven,
Where we like thee may be.

J. METZLER.

"LIVE WHILE YOU LIVE."

AN ADDRESS TO YOUNG MEN AT EXETER
HALL, BY DR. CHAS. STANFORD.

Allow me to say two or three words which I shall try to make short and plain as pistol-shots. In this realm of riddles, and where so many things are uncertain, this one thing is certain—that you live here just now. In this mystic moment, between the two eternities, in the sense of existence, you live. Another certain thing is that you cannot stop; you must go on. You cannot, by your own will, cease to be. As it was said of a much talked of steamer just at the point of launch, "The *Cumberland* can go out of the dock, but the *Cumberland* cannot go out of the *Cumberland*." You may go out of this hall; you may go out of London; you may go out of the world, but you cannot go out of yourselves. You must be you forever.

Another certain thing is that such a life as you have is a life of power. My heart gives a great bound at the very sight of you. It almost takes my breath away. Once a man stood stunned at the first sight of Niagara; when he got his breath back, and when the people near were expecting an explosion of poetry, he only said, "I wonder how much machinery all this power could turn!" I find myself saying the same thing: I wonder how much machinery all this power could turn! Niagara in all its glory is not to be compared with one of you. That is not alive; you are. That is not a spirit; you are. And a thought is one of hushing solemnity to me—that I speak to a congregation of spirits! Spirits! Spirits! Spirits are all around me. Spirits looking through those waiting, gazing eyes! Spirits listening

through those ears! Spirits thrilling along those nerves! Spirits brought these bodies to this place; not these bodies brought spirits. Power is the attribute of the mind; only instrumentality that of matter.

What do you mean to do with all this power? Your life—what are you doing with it? Are you only enjoying it? Are you very busy? Busy about what? Dugald Stewart speaks about a man who was busy for fifteen years learning to balance a broom-stick on his chin. Ah! but many things that men are busy about, and that look dignified and consequential now, will not look more dignified and consequential than that a thousand years hence. Very busy you are, very happy you are; if you are only busy and happy about those things that will be done with when this body is done with, you do not "live while you live." Mere existence is not what God means by life. The devils have existence. Oh! eternal existence is not, in itself, eternal life. If you are only living for this little life you are having no mercy upon yourself; you are throwing yourself away.

One other certain thing let me mention. You never can "live while you live" till you trust Jesus our Lord. "This is the record, that God has given to us eternal life, and that life is in his Son." "He that believeth on the Son hath life; he that believeth not the Son hath not life, but the wrath of God abideth on him." Do you now believe? Yes or no? Some, if they would think aloud, would say "Yes;" some would say "No;" some hesitate. Some hesitate because they feel mystified by the philosophy of the question, "What is faith?" They will not make the great venture until they know all about it. A man who had not been able to walk from his birth, and who had recovered the power of walking, might just as well say, "I will never put my feet to the ground till I know how to walk." Or another, "I will not touch water till I know how to swim," or "I will not look at a Greek letter till I can read a Greek book."

A good many of you perhaps feel just as if you had the impression that faith is a mysterious word, some good thing to do that you may have eternal life, and you want to know how to do it. It was so with DeQuincy when he was a young man; he wanted to explain faith, and he asked his friend Coleridge, "What do you mean?" Coleridge, the great magician in the world of letters, only let in new darkness on the subject. Then he went to his mother, who belonged to Mr. Romaine's congregation, and he said, "Mother, what is this business that they call faith?" She said, "Oh, my dear child, you have only to trust the precious blood of Christ." "Yes, yes, I know, but how do you do it?" "I had a letter a few weeks ago from a little girl, telling

For the Herald of Truth.

HOW TO BECOME PREPARED FOR LABOR.

There seems to be considerable inquiry as to what shall be done to effect a more general interest for the prosperity of the church. That such an interest is needed will perhaps be questioned by few in the church, and none that are close observers and fair reasoners. There may be much difference of opinion as to what course or method might be most effectually pursued. I think we should come so far in the matter that we might say, Any way that the Lord will. We may find fault with the labors of others, yet, for aught we know, their earnest efforts, though not perfect, may be approved and blessed of the Lord. Possibly our fault-finding is more grievous to God than the faults at which we stumble. The more deeply we feel for the salvation of souls, the less we shall be inclined to find fault with the measures that have this for their object. It is a weak stomach that is so dainty. The simplest and the best way to begin the much needed work is for each one to begin at his own heart, "sweeping before his own door." The matter of making personal wrongs right is too much overlooked. Have not many of us confessions that we should make to one another? There is no use to pray to God until we make our wrongs right, and make sincere confession to offended parties.

THE HUMAN SPIRIT.

THE various ways in which the human spirit develops itself in the spiritual life are deserving of special study. It often causes hot feelings to be mistaken for visitations of the Holy Ghost. Hence it is that determination taken in moments of excitement are so little to be depended on. The word of God in the soul affects what they say. The Divine Voice may have uttered but a single sound, one little word, but the work is done. It is safe to build upon it the edifice of years.

Judge then what awful consequences follow when the mere effervescence of the human spirit is mistaken for the fire of divine inspiration! We commit ourselves to a line of action or a grave step in life, on the strength of a mere natural excitement. We may put ourselves into a condition in which unusual aids of grace are requisite in order to avoid sin, and what we dream was God's covenant to give us those graces, was nothing more than a palpitation of the heart and a bounding of the blood. Many are the great beginnings which are undertaken in the human spirit, and as great are the ruins which remain.

THE whole material universe, the heavens and earth, are not equal in value to a single soul; for the soul is immortal, and has capacities for knowledge, virtue and happiness, which only God can fill.—Grove.

There is in our house a central cistern, supplied from a spring yonder. From that cistern go many pipes, leading to all parts of the house, carrying water to supply all the family wants. If it be nearly full, and yet not filled to the top so as to cover the mouth of the pipes, the pipes will remain dry, and none of the inmates will get any water. The cistern is almost full—a little more would make it overflow—but for all practical purposes *almost full* is as bad as having it empty. Almost full, yet the family get none of it. It is not full enough to flow into the branching pipes and gurgles along to the most distant extremities, ready at a touch to pour forth its liquid treasures.

In this image we see why many a Christian is useless in the world. He is almost full but not overflowing. He is concerned about the great things of eternity; but he is not so completely filled by the spirit of Christ, that it flows into all the little channels of his daily life. These, alas, are dry. And yet it is through these he chiefly touches others—through these that the currents of his influence overflow into the hands and hearts of those around him. Therefore, real Christian as he may be, he does very little good to others. Perhaps he does harm by thus misrepresenting Christ and himself likewise; for he seems more empty than he really is. Though not dry, for all practical results he is so. Others are not watered and blessed by his influence. Ah, Christian, *keep the cistern full*.

How many of the readers will make a fresh start? We need punctuality; we must begin now. How many sincere souls will say, "I will." Look at the great number of souls on their way to destruction. Take a view of eternity. Time will soon be past, and poor, unbelieving souls will be lost forever. God works through his children, and none are exempt from labor. We are all his hired

servants. We have promised him to renounce all that is opposed to his will, and serve him. God requires of us all to do what we can. We must work, but in order to work we must have strength. "O yes," says one, "I must work, but I am so weak I can do nothing." But my brother, why are you so weak? Does not our Master set a good table? Does he gather where he has not strewn? Do not argue that because you are weak you are excused from labor. Jesus says, "Ye shall be filled." The Lord says through the prophet, "Eat ye that which is good, and let your soul delight itself in fatness." And the Psalmist says, "No good thing will be withheld from them that walk uprightly."

God is more willing to give his holy Spirit to us than we are to give good gifts to our children. Provisions are abundantly made; the table is spread; whoever will can come and eat, and go forth to labor in the strength of the Lord. We cannot work for the Master without eating of the heavenly bread. Come now, let every one enter into his closet and see what the Lord will do for us. JOHN O. SMITH.

OUR CISTERN ALMOST FULL.

WHY I GO TO CHURCH ON RAINY SUNDAYS.

I ATTEND church on rainy Sundays because—

1. God has blessed the Lord's day and hallowed it; making no exceptions for rainy Sundays.

2. I expect my minister to be there. I should be surprised if he should stay at home on account of the weather.

3. If his hands fall through weakness I shall have great reason to blame myself, unless I sustain him by my prayers and my presence.

4. By staying away I may lose the prayers, which bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few, than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business, rainy weather does not keep me at home; and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure seekers I see that no weather keeps the delicate female from the ball, party, or concert.

9. Among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay away from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.

11. Though my excuses satisfy myself, they must still undergo God's scrutiny; and they must be well grounded to bear that. (St. Luke 14 : 18).

12. There is a special promise that where two or three meet together in God's name, he will be in the midst of them.

13. An unavoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.

14. My faith is to be shown by my self-denying Christian life, and not by the rise and fall of the thermometer.

15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet they think they have good reasons for such neglect.

16. By a suitable arrangement on Saturday, I shall be able to attend church without exhaustion; otherwise, my late work on Saturday night must unfit me for the Sunday enjoyment of Christian privileges.

17. I know not how many more Sundays God may give me; and it would be

a poor preparation for my first Sunday in heaven to have blighted my last Sunday on earth.—*Francis Ridley Havergal.*

WHAT DO THE CHILDREN READ?

Tell me, O fair young mother,
Counting your household joys,
Rich in your sweet home treasure,
Blest in your girls and boys;
After the school is over,
Each little student freed,
After the fun and frolic,
What do the children read?

Dear little heads bent over,
Scanning the printed page;
Lost in the glowing picture,
Sowing the seeds for age.
What is the story, mother,
What is the witching theme,
Set like a feast before them,
Bright as a golden dream?

Letters though small and simple,
Words though as feathers light,
Make on the snowy background
Positive black and white.
Yet more enduring, mother—
Print from the smallest seed—
Will it be pure or baneful
Thoughts that the child may read.

Look at the towns and cities
Scattered throughout the land;
Hidden in nook and corner,
Gathers the reading band.
Millions of growing children
Drink from the magic spring;
Look to it that your darlings
Drink of no deadly thing.

Make them your sweet companions,
Lead them along the way,
Safe through the paths of learning,
Needful in their young day;
So that the tone be healthy,
Then you with joy may ever
Know what the children read.

PATRICK FLANIGAN'S LOGIC.

The following incident illustrates with remarkable clearness, our own sentiments in regard to the temperance question. One of the most inconsistent things, with which the modern lawgiver has cursed this fair land is, the giving of license to make drunkards and then punishing the unfortunate imbecile, as a common felon. If lawmakers must tinker on temperance laws and have a desire to do good and benefit mankind, and help the people of God to exert an influence for good in the world, let them tear up this "evil tree" by the roots and make the selling of "bad whiskey" as a beverage, a common crime, and punish the man who sells it. Let us take the Bible view of this question. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken."—[Ecc.]

"Patrick Flanigan," said the District Attorney one day in court, "stand up and plead guilty or not guilty to the charge the Commonwealth hath preferred against you."

When Pat had complied with the polite request thus made by the officer of the law, the attorney proceeded to read from a paper in his hand a very graphic description of a certain transaction in which Pat had been engaged a few days before.

"What say you? Are you guilty or not guilty?" asked the attorney.

"I'm not guilty of half of them things you've read to me," said Pat, looking at the court, "but I did have a bit of a row last Saturday was a week; an' I dunno just what I did, for ye see I was stavin' drunk on the meanest corn whiskey yer honor iver tasted."

"But, Patrick, we never taste it," said the judge, while a smile lurked in ambush behind the grave judicial countenance.

"Sure, now, don't ye, though?" said Pat, with a look of mingled surprise and incredulity—"don't ye, though? Well, thin, ye ought to, jist once, to know how it acts, and to know how to pity a poor fellow that does. Sure, yer honor grants licenses, an' how do ye know the mischief yer doin' to honest men like meself unless ye take a drink now and thin, jist to see how it makes a man behave hisself."

"Who gave you the liquor, Patrick?" asked the court, on a voyage of discovery.

"Well, I dunno vat's his name," said Pat, too honest to turn informant, while a gleam of true native humor twinkled in his eye. "But I know I seed a license hangin' behind the bar. Ye see, judge, I was wroughtin' for the city on the streets, jist close by, an' I was drouthy, an' it was so handy I wint in an' took a drink that orten to have hurt a baby, an' in ten seconds I was crazy drunk, an' I dreamt that I was at a Donnybrook fair, an' that's all I remember till nixt mornin', when I was boardin' at Sheriff Ryan's hotel."

"But," said the court, "you are charged with perpetrating an aggravated assault and battery on Mr. S., the hotel keeper."

"Well, yer honor," said Pat, "if I did, I only gin him back jist what's in his own whiskey; an' if yer honor hadn't give him that license I wouldn't've been drunk; an' if I hadn't been drunk I wouldn't've got in the fight; an' if I hadn't got in the fight I wouldn't've been here this mornin', onyhaw."

This was a process of reasoning new to the court. It was a self-evident truth dressed in plain clothes, and while the law was with the court Pat evidently had all the logic, and he here summed up the mischief of the license system in a few sentences.

Scores of men are made drunk every day, jist because it is so easy to obtain liquor. The law places it in the reach of

every man. On the streets of our towns and cities are hung notices of "Choice Liquors," "Cool Lager," "Ale," and "Fancy drinks," to tempt the laboring man to come in and spend for strong drink the money that his family needs for bread.

On the path he must walk to and from his daily occupation, he sees those temptations. The licensed saloon and grog shop afford him every facility to become a drunkard. His appetite renewed and kept alive by indulgences urges him on. There is no obstacle in his road to ruin; on the other hand, the road is opened and made plain and easy by law. What wonder is it, then, that the rum shops flourish while the families of their victims starve?—*Good Words.*

SANCTIFICATION.

God has chosen us to salvation, this is the end, but it is through sanctification of the Spirit this is the means. The sanctification of the Spirit commences in regeneration, it is carried on through life, and will be completed in the day of Christ. It consists in making us holy, or inwardly and outwardly conforming us to the likeness of the Lord Jesus Christ. It separates us from the world, sets our hearts against sin, consecrates us to the Lord's service, makes us zealous for his glory, and creates us anew in Jesus Christ.

Physically we are the same as before, but morally and spiritually we differ. The more we experience of the sanctifying work of the Spirit the more clearly we shall discover our own sinfulness, the more we shall be tried with our inward corruptions, the more we shall see the need of the Savior's blood, the more we shall bless God for the Redeemer's finished work, and the more carefully and cautiously we shall walk in our intercourse with an ungodly world. Nothing will prove our election by the Father, or our redemption by the Son, but the sanctification of the Holy Spirit.

Lord, while below, may I enjoy
More sanctifying grace;
Then shall my spirit soar on high;
And feel more solid peace."

L. C. STIFFLER, in *Prim. Christian*.

The Bible has been tried in the ages of the past by the godless men like Voltaire; it has been tried by the best classes like Wilberforce; it has been tried by educators like Alexander; it has been tried by men in every conceivable position, in prosperity and adversity, and it has stood the test. You need not be afraid to build your hope upon it for time and eternity.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—Mark 8 : 36.

DRESS.

With the Bible in our hands, common sense in our heads, and the Holy Spirit in our hearts, we should never be in doubt as to how Christians should dress. 1 Pet. 3 : 3, 4 reads, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." That looks plain enough that nothing should be worn simply for adorning to attract the eye. Again, 1 Tim. 2 : 9, 10, "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided (or plaited) hair, or gold, or pearls, or costly array; but which becometh women professing godliness with good works." That is easily understood that all outside apparel should be modest, and such as becometh sobriety of thought, and good works. And according to 1 John 2 : 16, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but of the world." Then all dress to gratify pride is forbidden. Again, Rom. 12 : 2, "And be not conformed to this world." There we find dressing as does the world to please the world is positively forbidden. And now 1 Cor. 10 : 31, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Therefore all dress that is not for God's glory is sinful. With these passages before us, we can soon settle the question.

There is no chance for any argument as to the wearing of gold, pearls, or costly array, for the Bible clearly settles that with a *not*. And yet some women will persist in wearing a gold pin, and say, "I don't wear much gold." The Bible does not say much gold, but gold, and it is just the same whether worn in the ears, on the head, around the neck, at the throat, or on wrists or on the fingers. It is all worn for adorning, none at all needed, therefore in positive violation to God's commands. Then one asks, How much shall I trim a dress or a cloak? Easy enough to answer that. Why trim it at all? All trimming is put on garments either to gratify pride in the heart, or to conform to the world. No woman trims her clothes to make them more comfortable and healthy, to make her work any lighter, or her expenses any less. But on the other hand, women are becoming diseased by wearing heavily trimmed garments, and many dying every day, by overwork, and the many living in rented houses, while their money that goes for outside show might in a few years, buy them a home. And did any woman spend her time trimming (or money in hiring it done) with God's glory in view?

No man can sensibly make the plea of helping poor dressmakers, for they are generally overworked, and if a rich woman wants to help one of that class, let her present her the money extra for making a plain dress, and not tax the poor woman's strength by earning every cent by stitching. For my part I can see only one line, drawn straight as the Bible and reason can draw it, between trimming and no trimming.

Feathers are beautiful and useful on the birds, but were never made for women's heads. Flowers are beautiful and with their fragrance useful, in garden or vase, but signs of pride and foolishness. The cutting of cloth in little strips, and making a garment of it, looks too much like children's play. Thus bows, fringe, lace, ruffles and the like, to my mind are not only useless but senseless. A Christian woman should dress neatly but perfectly plain, and then when seen on the street or in the church she preaches Christ by her outward appearance. None but those of principle dress entirely plain. The poorest will seek some kind of trimming, be it ever so shabby. And if we shrink from thus attracting attention, we shrink from telling the world in looks as well as in words, that we are followers of Christ; and a neatly, plainly dressed woman, passing along the street in a city, without saying a word, preaches a sermon not to be forgotten by many with whom she has never had the opportunity of speaking.

Dear sisters, let us act wisely and with God's glory in view. When we buy a garment, make the best possible use of our time; and when we wear it, have the best possible influence.—*Selected.*

THE DUTY OF A MOTHER.—She should be firm, gentle, kind, always ready to attend to her child. She should never laugh at him, at what he does that is cunning; never allow him to think of his looks, except to be neat and clean in all his habits. She should teach him to obey a look; to respect those older than himself; she should never make a command without seeing it is performed in the right manner. Never speak of a child's faults or foibles, or repeat his remarks before him. It is a sure way to spoil a child. Never reprove a child when excited, nor let your tone of voice be raised when correcting. Strive to inspire love, not dread; respect, not fear. Remember you are training and educating a soul for eternity.

The poorest Christian who lives in Christ, and walks in daily fellowship with God, is happier than the richest votary of the world. Indeed, such only are happy. There is no solid wisdom, no well-founded hope, no true happiness, but in real piety.—*Evetyu.*

For the Herald of Truth. EVENINGS WITH THE BOOK OF REVELATIONS.

No. 12.

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunders and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God. Rev. 4:1-5.

We now come to another vision. Let us turn back and carefully read chapter I, that the circumstances and surroundings as the Apostle may be brought vividly to our minds.

"After this" John, as it were, had lived through the history of Christ's church in the earth as presented to him in the epistles to the seven, and though the last is finished there is still the eternal future. If this is all, the history is still incomplete.

"I looked, and behold, a door was opened in heaven." The former vision was on earth, but this scene is in heaven. The picture is changed from the Church militant to the Church triumphant. Jesus says he has set before us an open door which no man can shut; and the "first voice" which John then heard is the same trumpet voice in the former vision. So it must be the loving Savior who is here speaking, inviting to enter that door, saying, "Come up hither, and I will shew thee things which must be hereafter." Let me emphasize this last word "hereafter." The time is equally important with the place. Heaven, after the first resurrection of the saints, is what John sees. Paul says, Jesus will descend with a shout, and we shall all be caught up (to John), and we shall all be ever with the Lord." 1 Thess. 4:16, 17, Christ in speaking of the same event says, "Two shall be in the field, one taken and the other left." In the parable of the Virgins, five went in at the "open door," but the other five found it closed.

The elect shall be taken out of the world, "caught up," when they hear the words of the Savior, "Come up hither." By waiting on the Lord they have "renewed their strength," and will "mount up with wings of eagles," "to meet their Lord in the air." The prophet Isaiah looks forward to this time when he says, "Come, my people, enter into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast, for behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Is. 26:20, 21. The church

safely gathered to her Lord, the administration of judgment begins. John here is permitted to see the preparation for the world's doom, and the part the saints are to take in the pouring out of God's wrath.

"In the Spirit." John went up into heaven in obedience to the call, but not bodily. He yet tabernacled in a sinful body, but in spirit, as in the first chapter, he could behold these things.

"A throne was set in heaven." The word throne is frequently met in Scripture. "The Lord hath prepared his throne in the heavens." The various exercises of power by the Almighty are spoken of under the figure of thrones. "There are set thrones of judgment." "I saw a great white throne." "Thy throne, O God, is forever." There is a throne of grace as well as of judgment, a throne of mercy and a throne of justice. John saw a throne manifesting the terrible majesty of an offended and angry God for there were "lightnings and thunders and voices." The people at Mt. Sinai were terror-stricken when they saw the lightnings and heard the thunder-voices of God's displeasure. Pharaoh shrank from these demonstrations of God's wrath, and said to Moses, "Entreat the Lord that there be no more mighty thundersings." And there is a day coming in which the world will see these things repeated. Indescribably appalling will be the scenes when God will shower judgments upon the whole world. Christ says, "In that day men will call upon the rocks and mountains to fall upon them, and hide them from the face of the Almighty."

"There were seven lamps of fire burning before the throne." These have the same language. The Spirit of God will not in that day be a comforter, but a consuming fire to all the inhabitants of the earth. Somewhere in Scripture it is called, "Spirit of burning." The prophet says "The day cometh that shall burn as an oven." Mal 4:1.

"And one sat on the throne." Man can not describe the form of God, for no eye hath nor can see him. Jesus Christ, the God-man, has both been seen and described; for he was fashioned as a man. Moses, who often met God, never attempted any description. John says the throne was occupied. There was the brightness and glory of the most precious jewels of earth—"like a jasper and sardine stone," and the "rainbow"—the token of God's promise and mercy. Even in his fierce wrath remembers his mercy. The appearance of this earthly symbol in heaven shows that these demonstrations have to do with earth. In this we can not be mistaken, for the saints are mentioned in the following verse:

"Four and twenty seats, and four and twenty elders." We cannot fail to recognize these. They show themselves familiar with the affairs of this world,

they join in the song of redemption, declaring Jesus their Savior, and that they have been gathered from among "every kindred and tongue and people and nation." These are the resurrected saints, robed in white, crowned, exercising power on thrones (seats), enjoying the very privileges and rewards Christ promised to his faithful ones. "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. "I appoint unto you a kingdom." Luke 22:29. Paul says, "Do ye not know that the saints shall judge the world?" But why are they called "elders"? Because they are the first fruits of Christ's redemptive work. They are the older, and the first-born always rule. They enjoy privileges which the younger members of a family cannot secure. Hence they occupy thrones. Some may inquire, "If these are the elders, where are the younger?" They will appear later in this wonderful picture of the Church. But why just "twenty-four" of these elders? If you will read 1 Chron. 23:24, 25, you will notice that the Levites who were to do the "work of the house of the Lord," were divided into companies, and that in the various departments of the work these men followed each other regularly. So that in the perfect working of the system as arranged by God himself twenty-four men were always found in these twenty-four departments. This corresponds with what we now see of God's management in heaven. Twenty-four elders represent the many thousands of resurrected saints who succeed each other in the administration of the heavenly kingdom. These according to promise have sat down with Christ in his throne.

Marvelous is the wisdom which has so arranged the ministrations of judgment as at the same time to manifest his great love and favor to those who fear him. This picture of what will surely come, appalling as it is to the unregenerate, is so tempered as to comfort and greatly encourage the believer; but what can we say of the spirit so manifest in these days to avoid speaking of God's judgments? Some say we must refrain from speaking the sense of an enlightened community with such sermons.

Oh, that men had the good sense to believe God's word, and not attempt to explain away that which may be unpleasant to contemplate! May the Lord help us all to profit by what he has revealed in his word, that by prayerful watching we may be found in the day of his wrath singing the song of the redeemed before his throne. K. N. K.

God walketh with the simple, reveleth himself to the humble, and giveth understanding to the little ones. He discloseth his meaning to pure minds, and hideth his grace from the curious and proud.

AT THE FIRESIDE.

At nightfall by the firelight's cheer,
My little Margaret sits me near,
And begs me tell of things that were
When I was little just like her.

Ah! little lips, you touch the spring
Of sweetest sad remembering,
And hearth and heart flash all aglow
With ruddy tints of long ago.

I at my father's fireside sit,
Youngest of all who circle it,
And beg him tell me what did he
When he was little just like me.

—Fireside Readings.

HEAVEN OUR HOME.

BY REV. J. M. JENKINS.

We are living now in a stormy world, subject to many changes, hard trials, bitter discipline. Everything about us goes to prove that our stay here is but temporary, that we are constantly moving forward to a destiny that will remain unchanged and eternal. Hence good men have always regarded themselves as strangers and pilgrims on the earth. They are not building their hopes of happiness on the present, but are looking forward to a good awaiting them in a better country, that is, a heavenly. They expect only sorrow and tribulation in the world. In the future, to which they are hastening, there awaits them freedom and blessedness. It is natural for the mind to look forward to some desired good, for such good as the soul craves is never found in the present. The man of business looks forward to the time when, a competency having been secured, he can retire to the scenes of private life and spend the evening of his years in quiet and contentment. The great reason why so many enter convents is the thought that some good which the heart craves will be found there. "The Republic of Plato and the finest works of the imagination are but the outgrowth of this ideal of souls." And so also the Christian, though already in possession of Christ as a hope, and indeed as an enjoyment and as a salvation, regards this present life as a state of confinement and thralldom. He is like a bird in a cage which, deprived of the highest liberty and sweetest enjoyment of its own native home, pines and longs for a day of light and largeness, of liberty and glory. And no wonder. The soul is not at home here. It goes through life with a sense of uncompleted being. It feels strange and this makes man uneasy and dissatisfied. Even in the holiest minds there is something which intimates that the life and the experience here are but half finished. With such an experience there is an ideal in

the mind which points to the future as a place of completed being.

We can understand this better if we but consider the value of our earthly home to our present comfort and development. Who is there that does not owe something of good to his home? What word so full of tenderness and most sacred associations as the word *home*? Home is the place in all this world where hearts are sure of each other; it is the place of confidence; it is the place where we take off that mask of guarded and suspicious coldness which the world forces us to wear in self-defense, and where we pour out the unreserved communications of full and confiding hearts; it is the spot where expressions of tenderness gush out without any sensation of awkwardness and without any dread of ridicule. Let a man travel where he will and home is the place to which "his heart untraveled fondly turns." He doubles all pleasure there; he divides all pain. A happy home is the single spot of rest which a man has upon this earth for the cultivation of his noblest sensibilities.

"It is the sphere of harmony and peace. The spot where angels find a resting place. When bearing blessings, they descend to earth."

If there is one spot on earth not wholly debased by the entrance of sin into the world, that spot is home; and if there be one unperverted instinct of the soul left to us from the wreck in Eden, that instinct is love. Hence it is that the home, above all other places, becomes the resort "Of love, of joy, of peace and plenty, where, Supporting and supported, polished friends And dear relations mingle into bliss."

Yet notwithstanding the purest and most substantial joys of home, the soul of the child of God is not wholly here at rest. Its whole being is never here satisfied. It looks upward and onward to another home, a heavenly home, where alone it can enjoy a perfected and finished life. It is the heavenly home which is to be the consummation of all good, because that greatest and grandest gift of God to the immortal soul—eternal life—which here we only enjoy in anticipation, can there be enjoyed in its fullness. Home is the abode of kindred spirits. Our heavenly home is the abode of the heirs of salvation, those who have found in Christ the missing link of their souls, and have attained thereby a completed being and a perfect satisfaction. These are they who at death find prepared for them a place in heaven where all the powers of the soul will find their fullest scope and development, and where "eternal life" will become alike the gift of all and the study of all throughout eternity. Not that eternal life in the heavenly home will be the same to every saved soul. Every member of a family does not share alike in gifts and graces. Neither is heaven to be regarded as a sea of bliss in which each of us is to float in equal content. In heaven as well as on earth there is infinite variety. What a vast transition from an oyster to the levitation! So in the firmament, there is one glory of the sun, another of the moon, another of the stars. The penitent thief is as truly saved as Paul; but the one has built on hay, wood, and stubble and is "scarcely saved"; the other receives "an entrance abundantly." The one gives the fag-end of a godless life to Christ and is saved "so as by fire;" the other can say, "I have finished the work thou gavest me to do." "I have fought a good fight, I have finished my course." The riches, joys, and capabilities of the heavenly life are measured by the service rendered: "to every man according to his works;" five cities, or ten cities, as the case may be. Yet the first taste of heaven's bliss will east into oblivion all former joys; and, as we become familiar with our home, enjoy its glory, participate in its rapture, our growing experiences, when the spiritual nature gets largeness and expansion, must eclipse that first lustro of glory as noon eclipses the star herald of day. And what contributions to the soul's wealth of happiness must be added from the inexhaustible fullness of our Father's heart "now passing thought and adventurous fancy!" O the power of an endless life in the amazing growth and vitality of the soul's faculties; in the knowledge of that wondrous school where God is teacher; in the sublime play of holy passions; in the rarer and sweeter ecstasies of bliss gushing up within and without while the *forever* drifts along!

Behold what God has prepared for them that love him! "How great is his goodness which he hath laid up for them that fear him!" Who, in view of such thoughts, does not feel himself drawn towards the heavenly home? Who, in view of such glories, entertains no longing to enter there?

"Thrice happy world, where gilded toys No more disturb our thoughts, no more pollute our joys;

There light and shade succeed no more by There reigns the eternal sun with an unclouded ray,
There all is calm as night, yet all immortal day,
And truth forever shines, and love forever burns."

—Fireside Readings.

What right has a praying man to marry a frivolous, scoffing young lady that hates Jesus Christ, the bridegroom of the Church of God? "Be ye not unequally yoked together." It means more than that. What right has a Christian man to be in these lodges, where are infidels and skeptics that care not for, and scoff at, the word of God? The word of God pumps right through such a profession of faith.—D. L. Moody.

HERALD OF TRUTH.

November, 1881.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

Entered at the Post Office at Elkhart, as second class mail matter.

NO NAME.—We have an article from a young brother, Elkhart, Ind., entitled "Neglect of the Poor." Will our brother give us his name that we may publish his article?

THE REVISED EDITION of the New Testament will be sent to any address on receipt of the price as given below:
Cloth, flexible cover..... 25cts.
Cloth, board cover..... 60cts.

TO THOSE IN ARREARS.—All our patrons who know themselves to be indebted to this office either for books or for papers, will confer a great favor by remitting the amount as soon as convenient. The close of the year is drawing on and we need these small amounts to meet our own obligations.

JOHN BULLER of Groveland, McPherson Co., Kansas, who for a long time has been suffering from epileptic fits, has for some time been taking treatment with Dr. Krueser of St. Louis, and has been benefitted to such an extent that in six months he has had but one attack. We hope he may be fully restored to health.

ALMANACS may be obtained from Benjamin Frick, Frick's Post Office, Bucks Co., Pa.; from Joseph Bingeman, Berlin, Ontario; from Abraham Penner, Mountain Lake, Minn.; from John G. Stauffer, Milford Square, Bucks Co., Pa.; David Goetz, Halstead, Kansas; from John Baer's Sons, Lancaster, Pa.; from Peter Dueck, Niverville, and Peter Wienns, West Lynne, Manitoba; and John Fast, Fairbury, Jefferson Co., Nebraska. Also by sending directly to this office.

SUBSCRIPTION BLANKS.—With this No. we send with each package of papers a subscription blank, which we hope our readers will make use of, and gather as many subscribers as possible, and send the list in as early as convenient. Persons sending clubs will please write plainly the names and addresses, and also name distinctly the premium they wish.

THE BUILDING COMMITTEE in Caledonia, Kent Co., Mich., wish to acknowledge through the HERALD OF TRUTH the receipt of seventy dollars, sent them by the brethren in Canada, delivered by George Kroft, to be used in completing their new meeting-house. They are very grateful for the much needed favor, and hope the Lord will bless the charitable donors.

CONTENTS OF OUR FAMILY ALMANAC FOR 1882.—Our Family Almanac for 1882 is well filled with an excellent collection of choice selected and original reading matter. Aside from the usual calendar pages, it contains among others the following articles, all of which are interesting and instructive:

The Ship of the Desert, with an illustration; Another Year; The year of Redemption; Afrieaner the Peace-maker; How Quarrels Begin; The old Woman's Railway Signal; A Beautiful Story; Comfort at the Grave; Great Love; Summer; Light; Only a Shop Girl; How Shaving Originated; The Bible; I want to get through being Wild; Peter Waldo; The Clock of Clocks; One of the Places where Menno Simon first, after his Renunciation of the Church of Rome, Preached the Gospel, with an illustration made especially for the Almanac; A Storm at Sea, with an illustration; A Persian Fable; Home Department; Rates of Postage; Poetry; Meeting Calendar, &c.

THE HERALD FOR 1882.

Send in your Subscriptions Early.

As the present year is again hastening to its close, we wish to remind our readers that it will soon be time again to renew the subscriptions for the paper.

We should be pleased to retain all our present subscribers on the list for 1882, and also to add a large number of new names.

It takes time and labor to collect subscribers, and we are willing to pay a rea-

sonable compensation to all who exert themselves in this work, and therefore we make the following offer:

For a club of two subscribers and \$2.00 we will send a copy of the Household Treasure, Alphabetical Index of the New Testament (paper cover), a book on Free Masonry, Gems of Truth, a copy of the Words of Cheer for one year, a copy of Noah Troyer's Sermons, a Revised New Testament (flexible cover), Fireside Readings, Dymond ueber den Krieg, Ehe der Christen, Hand Buechlein mit Morgen und Abendgebete, Menschenfluch und Gottessegen, or Anrede an die Jugend.

For a club of three subscribers and \$3.00 we will give a copy of Mennonite Church and her Accusers, a copy of Plain Teachings, English Mennonite Hymn Book, Revised New Testament (cloth), Einfache Lehre, Der Dolmetscher, Eby's Kirchengeschichte, Allgemeines Liedersammlung, oder eine biblische Geschichte.

To any person sending us a club of five subscribers with five dollars, we will give one copy free, or he may select from our list any book or books not exceeding in value one dollar, a quarter ream of good note paper, 200 peace envelopes, Story of the Bible, Geike's Life of Christ, a No. 1 Gold Pen and Holder, a copy of Philharmonia, Arnold's Erste Liebe, Nachfolge Christi, or Thomas von Kempis, mit Goldschmidt.

For a club of ten subscribers and ten dollars, we will give a copy of Schaff's "Through Bible Lands," a nice pocket Bible, English or German, a No. 4 gold pen and holder, a copy of the Prince of the House of David, Dietrich Philip's Handbuechlein, or Gesangbuch, in use in the churches lately from Russia, Menno Simon's Fundamentbuch, or Leed's History of the United States.

For a club of fifteen subscribers and fifteen dollars, we will give a copy of Smith's Illustrated Dictionary of the Bible, a copy of the works of Flavius Josephus, in English, Life of our Lord upon Earth, by Andrews, the life and Epistles of St. Paul, a gold pen and holder, Sacred Geography and Antiquities, by Barrows, Encyclopedia of Wonders and Curiosities, Hofacker's Predigten, Eusebius Kirchengeschichte, eine deutsche Handbibel, or Miller's Illustriertes Kreuterbuch.

For a club of twenty subscribers and twenty dollars, we will give a copy of the Complete Works of Menno Simon (Eng.), a good family Bible (Eng.), Gallaudet's Scripture Biography for the young, 11 volumes, containing 2009 pages, neatly bound in cloth, or 1000 peace envelopes.

For a club of twenty-five subscribers and \$25.00 we will give a copy of the German Martyr's Mirror, a German Family Bible No. 1, or an English Illustrated Family Bible, a copy of Adler's Eng.-German and Ger.-English Dictionary, a set of Jacobus' Notes on the Gospels (4 volumes), or a fine Teacher's Bible, full morocco, with maps, etc.

For a club of forty subscribers and \$40.00

we will give a Jannison, Fausset and Brown Commentary in 2 vols. bound in half morocco, Webster's Unabridged Dictionary, or Grieb's Eng.-German and Ger.-English Dictionary.

To obtain the above premiums the following rules should be observed: The money must in every case accompany the order.

Subscriptions under this arrangement can be only taken at regular rates. The English and German papers cannot be taken at \$1.50 when the premiums are desired.

Money should be sent by draft or postal money order. Do not send us checks, but New York, Philadelphia or Chicago drafts.

Old subscribers as well as new may be taken into the clubs, but every club should have some new names. The papers making up the club can be sent to any address, single or in packages, and may be sent in at different times.

The larger premiums which are too heavy to be sent by mail will be sent by express, charges to be paid by the person receiving the premium.

Give names of persons, post office, county and state distinctly. State also whether the names in the club are old or new subscribers; and if any change their post office, be particular to mention the former post office as well as the new one.

Agents will please keep a book account of all transactions with us, so that there may be no misunderstanding.

Address all Orders and make all Drafts and Postal Money Orders payable to MENNONITE PUBLISHING CO., Elkhart, Ind.

OUR FAMILY ALMANAC for 1882 is now completed and ready for delivery. This almanac is gotten up with special reference to the wants of our people, and we trust to receive a liberal patronage from them. It contains the complete astronomical calculations, made by Lawrence J. Baeh of Lebanon Co., Pa., giving the time for Philadelphia, Pa., Elkhart, Ind., and Lincoln, Nebraska, which makes it sufficiently correct for the various localities where our people live. The reading matter is both interesting and edifying. It also contains several illustrations, one of which is a representation of a place in Holland where Menno Simon, first after his renunciation of the church of Rome, preached the gospel, and where the Mennonites there, met for worship for three hundred years. All orders will be promptly filled at the following prices:

| | |
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| Price per single copy, post paid..... | .08 |
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ON FRIDAY, Oct. 21st, Bro. Funk started to Allen county, Ohio, to visit the church there, and hold some meetings with the brethren and sisters, remaining with them over Sunday and attending their communion meeting.

BIBLE TEACHINGS.—Where the Bible gives a doctrine, a rule, or gives definite instruction, we have no alternative—no choice. It is God's word given for our instruction, and it is our business to obey—it is our only rule of action, and if we follow it we shall never go astray.

When men make laws for themselves and follow principles, doctrines and rules of their own, without regard to what God teaches, they are led astray, and the most disastrous results will be the consequence. Let us look to that great Book which God has given us as a lamp to our feet and a light to our path. F.

THE BRETHREN George Brenneman and John Shenk, of Allen co., Ohio, very agreeably to our wishes, made us a call as they were returning from a visit to the west, and labored with us in the Indiana conference. They held a number of edifying meetings at different places in the county, and did not pass us silently by, here in Elkhart. We express our thanks for the visit, and hope they will similarly favor us again as soon as circumstances will permit. We hope Bro. Brenneman may yet retain for years his vigor, and be long spared with his ripe experience to instruct and encourage others in the good work, and that Bro. John may prove a valiant young soldier of the cross, and be an instrument of much good for the church and the cause of Christ through his unusual zeal and growing knowledge of the Holy Scriptures.

MORE MONEY FOR THE POOR.—A brother from Ontario very aptly remarks that much money is needlessly expended, which might contribute to a more worthy purpose if applied to the poor. The use of tobacco and of alcoholic stimulants, the visiting of fairs, the participating in worldly amusements, are all justly designated by him as extravagance utterly incompatible with true Christianity.

This brother further submits the following points for the consideration of the preachers at their conferences: 1. What must be done to awaken among us new zeal and zeal for spiritual things?

2. Cannot Sunday Schools be made effective means to bring the young to Christ? 3. Cannot evangelizing be brought into more successful working order? We too are of the opinion that these are points of great importance, which should demand our attention in our public meetings, as well as in our private consideration.

Brethren, let us be zealous in the work of the Lord, that we may glorify His name and promote the cause of Christ. F.

BRO. J. S. COFFMAN recently made two visits to the churches in Kent Co., Mich., one to the church in Caledonia, and one to the church in Bowne, and there were a number of meetings held at each place. The rainy weather prevented a full attendance at Caledonia, but the meetings in Bowne were largely attended. The communion was held at both places, and the members nearly all participated at the Lord's table. The church in Kent county, though not large, is much interested, and the members are earnestly working and praying for her prosperity and the conversion of souls. Evangelizing ministers, who are laboring in earnest, will be warmly welcomed by the brethren and sisters in Kent county.

Bro. Speicher baptized one young sister at Caledonia on the 10th of October. Others are seriously counting the cost, and it is to be hoped that the church is earnestly praying for their salvation.

THE BRETHREN Andreas Mack, Joel Gould, and Abm. Ist recently made a trip to Kansas and Nebraska, and had intended to stop at Elkhart on their return home, but were not able to do so on account of their tickets, passing directly on to Canada. We must confess that we felt very much disappointed when we heard that the brethren passed or without stopping with us. We had received a couple of letters for Bro. Mack and were waiting in daily expectation of the pleasure of greeting the aged brother personally, but this privilege, as it seems, was not accorded to us. We are glad to learn, however, that the brethren had a pleasant trip. They spent one week in Canada, and Bro. Mack had meeting five times. They met many friends and brethren on their journey, all of whom were well and they themselves also enjoyed good health. The season in Kansas and Nebraska this year was a very dry one.

MARRIAGE CEREMONIES IN CHURCH.—

Recently we received the notice of a marriage in Pennsylvania, in which the ceremony was performed in church in the presence of the whole congregation. This is an exception, rather than the rule, among our people, but we can see no reason why this should be the case. The solemnity of the marriage relation makes the ceremony as sacred as any other in the church. The marriage relation is frequently too lightly regarded, and the ceremony performed under circumstances that deprive it of all sanctity; and the consequences have been truly alarming, resulting in a lack of faithfulness and fidelity, and great numbers of divorcees, which the Scriptures do not recognize. Bringing the marriage ceremony into the church with other sacred services, will but make it the more solemn and impressive to the contracting parties and others who contemplate entering into its sacred obligations. In the church, where other sacred services are held, is in our opinion the place to perform the marriage ceremony. We are glad some of our brethren practice it in the meeting-house, and hope to hear of others following their example.

C.

THE DIVISIONS AMONG THE BRETHREN.—

From the 'Brethren's' papers and other reports we learn that the divisions which have taken place in their church recently, are causing fearful troubles and great sorrow in churches, neighborhoods and families. In some places, both parties have forbidden the others the use of their meeting houses. Ministers of the various parties are busy trying to hold as many members as possible in their party. The conservative, or middle party, talks of holding a special Annual Meeting. One of the papers says, "In some places they have fearful trouble in families. The husband goes one way and the wife another. One old brother is nearly crazy, and will likely be taken to an insane asylum. O that the Lord may deliver his people, and turn peace-breakers into better work! Husbands are spiritually separated from wives, daughters from mothers, mothers from sons, and sorrow and distress follow as a mighty river."

CHASTE LANGUAGE.—Language is an educator, whether spoken or written. Written words or expressions, especially, have a lasting influence, which is either

ennobling or degrading according to its character. Since this is true, it is important that all books and papers that are read by young persons and children, forming their tastes for future life, should employ chaste, dignified language. There is so much slang used among all classes, that there is a strong tendency to let it find its way into the religious press. Not all language that is not considered absolutely *low*, is of a proper character to appear in religious papers. They should be considered sacred, and their sanctity should not be violated by light expressions that betray a light mind, and carry with them an irreverent influence. Editors are too careless and unguarded in this respect. They would doubtless be horrified to hear repeated in a religious assembly the expressions they sometimes allow space in their periodicals. As a specimen we copy the following from the correspondence columns of a very respectable religious weekly:

"Brethren and sisters, pray for us that this western country may be gained to Christ and the primitive doctrine of God Almighty, and that all false doctrine may become so highly gasiaed as to blow up."

This is by no means the worst language we have recently been pained to see connected with sacred things, but we hope this may serve as a reminder to writers, when they contribute to religious papers. Let us use pure words, chaste language, and write in the fear of the Lord. C.

CHURCH NEWS.

FROM WHITESIDE CO., ILL.—On the 6th of October six young persons were received by baptism and one reclaimed, in the church near Morrison, Illinois.

FROM MIFFLIN CO., PA.—Eighteen young persons were admitted as members of the Peachey church, on Sunday, Sept. 11th. On the 25th, eighteen were baptized and received into the church near Belleville, by Pre. Samuel Yoder. Preacher Schraag, of Dakota, visited several of the churches in this county lately. May the Lord reward him for his labor of love.

FROM TENNESSEE.—A brother writes from Beaver Ridge, Knox co., Tenn., that the brethren J. Wery and J. K. Yoder, ministers, and John Kurtz, of Ohio, visited the church at that place. He seems much rejoiced by the visit, and says, "Thanks to the Lord for this long wished for visit. We hope and believe that by this visit, through the many Christian admonitions of the brethren, much good was done for the church at this place; that it was to the upbuilding of the church and

the honor of God. We would be pleased to be favored with more such visits."

FROM A PRIVATE LETTER WE LEARN THAT Bro. John M. Greider of Montgomery Co., O., recently made a visit to Pennsylvania. He preached in Lancaster city on the 9th of October, and in the Stone Meeting house on the 10th. Bro. Jacob A. Beutler of Elkhart Co., Ind., also visited Lancaster Co., Pa., about the same time, and attended the conference there. He made a short stop on his way home in Allen Co., Ohio.

BRO. PETER BLOSSER and wife, from Rockingham county, Va., are on a visit out west. They stopped with the church in Mahoning Co. O., visiting his sister. They attended conference in Elkhart Co., Ind., and visited another of his sisters. From here they expect to go to Allen Co., O., and visit a sister living there, and spend some time visiting the brethren and sisters. They seem to be enjoying themselves well, and are blessed with good health.

BAPTISMAL SERVICES.—It was our privilege to be present at a meeting held at the residence of John Lehman, in Clinton township, on Sunday, Sept. 25th, where fifteen young persons were baptized and received into the Old Amish Church. The services were conducted by John Miller, who preached an appropriate discourse on the occasion. The meeting lasted just five hours, and was edifying and encouraging throughout. Twenty-four were added to the same church in La Grange the previous Sunday. In the evening we attended a meeting at the school-house near John Kenagy's, in the same township. J. F. F.

FROM NEBRASKA.—Bro. J. M. Nunemaker writes from Roseland, Neb., under date of Sept. 25th, stating that they were visited by Bro. Andrew Maek of Berks Co., Pa., and that he preached in the Roseland school-house on Sept. 4th. He states, too, that the church there very much desires to be visited by more of the ministering brethren. They expected the brethren Henry Nice and John Ebersole and their wives from Illinois, shortly after the writing. He also sends us another subscriber for the *Martyrs Mirror*, stating that they desire very much to see it printed.

FROM BROTHER REXRODE.—Brother Henry E. Rexrode of Allen, Collins co., Texas, writes under date of Sept. 12th, as follows:

Bro. J. F. Funk: I have been sick, and not able to do much since last New Year, but am some better now. I bought a small farm in Elk county, Kansas, and had intended to move on it this fall, but the drought has cut our crops so short, here, that we will not be able to move at present. We will likely stay here another year. We have a good situation

rented here, and have enough to live on for another year. Everything is high here, and also in Kansas. Poor people will likely see hard times in this place, and not much better in Kansas. We would like very much to see some of our Mennonite brethren and sisters. I still think that they are nearest the truth of all denominations. My heart is still with you, and I hope the time will come when I can be in full fellowship with you again.

FROM KANSAS.—Bro. R. J. Heatwole of Newton, Kansas, writes that they were visited by Bro. Maek, and that he spoke encouraging words of truth to the brotherhood in Marion, Harvey, and McPherson counties. Bro. Isth, who was with him, talked of buying a farm one and a half miles north west of Newton. The people in the neighborhood have decided to lay out on the corner of this farm a public burying-ground, prospective also of a Mennonite meeting-house in the near future, as the brethren from Pennsylvania are settling in this vicinity, and the prospect of a Mennonite community here is promising. It is the purpose of the members here that this site shall soon be in possession of some of our people. If Bro. Isth does not buy it some other brother likely will. They have preaching in this district once in two weeks. Bro. H. says, he writes this partly as an inducement to readers who desire a home in the west among our people. Homes can be purchased at reasonable rates. Two eighty acre tracts within one mile of this site with some improvements can be bought for \$600 and \$1,000 respectively. Railroad land within two miles can be bought for \$8.00 per acre in cash; something more if time is desired.

CONFERENCE IN MISSOURI.—The Annual Conference in Missouri was held in the Mount Zion Church, Morgan county, on the 23rd of September. Remarkable unity and good feeling prevailed during the whole time conference was in session. All expressed themselves well satisfied with the doctrines of the Bible as taught by the Mennonite Church, and willing to maintain them in their practice. For the welfare of the church, and as a means whereby her doctrines may be maintained, the following resolutions were adopted:

Resolved 1st—That circuses, fairs, picnics, etc., are places which Christians ought not to attend, because at these places there is always more or less evil practiced, and by going there the evil is encouraged.

Resolved, 2nd—That the wearing of the mustache cannot be allowed except in case there is a reasonable excuse given, even then it should be kept closely trimmed.

Resolved, 3rd—That it is the sense of this conference that uniformity and plainness of dress is desirable among the brethren

and sisters, and is a matter of sufficient importance that all should labor to convince the members of its influence for good.

Resolved, 4th—That Missionary work is a matter of great importance, and demands the immediate attention of the church. It was decided, however, that home missions demand our first attention, and that an effort should be made to spread the gospel over our own country before we attempt foreign mission work.

The following plan to bring about the desired end was suggested: That each church have a treasury into which each member contribute on the first day of the week as the Lord has prospered him. (1 Cor. 16: 2). That all the members consider it their duty to help in the work of the upbuilding and growth of the church—the encouraging of saints and conversion of sinners—and that when they learn of a place where there is especial need of the preaching of the gospel, they send ministers upon the means contributed for that purpose.

FROM PARIS, ILLINOIS.—Editor of the Herald of Truth: Dear Brother; I will inform you that we had three very interesting meetings here on the 24th and 25th of September. Bishop Daniel Royer of Clay County, Ind., was here and preached for us. This was the first time our faith was proclaimed in this part of the state. Our houses were well filled, and the people were very attentive to hear the plain gospel truth. Bro. Royer chose his text for Saturday evening from Romans 5: 19; "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." On Sunday morning his text was Matthew 18: 1-14. On Sunday evening he took his text from Heb. 11.

Although we are but three members in number here, yet we are sure that the Lord was in our meeting. It was a refreshing shower to us. We pray that the good Lord will reward our Brother for his labors, and also bless the words that were spoken, that all who heard the word, may not be hearers only, but doers of the same. How much good might be done if more of this kind of visiting and preaching was done where there are but a few members; but it is very often the case that our ministers, when traveling, visit the strong churches, and the scattered sheep are neglected.

Let us not be discouraged, my dear scattered brethren and sisters, but if there is a minister within reach, call him to your place, and have the plain gospel truth proclaimed. Of course some of us are too poor to pay the minister's expenses, and some ministers are too poor to come. If this is the case, I would still advise you not to give up, but make your case known to some of our richer churches. I venture to say that they will send you the necessary means, if they are brethren

indeed. In this way we may still spread the gospel and sow the good seed. The poet says,

"Go into every nation, go;
Speak to their trembling hearts and cry,
'Glad tidings unto all we show,
Jerusalem, thy God is nigh.'
Paris, Ill. ABRAHAM H. KAUFMAN.

CONFERENCE IN ELKHART CO., IND.

Conference met on the usual time, the second Friday in Oct. (Oct. 14th), and was opened with singing and prayer by Bro. J. A. Beutler. There were twenty-seven ministers and deacons present, among whom were three bishops. Remarks were made by Geo. Brenneman, Jacob A. Beutler and J. M. Christophel, after which the forenoon session closed.

About two o'clock the Conference again met and the ministers and deacons responded to the remarks of the bishops, reporting in connection therewith the condition of their respective churches, most of which were reported to be in peace and all expected in due time to commemorate the dying love of Jesus in communion.

Bro. Chr. Augspurger of Adams Co., Indiana, requested the brethren Geo. Brenneman and J. M. Christophel to visit his church to decide a difficulty with which his church had to contend, and to serve them with communion. Remarks were made by Bro. John Shenk of Allen Co., Ohio, who had just returned in company with Bro. Geo. Brenneman from an extended trip through Kansas, Missouri, and Illinois, of the necessity of more earnest and systematic work in the interest of scattered members and churches which are inadequately supplied with ministers. The need of more laborers in the vineyard of the Lord was also referred to by Bro. Geo. Brenneman.

In regard to that portion of the church, known as "The Wisler Church," Bro. Henry Shamm stated that recently one of the ministers of that body came to him, manifesting a very earnest desire that some step be taken toward a reunion of the church, requesting that the subject be presented before this Conference, and that he would also see that it was laid before their Conference which would be held at the same time in Ohio.

The Conference received the request favorably, and the following resolution was unanimously passed:

Resolved, That this Conference extend a hearty welcome to that part of the church known as the "Wislser Church," to unite again with the church, and are willing to take such steps as may be necessary for a reunion, as will not conflict with previous established decisions.

The question "What do we hold of fairs?" was presented, on which the following was adopted:

Whereas there is much evil connected with fairs, and brethren are made partakers of the evil by attending them, therefore,
Resolved, That it is unbecoming and wrong for members to attend fairs, and ministers should faithfully warn their members to stay away from them.

After some further remarks with reference to the necessity of doing more to extend the church and preach the gospel in localities where there is an actual need, the conference adjourned to meet again on Monday October, 17th at 10 o'clock.

On Saturday, the 15th, services were held at Shamm's Meeting-house, where three persons were baptized and two others received from another denomination. At Yellow Creek services were also held and two persons received by baptism.

On Sunday the 16th, communion services were held at Yellow Creek church and also at Shaum's Church. Notwithstanding the incessant rains during these days the meetings were largely attended, and we trust profitable to all.

The Conference met again on Monday the 17th, and was opened by singing and prayer, after which the following subjects were presented and acted upon:

It was advised that ministers should earnestly admonish and invite the impenitent to come to Christ, and some time before the time set apart for baptism and communion, any who desire to be received into the church, should be invited to make application, in order to give time for proper instruction before being received.

Bro. Beutler read the order to be observed in receiving persons into the church.

No bishop should go into another bishop's district and interfere with his work, without first consulting and advising with the bishop of that district.

Ministers in their several churches should properly instruct and prepare their applicants for baptism so that all things may be in order, when the bishop comes to receive them, and the conference recommends that the instructions to the applicants when the rules and order of the church are presented to them and explained, should be given publicly; that in a public meeting appointed for the purpose, where the entire congregation may be present.

Bro. Jacob A. Beutler asked that Conference grant the privilege of ordaining another minister in Holdeman's district: granted.

When a report of a misdemeanor from any one comes to our ears, we should always be convinced that it is true before we receive it as a fact.

Bro. Kenagy, by request of Bro. H. A. Miller (who was absent) asked the following question:

When a man's wife dies and another leaves his wife, will the widower whose wife is dead be permitted to marry the forsaken woman?

After considerable discussion, this question was laid over until another conference.

Another question of a similar character which was brought before the conference was also laid over.

In regard to the work of visiting scattered members and small churches, not supplied with ministers, the conference after some consideration adopted the following:

Resolved, That we will try as far as possible to see that all the scattered members and small churches in this conference district shall be visited during the present conference year, the ministers in the district for the present year to arrange that visitation as may seem most convenient.

To supply the funds that may be needed, by ministers who are not able to defray the expenses of these visits, this conference suggests that each church take a collection every three months, or as often as may be deemed proper and necessary.

The question whether it would be advisable to adopt a plan by which the brethren might be enabled, more effectually to aid each other (and thus bear one another's burdens), in case of losses by fire, was presented to the conference.

The plan was to have a committee in each church which should keep a record of the valuation of the property of each brother. The aggregate amount of these valuations to be sent to a general committee, and in case of a loss, the general committee is to inform each church that has given in her valuation of the amount which said church should pay according to her valuation.

This question was laid over indefinitely.

Conference closed to meet again at nine o'clock on the second Friday in October 1883, at the Holdeman Meeting-house, in Elkhart County.

A VISIT TO OHIO.

My wife and I left home in St. Joseph county, Mich., on the 11th of August. Our ministering brother David Hartzler met us at the train in Logan Co., O., and took us to his home. In the evening a considerable number assembled, among those present were Bro. David Kurtz and wife from Haw Patch, Ind., who accompanied us on our visit. We spent the evening pleasantly in admonitions, prayer and singing. The next evening we had a good meeting at the house of Gideon Zook.

On Sunday we again had meeting at the Flat Branch Church, where there was gathered quite a number of very attentive hearers. In the evening we went to Champaign Co., stopping with Joseph Kurtz, formerly from Fairfield Co., Ohio. Space will not permit me to name all the friends we here visited, but I would just say that we spent the time pleasantly, using the evenings as a time of prayer, praise and supplication.

On the 21st we met a full house at the Walnut Grove Church in Logan county. Here the words of Peter on the mount of Transfiguration came to my mind: "Lord, it is good for us to be here." In the afternoon we met again to hold an instruction meeting for the benefit of eight converts who had become willing to obey the Lord. The next day, Monday, we had meeting at the Champaign county church. It was well attended. Here we bid the friends farewell; and on the 24th we went to Lancaster, Fairfield Co. We visited the brethren John Bontrager junior and senior, and Jon. K. Zook, who had been in feeble health, but whom we found better than we expected. On Sunday we had a small meeting of very attentive hearers. We visited our old neighbors, and on the 30th we had a meeting with Bro. Joel Stutzman. The members here are as sheep without a shepherd. Let the ministry not forget this little flock.

On the 1st of September we boarded the cars at Columbus for Orrville, Wayne county. We met many warm friends here. On Sunday the 4th, we met at the new church in the northern part of the settlement, where a large number of persons assembled.

We spent the week very pleasantly in visiting friends. On Saturday evening we were at the house of John K. Yoder, where some of the brethren and sisters assembled, and we had quite a meeting. On Sunday we met at the old church, had a crowded house and a good meeting. We had another very interesting meeting at the same place in the evening. The next day we visited several

old, widowed sisters, one of whom is entirely blind. They were hungry for the bread of life, to which we tried to help them by exhortation from the Word and prayer. We spent the evening in singing and prayer at the house of Solomon K. Plank.

On the morning of the 14th we started for home. We were met with conveyances at Ligonier, Noble County, Ind., and taken to Bro. Kurtz' house. The next day we came safely home.

We are thankful to all the dear friends for their kindness while among them. God grant that we may all prosper in our labors in the vineyard of the Lord.

Bristol, Ind.

JOSEPH YODER.

HAS THE BELIEVING A RIGHT TO SEPARATE FROM THE UNBELIEVING?

"How are we to understand 1 Cor. 7: 12, 13, 15? Has the believing husband a right to leave the unbelieving wife, or the believing wife, the unbelieving husband?" These are questions sent to this office by a brother with the request that some one give a scriptural explanation through the columns of the HERALD OF TRUTH.

In this chapter the Apostle Paul treats of marriage, and his whole argument pointedly shows that the marriage relation is not lightly to be dissolved, and fully agrees with Matt. 5:32, which permits it but for the one cause. But according to the 15th verse a brother or a sister would not be under bondage by the gospel if the unbelieving one depart. "But if the unbelieving one depart let him depart." That is, if the husband or wife has adopted and firmly holds to the doctrine of Christ, and the unbelieving one becomes willful and obstinate, refuses to remain longer, and departs from his or her believing companion, he or she is not bound by the gospel in this case to the unbelieving one who has departed. There is not one instance in this whole chapter that furnishes a shadow of evidence that God gives permission, or that Paul thought it was right, that a brother or sister should leave an unbelieving companion unless it be the first clause in the 11th verse, "But if she depart, let her remain unmarried, or be reconciled to her husband." But we do not believe even this to be a justification of separation. In the Revised Version it is enclosed in parentheses as not properly belonging to the argument, only thrown in as explanatory, and Faussett in his comments on this clause says, "If the sin of separation has been committed, that of a new marriage is not to be added." Matt. 5:32.

Having noticed the points in this chapter which are used to justify separation

from an unbelieving companion, let us also examine the passages which argue the opposite. In the 10th and 11th verses, leaving out the parenthetical clause, we have the following statement: "Unto the married I command, yet not I, but the Lord, let not the wife depart from her husband, let not the husband put away his wife." The apostle declares this to be not on inspired apostolic authority, as he usually writes, but on direct authority from the Lord himself. The language is plain and easily understood, and the command is positive. In Matt. 5:32 the only exception allowed is "saving for the cause of fornication." Much of this chapter is a fatherly admonition from the apostle to remain satisfied in the marriage relation, even if one party should be an infidel, as the term is at present used; and where he admits that a brother or a sister is not in bondage if the unbelieving one (not the believing) depart, he says, "But God has called us to peace." As much as to say, if it even is your privilege not to be bound to the departed unbelieving one, it were better and more consistent with our calling from God, to have peace and be reconciled to an unbelieving companion. Then he follows with reasoning deep and touching. "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" verse 16. "If any brother hath a wife who believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy."

After so much reasoning from the inspired apostle, and a direct command from God showing that it is pleasing to the Infinite Wisdom that created man male and female that they should remain together in their sacred relations even if one is unbelieving, why is it that some professed Christians are constantly seeking to construe the meaning of some passages of Scripture in such a manner as to furnish argument for the separation of man and wife? Here we have numerous passages that show directly and positively that it is God's will that the believing and unbelieving remain together, with only a provision in case a separation has taken place. Why is it that some will get over the plain truth as though it meant nothing, and try to construe a provision for an evil already committed into an argument licensing the commission of that evil? Is it because the heart is not right with God, or because they have in their weakness fallen into the hands of the enemies of truth and are deceived by them?

The unbelief, however, of which the apostle writes must be different from what some now term unbelief. Unbelievers in the days of the apostle were irreverent persons who refused to believe on the Lord Jesus, holding to their Jewish or heathen forms of worship, or denied every form of service, to the Supreme Being. Those who are now making the greatest disturbance and bringing the most infelicity into their families by accusing their companions of unbelief are such as have imbibed largely of the spirit of the Pharisee, and because of some rigorous doctrines they advocate, think themselves better than others, classing all with the unbelieving who do not follow with them.

What prompted Brother — to ask for an explanation on this subject is not known to the writer, but to his certain knowledge sister — is an intelligent, even-tempered woman, a faithful, devoted wife, and apparently a zealous praying Christian, defending and living the principles of the church and the martyrs (except it be a slight modification), and taught by the apostles and the lowly Nazarene. And it is also known that Bro. — has become entangled with some doctrines which have in some places caused divisions in churches, contention in neighborhoods and families, and estrangements between husbands and wives. It is to be feared that our dear brother has permitted some smooth-talking disciple of these doctrines to impose on him these rigorous and unreasonable constructions of doctrinal points to the crushing out of peace, forbearance and Christian charity. Brethren, for such we should fervently pray, that the spirit which "suffereth long, and is kind" might come upon them in a double portion. C.

A LIBERAL FREEDMAN.

In the city of Louisville, Kentucky, a congregation of colored people had long desired a house of worship of their own. One of the congregation, Andrew Fergusson, a quiet, unpretending man, who was once a slave of Doctor Andrew Todd, hearing that a German congregation had a very good house of worship on Madison street which they wished to sell, asked his pastor to go to the trustees and see what they would take for it. To the astonishment of all Fergusson paid the whole amount, \$1,880 himself, received the deed and handed it to the congregation. This gift is the more remarkable when it is known that the sum paid out was the savings of years of honest toil and economy. He had never in his life paid out five cents for a cigar or a glass of liquor, or for anything else needlessly. Faithfulness, industry, and economy enabled him to lay up about \$7,000, from which he took \$1,880 to give to the Lord.

Miscellany.

The Life Insurance companies of Great Britain pay from 7 or 10 up to 15 or 17 per cent. bonus to the total abstainer over and above the charge of the moderate drinker.

DEBASED COINS.—Owing to the increasing number of punched or otherwise mutilated coins, where they are taken at all, they are only taken at a discount; dimes for five cents, quarters for nineteen cents, halves for forty cents, and dollars for eighty-five cents.

DR. H. W. THOMAS of Chicago, of the M. E. Church, has been expelled from that church for heresy. At his late trial in Chicago, he was found unsound in the doctrine of the atonement. He still has power to appeal to the general conference, which meets in 1884. But to secure this privilege he must not preach from the time of his expulsion till the meeting of the general conference.

THE MISSISSIPPI RIVER at Quincy, Ill., on the 20th of October, was 17 feet 8 inches above low water mark, and five inches higher than the great flood last spring. The Sny levee is broken, and the water spreading over a large extent of fertile country. During the night the roads were full of teams moving to the high lands. A strip of land under high cultivation, extending from fifteen miles above, to fifty-four miles below Quincy, and from one to seven miles wide is inundated, and vast damage will be the result in the loss of stock, and the growing wheat.

GRASSHOPPERS IN TURKEY.—Turkey, it appears, is overrun with grasshoppers, and the government has been compelled to employ extraordinary measures to overcome the plague. A particularly voracious species has appeared in the Boddium District (Smyrna), and the whole population is employed to combat the insect. At Angora all business was suspended for three days by order of the Governor General, and all the inhabitants were ordered to march out into the fields to destroy the grasshoppers. Every inhabitant was compelled to deliver twenty oka (about fifty-six pounds) of dead grasshoppers to the officials. The swarms are said to emanate principally from Persia. — *Scientific American*.

POISON BY TOBACCO.—A case of poisoning by nicotine has occurred lately in a Paris suburb. A man in the prime of life had been cleaning his pipe with a pocket knife, with which he afterward accidentally cut his finger. Five or six hours later the cut finger grew painful and became much swollen; the inflammation rapidly spread to the arm and shoulder, the patient suffering intense pain. After stating to the doctors the use he had made of the knife, and that he had neglected to wipe it after cleansing the pipe, and the case being understood, they decided amputation of the arm to be the only hope of saving the patient's life, and this was immediately done. His life was barely saved. No

wonder smokers so often have sore and poisoned mouths, cancer of the lips, and like troubles.

DRESS AND APPEARANCE.—A coat that has the mark of use upon it is a recommendation to the people of sense, and a hat with too much nap and too high luster a derogatory circumstance. The best coats in our streets are worn on the backs of penniless fops, broken down merchants, clerks with pitiful salaries, and men that do not pay up. The heaviest gold chains dangle from the fobs of gamblers and gentlemen of very limited means; costly ornaments on ladies indicate to the eyes that are well opened, the fact of a silly lover or husband cramped for funds. And when a pretty woman goes by in plain and neat apparel, it is the presumption that she has fair expectations, and a husband that can show a balance in his favor. For women are like books, too much gilding makes men suspicious that the binding is the most important part.

A CURE FOR CONSUMPTION.—A correspondent writes as follows in relation to the sanitary power of a well-known plant: "I have discovered a remedy for pulmonary consumption. It has cured a number of cases after they had commenced bleeding at the lungs, and hectic flush was already on the cheek. After trying this remedy to my own satisfaction, I have thought philanthropy required that I should let it be known to the world. It is the common mullein, steeped strong and sweetened with coffee sugar and drank freely.—The herb should be gathered before the 5th of July if convenient. Young or old plants are good, dried in the shade and kept in clean paper bags. The medicine must be continued from three to six months, according to the nature of the disease. It is good for the blood vessels also. It strengthens the system and builds up instead of taking away strength. It makes good blood, and takes inflammation from the lungs. It is the wish of the writer that every periodical in the United States, Canada, and Europe, should publish this recipe for the benefit of the human family. Lay this up, and keep in the house ready for use."—*Chr. Advocate.*

THE MOST vigorous persons do not have too much vitality. People generally inherit a lack; or at least find that much vital energy has been prematurely lost in their childhood or youth through the ignorance or carelessness of their parents. Often it is impaired by wrong indulgences in early manhood. The endeavors of all persons should be to husband what is left, be it much or little. Therefore:

1. Don't do anything in a hurry.
2. Don't work too many hours a day, whether it be farm-work, shop-work, study-work or house-work.

3. Don't abridge sleep. Get the full eight hours of it, and that, too, in a ventilated and sun-purified room.

4. Don't eat what is indigestible, nor too much of anything and let good cheer rule the hour.

5. Don't fret at yourself or anybody else, nor indulge in the blues, nor trust into fits of passion.

6. Don't be too much elated with good luck, nor disheartened by bad.

Positively—be self-controlled, calm and brave. Let your brain have all the rest it needs. Treat your stomach right. Keep a good conscience, and have a cheerful trust in God for all things and both Worlds.—*Domestic Journal.*

GLUTTONY AND DRUNKENNESS.

While so much is said against the sin of drunkenness, is not gluttony passed over too lightly? Hardly one religious paper is issued without a direct assault upon drunkenness, and many, perhaps the majority, of secular papers join with them in denouncing this crying sin, which procedure is right enough, and is educating the people to a sense of the enormity of the evil; but seldom a word do you hear spoken, or see printed, against gluttony. The drunkard, who in many cases is much more an object of pity than censure, is severely condemned, while the glutton cultivates and gratifies an abnormal appetite to the same excess without a hint of being intemperate. It is quite as possible for a man to "dig his grave with his teeth," as to "drown himself in his cup." Excess in eating, as in everything else, is a sin, and should receive the same censure as excessive drinking, or any other excess.

The effect of drinking is speedily apparent; but it is different with excessive eating, and for this reason the people are not so readily impressed with the evil of the latter.

Persons frequently argue that the glutton alone suffers for his sin, while the drinker brings suffering, want and shame upon his family and friends. The drinker no doubt does the most harm to others, but it should be remembered that the glutton not only injures himself, but wastes food which might supply the necessities of poor persons who languish for lack of sustenance. Both practices are beneath the dignity of a Christian, and in direct opposition to the Holy Word; and disciples of Jesus should labor to correct, not only one, but both of these enslaving excesses. C.

THAT was a suggestive lecture by an English workman at Manchester, in which, by way of effective illustration, he held in his hands a knife and a loaf of bread to represent the wages of the workman. He cut off a moderate slice, and

"This," he said "is what you give the city government." Then, with a vigorous flourish of his carving knife he cut off three quarters of the whole loaf, and said, "This you give to the brewer." Of the thin slice then remaining he cut off the larger part for the "public house," and then of the few crumbs left he said: "And this you keep to support yourself and family." The force of his illustration was acknowledged by a hearty response, and the lesson of political economy which it involved may be studied with great profit.

"SHUT THE TRAPS THAT CATCH US." A few years ago, while riding in a manufacturing district, returning home on Sabbath evening from ministerial duties, I was accosted by a man who though intoxicated, seemed resolved to enter into conversation. He admitted that his conduct was wrong, and said he was constantly forming resolutions of amendment. He was poor and unhappy at home because he was a drunkard, and a drunkard because he was a sabbath-breaker! "Many a time," he said "I leave my house on a Sunday morning to go to a place of worship, but then the public houses are open. I get past one or two, and at the door of the third stands perhaps an old acquaintance. He invites me in, and then it is all over with me. I spend the money I should keep my family with, and have to work hard all the week, and to struggle at the same time with headache and hunger." I shall never forget his concluding words; they were spoken with the energy of great feeling. The poor fellow talked himself sober. "Sir," said he, "if the great folks want to keep us poor folks sober they should shut up the traps that catch us."—*The Christian.*

LIBERTY.—How false is the conception how frantic the pursuit of that treacherous phantom which men call Liberty! There is no such thing in the universe. There can never be. The stars have it not; the earth has it not; the sea has it not; and we men have the mockery and semblance of it only for our heaviest punishment.

You would reply, that by liberty you mean the law of liberty. Then why use the single and misunderstood word? If by liberty you mean chastisement of the passions, discipline of the intellect, subjection of the will; if you mean the fear of inflicting, the shame of committing a wrong; if you mean respect for all who are in authority and consideration of all who are in dependence, veneration for the good, mercy to the evil, sympathy with the weak, why do you call it by the same name by which the luxurious mean license, and the reckless mean change—by which the rogue means rapine, and the malignant mean violence? Call it by any name rather than this; but its best

and truest test is obedience: that principle to which polity owes its stability, life its happiness, faith its acceptance, creation its continuance, its obedience.

LONG WEDLOCK.—A venerable couple in Downsville, Pa., each 95 years old and in excellent health, celebrated the 75th anniversary of their marriage September 13th.

HIS YOKE EASY.—The service of God, to the sanctified soul is never irksome; he does not attend to his duties as a task. Hard work becomes easy; painful trials are blessed. The stronger our confidence is in God, the more cheerful will be our obedience, the sweeter our satisfaction in his service, the deeper our peace, and the fuller our joy. If we have full and unwavering confidence, we shall have unbroken rest. One man who yielded up his whole will to God thus testified to his happy condition: "I never knew," said he, "what happiness is until now." My peace literally flows as a river, and sometimes I seem to stand on the very verge of heaven."

Nothing but holiness sits easily on a man's conscience; it exactly fits every part of his spiritual nature. He can get along with it a thousand times better than with its opposite. Every one who will make the trial will find that the way of holiness is easier, happier, and pleasanter than the way of sin.

LYING.

This is an age of fiction. At no other period of the world's history, were novels so numerous and so generally read. Like the flies of Egypt they swarm everywhere. They are found in public and private libraries—in those of academies, colleges, theological seminaries and Sunday schools. In reading reputable newspapers, it is sometimes difficult to tell what is intended for fact and what is written for the entertainment of the reader and to show the wit of the writer.

The effect of this education in the modern schools of fiction, is manifesting itself in two ways—in skepticism fast becoming so general, and in a growing disregard for truth both in speaking and in action. Those whose reading is mainly fiction learn to distrust everything which they read. As a natural consequence of this familiarity with fiction, people learn to be less scrupulous in telling the truth. In narrating an event, the imagination is called upon to supply such additional incidents as will make the narrative interesting and impressive. Preachers sometimes do this, greatly to their injury, and to the injury of the cause of God.

So the venerable forms which have been relied upon for generation to ascer-

tain the truth and to secure right action, are fast losing their power to bind the conscience. In very many cases judicial oaths appear to have lost their sanction. "In most cases that come before our courts," says a venerable judge, "there is solid perjury on one side or the other, and frequently on both."

In joining the popular churches, the people make promises which they do not intend to perform. In baptism the minister asks, "Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and carnal desires of the flesh, so that thou wilt not follow or be led by them?" The candidate answers "I renounce them all." Yet ladies make this promise and go away and put on jewelry and finery the same as before. Men make the promise and the next day take usury or gamble in stocks the same as if they had taken no such oath upon them.

"When thou makest a vow unto God, defer not to pay it, for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." Eccl. 5:4-5.

Is there not need of revival of veracity? How can the people who profess to believe the Bible expect to be saved when they are living in a lie?—*Earnest Christian.*

A SAD OCCURRENCE.

A very sad occurrence took place on the 16th of September, at the house of Marshall Vint, about two miles west of Dale Enterprise, Rockingham Co., Va., in which Amanda, a daughter of Vint, aged nearly seven years, lost her life by a wound occasioned by the discharge of a shot-gun in the hands of William Deputy, a lad of about fifteen years.

The little girl was approaching the house with an armful of wood, singing, "I'm Going Home," when young Deputy playfully pointed the gun at her head, remarking, "I'll shoot you," at the same time pulling the trigger, and sending the shot through her brains. The cap had been removed, but very probably some of the percussion powder had adhered on the tube and caused the gun to discharge. She lived about two days, but never spoke a word after the accident. She was buried at Mt. Horeb, where the funeral services were conducted by the brethren Samuel Coffman and Daniel Westwell.

When will people become sufficiently warned against the careless handling of guns and pistols? How distressing to think that the dearly loved members of a household must be so rudely separated by death, all through the careless handling of a firelock!

OBITUARY.

Died on the 8th of Sept., on Pretty Prairie, La Grange Co., Ind., Christian Plank aged 87 years and 10 months. Christian Plank was the father of twelve children, of which ten are living, ninety grand children, and one hundred and seventeen great grand children. His wife had been dead for some time. He was apparently in usual health

until about six weeks before his death. He suffered but little pain during his last illness, and was perfectly resigned to the will of God. When asked if he was willing to leave this world he said, he was willing to go and be with Christ. He was rational in mind to the last hour, and knew all his children that came from a distance but could not speak for several days previous to his death. The funeral services were held on the 10th, on which occasion Peter Long spoke in English, and Preacher Doll in German, from Psalm 92:12-14. His remains were followed to the grave by a large concourse of relatives and friends who mourn his departure who was so long with them.

Brother Plank was a faithful member of the Amish Mennonite church, and was beloved and respected by all. He was a good citizen, a kind neighbor, and a loving father. He died with a strong hope of life eternal through a crucified Redeemer. The writer would say to the bereaved children, Live in the fear of the Lord, and you will meet your father in the blessed land, where there will be no more sickness, sorrow, pain, nor death, for the former things shall have passed away.

JOSEPH YODER.

Married.

HOLLINGER—MARTIN.—Sept. 18th, in the Westland Meeting house, Lancaster Co., Pa., by Bishop George Weaver, Bro. John Hollinger and Sister Lydia Martin.

BOWER—BERRY.—On the 9th of October, in Branch County, Mich., D. W. Bower and Mary Berry.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

RIEGSECKER.—Sept. 1st, in Fulton County, O., very suddenly, Christian Riegsecker, aged 78 years, 2 months and 14 days. In the evening he retired to rest in his usual health, and before his daughter went to sleep she heard him in his room saying, "O how unwell I am," and when she came to him he could not speak, and shortly after expired. He was a brother in the Amish Church; leaves a bereaved daughter. Buried the 3rd. Services conducted by N. King and C. Freinberger.

STUCKEY.—Sept. 1st, in Williams Co., Ohio, the only daughter of Peter C. and Anna Stuckey at the age of 1 year, 4 months and 13 days. It was hard for the mother to part with her only daughter whom she loved, but it was God's will to take her to heaven. Buried the 3rd, when services were held by J. Wyse and C. S. Stuckey.

MILLER.—Se t. 17th, in Bratton Twp., Mifflin Co., Pa., Christian Miller, aged about 95 years. Funeral at the Amish Church, near Mattawana, where a funeral discourse was delivered in English, and German by John Yoder, of Kishacoquillas.

HICHSSTETLER.—Sept. 20th, in Elkhart Co., Ind., Sister Elizabeth, wife of Cornelius Hichsstetler, and daughter of John and Susanna Christner, aged 19 years, 9 months and 3 days; was a faithful sister in the Amish Mennonite church, and lived in wedlock 7 months and 3 days. Buried the 21st in Muncie Hachstetler's burying-ground. Funeral services conducted by John Schlabach, from the 5th chapter of John.

DANNER.—Sept. 19th, in Woodford Co., Ill., of the infirmities of age, Sister — Danner, aged 86 years, 10 months and 6 days. Buried the 20th, in the old family grave yard, in McLean county, in the presence of many relatives and friends. The Danner family came from Canada to Butler County, Ohio, in 1829, and in 1837 to McLean Co., Ill. Sister Danner leaves seven children, fifty-five grand children, and twenty-five great-grandchildren to mourn their loss. Services were conducted by Joseph Stuckey. Text, 1 Cor. 15: 55.

ZIGLER.—Sept. 21st, in Springfield, Mahoning Co., Ohio, Sister Mary Zigler, at the age of 74 years, 6 months and 13 days.

ROTH.—Sept. 25th, in Henry Co., Ohio, of dysentery, Magdalena Roth (born Burkholder), aged 67 years and 28 days.

CULP.—On the 25th of September, in Elkhardt Co., Ind., Minerva, youngest daughter of Samuel and Maria Culp, aged 1 year, 3 months and 19 days. Buried on the 27th. Services by John F. Funk and C. Christophel, from Mark 5, last clause of 36th verse.

ANSTEAD.—Sept. 28th, in Conemaugh, Somerset Co., Pa., of the infirmities of age, Godfred Anstead, aged 84 years, 8 months and 5 days. He leaves a sick and aged wife and 3 sons to mourn their loss.

RISER.—October 15th, in Clinton twp., Elkhardt county, Ind., of age, Henry Riser, aged 40 years, 11 months, and 13 days. He was buried at Shady Grove, and was followed to the grave by many sorrowing, sympathizing friends. Services were held by H. A. Miller and J. S. Coffman. Bro. Riser was a man of tender, sympathetic nature, and was highly esteemed by all who knew him, and much beloved by his most intimate friends. His sudden departure has caused much sorrow in the neighborhood, and deep sympathy for the bereaved widow and sorrowing children. He willingly left this world, with peace in his soul, and a blessed assurance of happiness in the world to come.

BURKHARD.—July 16th, near Ayr, Adams Co., Neb., Eli, son of Daniel and Hannah Burkhardt, aged 1 year, 7 months and 13 days. Buried at Roseland church. Services by Albrecht Shiffler and John L. Reiser.

SHANK.—August 25th, near Ayr, Adams Co., Neb., Henry, son of Benjamin and Anna Shank, aged 10 months and 15 days. Buried at Roseland church the 26th. Funeral services by J. L. Reiser and Albrecht Shiffler. Text, Luke 18: 10.

HERNLY.—On the 30th of Sept., in Buago Twp., Elkhardt Co., Ind., of lymphoid fever, Simon Hernly, aged 23 years, 6 months and 19 days. Buried at Shann's, on the 2nd of Oct. Services by John F. Funk and Noah Metzler, from Eccl. 1: 7-10. He leaves a deeply sorrowing wife and child, parents, brothers, and a large circle of friends and acquaintances to mourn his early death. We trust that this sad affliction may be sanctified to the spiritual welfare of many souls.

HUNT.—In Elkhardt City, on the 3rd of October, of typhoid fever, Minnie Hunt, aged 9 years and about 11 months. Buried at the Plains Cemetery. Services by J. F. Funk, from 2 Cor. 4: 17, 18.

WENGER.—Oct. 11th, in Elkhardt Co., Indiana, of diarrhoea and the infirmities of age, Christian D. Wenger, aged 72 years, 8 months and 16 days. Buried the 13th, at Yellow Creek grave-yard, at which time appropriate services were held by John Weber and Christian Baer, from 2nd Cor. 5: 1.

YODER.—On the — of October, in LaGrange County, Indiana, —, infant child of Christian and Mary Yoder. Services by H. A. Miller.

BOWMAN.—At Naphtanee, Ind., Aug. 8th, of

typhoid pneumonia, Mary, wife of Benjamin Bowman, aged 34 years. She was a member of the E. U. Mennonite Church. Her remains were taken to Berlin, Canada. She leaves a husband and six children to mourn her departure.

Letters Received.

WITHOUT MONEY.

Emma Danner, John H. Hess, Joseph Detweiler.

WITH MONEY.

A—Joseph Augspurger, Jos. Augspurger, John Abraham, John H. Amstutz, Pre C. Augspurger, Jacob B. Amstutz, Chr. Augspurger.

B—John Bechtel, Levi Blauch, Levi Blough, Breuneman & Keil, J. J. Buehler, Samuel Buxtel, Carl Berkly, John Buller, Rufus Beachy, Jacob Breneman, G. G. Breuneman, Noah Bechtel, P. Brandt, John Burkholder, James H. Blosser, Phoebe A. Beiler, Levi Blough, Daniel D. Blough, Herman Bentler, Isaac Brant, P. Baber, Jonas H. Blosser, Lorenz Burkholder, F. Beery, John Baumgartner, Jonas Buckwalter, Joseph Breuneman, John Bertsche.

C—Samuel D. Culp, Henry Cook, D. L. E. Darr, Samuel Detweiler, Charilla Detweiler, Peter Daniels Driver.

E—W. Ewert, Henry Eymann, Elias Ebersole, D. Epp, Jacob Ediger, Joseph Eglestein.

F—J. Funk, Andrew Fretz, J. Frisken, C. Fast, Joseph Forrey, Pantaleon Fischer, Harry Frisken, Jacob Frisken, Jacob Funk.

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| No. 3, Night Express..... | 2.05 A. M. |
| No. 5, Pacific Express..... | 4.25 " " |
| No. 71, Way Freight..... | 6.10 " " |
| No. 9, Accommodation..... | 7.10 " " |
| No. 41, Way Freight..... | 8.35 P. M. |
| No. 7, Special Michigan Express..... | 12.45 " " |
| No. 1, Special Chicago Express..... | 4.00 " " |

| GOING EAST—MAIN LINE. | |
|---------------------------|-------------|
| No. 8, Night Express..... | 3.05 A. M. |
| Grand Rapids Express..... | 5.00 " " |
| No. 2, Mail..... | 12.15 P. M. |
| Grand Rapids Express..... | 2.35 " " |
| No. 50, Way Freight..... | 7.45 " " |

| GOING EAST—AIR LINE. | |
|---|------------|
| C. W. & M. Indianapolis Exp..... | 6.00 A. M. |
| No. 4, Special New York Express..... | 1.30 P. M. |
| Indianapolis Exp. (via C. W. & M.)..... | 4.05 P. M. |
| No. 6, Atlantic Express..... | 10.10 " " |
| No. 20, Limited Express..... | 7.20 " " |

| TRAINS ARRIVE—MAIN LINE. | |
|-------------------------------------|------------|
| Grand Rapids Express..... | 1.10 P. M. |
| No. 18, Michigan Accommodation..... | 3.55 " " |

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ELKHART, IND., DECEMBER, 1881.

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ANGEL VOICES.

Hark! I hear the angel voices,
Sweetly ringing through the sky.
Pealing forth the royal chorus,
"Glory be to God on high."

List! how sweet the angel voices,
Chant it thro' the silent air,
Christ is born, the King of glory,
Born that we his love might share.

Sing oh sing, like angel voices.
Thrilling notes of love to swell,
Herald forth the glad some morning,
Tidings full of joy to tell.

Christ is born, Our mighty Savior,
Oh! proclaim the news afar;
Still it shines with beams of glory,
Bethlehem's bright and radiant star.

Sing hosanna! glad hosanna!
Join with them this Christmas morn;
Heav'n and earth repeat the story,
Christ, the Lord, to day is born.

LIFE'S DECEMBER.

How swiftly pass the years away,
They will not tarry, will not stay;
Their darksome gloom, or brightsome gleam
Fades from our vision like a dream.

They tell their four-fold tales, and die
Beneath the drear December sky;
The Spring and Summer beam no more—
And Autumn's dead strew Winter's shore.

They come again, but to repeat
To other ears their promise sweet;
And other hearts shall find, like ours,
In Winter's hand but withered flowers.

For the Herald of Truth.

OUR DUTIES.

BY J. F. PUNK.

Thou shalt love the Lord thy God
with all thy heart, and with all thy
soul, and with all thy mind, and with
all thy strength. Mark 12: 30.

God made nothing in vain. Every-
thing was made for a wise purpose and
design. The sun was made to rule the
day, and the moon and stars to rule the
night. The waters, the earth, the trees,
plants, flowers, and every living thing—
all were made for a purpose.

Man being made in the image of God,
and endowed with abilities and talents

far above all other creatures, and occupy-
ing the very highest position in the scale
of being, could be no less designed for a
purpose far above that of all other crea-
tures and created things. Therefore, in
whatever position he may be placed, the
very condition of his being imposes upon
him the most sacred and solemn duties.

Of the duties devolving upon us, those
which we owe to God, as our Creator and
Redeemer come first in order; and upon
a faithful performance of these duties de-
pends our present welfare and our eternal
happiness.

The first reason why we owe these du-
ties to God, and why we are under these
solemn obligations to him is, *because*
he is our Creator.

We are the creatures of his hand. He
made us, fashioned us, and gave us our
being. He formed man of the dust of the
ground, and breathed into his nostrils the
breath of life, and man became a living
soul. He created him in uprightness.

Ecc. 7: 29. He made him a little lower
than the angels, and endowed him with
understanding and the power of giving
expression to his thoughts. He made him
the noblest and best of all the creatures
of earth, crowned him with glory and
honor, and set him over all the works of
his hands, to have dominion over them.

Heb. 2: 7-9. Hence, as the author of
our being and the faculties and favors
with which he has crowned us, he has a
right to demand our service and our obedi-
ence.

The second reason why we should love
and serve the Lord above all things is,
Because he cares for us.

As a kind father, He provides for all our
necessities; keeps us under his watchful
care continually; gives us seed-time and
harvest; sends the early and the latter
rain; maketh his sun to shine on the evil
and on the good; sendeth rain on the
just and unjust; permits not even a spar-
row to fall to the ground without his
notice; numbers even the hairs of our
heads; and never leaves us nor forsakes
us, and hour by hour he keeps us as un-
der the shadow of his wing. We look
to him continually for his care, because
we have no other to look to, no other is
able to keep us and help us as God is.

For this reason we owe him our supreme
love and our implicit obedience.

The third reason why we should love
God with all our hearts is, *Because He*
has redeemed us from death. When
Adam had transgressed God's law, and
had fallen into sin and become subject
unto death, God had compassion on him
and promised him a Savior, who, when
the time was fulfilled, came into the
world, suffered the bitterest agony, and
died the most shameful death on the
cross; thus shed his blood, which he gave
as a ransom for our souls, and paid the
price, not in perishable silver and gold,
but with his own precious blood. He thus
made us free from the power of death,
and again opened a way through which
we may be brought into favor with God.
This he alone could do, and this gives
him again the higher claim for our su-
preme love to him, for we are his, both
by right of creation and by right of re-
demption.

Another reason why we should love
and serve the Lord with all our hearts and
with all our souls and strength is, *Because*
He has promised us eternal life.

The reward after all, is in this life; the
great stimulus which prompts men to ac-
tion, and though we should love and
serve the Lord because He first loved us
and died for us, yet it is not wrong, like
Moses, to "have respect to the just recom-
pense of reward," and look forward to
that which we are to have both in this
life and in the life to come.

In this life our Savior has promised us
many blessings for our faithful service.
We shall be his children; he will give us
peace of mind and the assurance of
acceptance; he will give us comfort in
all our afflictions. He will give that in-
ward testimony that we are heirs of his
kingdom, and in the hour of death, he
will sustain and keep us and lead us con-
tinually, as lambs of the flock, in the
green pastures and by the still waters of
life.

In the world to come, He has prepared
for us a home. "In my Father's house,"
he says, are many mansions. "He will
give us a home with himself. He says,
"If I go to prepare a place for you, I will
come again and receive you unto myself,
that where I am, there ye may be also."
That home possesses a glory of which
the apostle says, "Eye hath not seen, nor
ear heard, neither have entered into the
heart of man the things which God
hath prepared for them that love him."
There they have no "need of the sun,
neither of the moon, to shine in it; for
the glory of God did lighten it, and the
Lamb is the light thereof." Rev. 21: 23.

For the Herald of Truth.

OUR SAVIOR—HIS HUMILIATION.

His name shall be called Wonderful.
Isa. 9: 6.

No more appropriate name could have been given Him. He was wonderful in all the features of His character. In His incarnation—the "Word being made flesh"—He was God-man, Divinity in humanity; Omnipotence in weakness; the "Mighty God," a helpless creature; the "Everlasting Father," a babe lying in a manger. In all this he was truly "wonderful."

In no other respect was He more exceedingly wonderful than in His humiliation. Wonderful is he who clothes the fields with verdure, and provides for the wants of the fowls of the air, and the beasts of the field; who provides food and raiment for a world of human beings, himself lying in a manger a helpless babe, wrapped in swaddling clothes, and in after years not having where to lay his head. He who created the waters of the earth; "who hath measured the waters in the hollow of his hand;" who "turneth the wilderness into a standing water, and springs," himself sitting by a well, weary and thirsty, saying unto a woman, "Give me to drink;" and afterwards suspended bleeding upon a cross, saying, "I thirst."

While in heaven angels and archangels worshiped and adored him as the Creator of the universe, crying, "Holy! holy! holy!" On earth his own sinful creatures called him, "This fellow;" saying, "He hath a devil;" and cried out, "Crucify Him! crucify Him!" Though he was "Lord of lords and King of kings," having all power in heaven and on earth, and "being in the form of God thought it not robbery to be equal with God;" yet, "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

As we view the Savior girded with a towel, and stooping to wash his disciples' feet, and soon afterwards kneeling in the garden of Gethsemane in dreadful agony, then led away by the soldiers to be blindfolded, smitten, mocked and spit upon, and then consider that this is no less than the Son of God and heir of heaven, the "Mighty God" whom angels, cherubim and seraphim worship, casting their crowns at his feet, we are lost in astonishment at such wonderful condescension.

As we again behold him in Pilate's judgment hall, wearing the crown of thorns and purple robe, standing before an enraged multitude who are crying with loud voices "Crucify him," then follow him up Calvary, fainting under the burden of his own cross, and see him

stretched upon his cross, the nails driven rudely through his hands and feet, and behold him hanging, bleeding, gasping, dying in dreadful agony, and then consider that this same is he who "shall rule the nations with a rod of iron," whose name is "KING OF KINGS AND LORD OF LORDS," we are made to exclaim, "Wonderful! awfully wonderful!" Our perception is too weak fully to comprehend it.

The deep humiliation, sufferings and death of our Savior were so intensely solemn and affecting that even nature was moved and seemed to mourn over the sad scene. The earth groaned and trembled, the rocks rent, and the sun veiled his face in gloom. Man, proud, sinful, thoughtless man alone, was unaffected in that hour, or even rejoicing at the wicked deed that he had done, wagging his head in mockery and derision.

"I asked the heavens what foe to God hath done This unexampled deed? The heavens exclaim, 'Twas man! and we in horror satcheled the sun From such a spectacle of sin and shame,'"

"I asked the sea—the sea in fury boiled, And answered with his voice of storms, 'Twas man! My waves in panic at his crime recoiled, Disclosed and from the centre ran,'"

"I asked the earth. The earth replied agnast, 'Twas man! and such strange pangs my bosom rent That still I groan and shudder at the past, And fain would give my bitter feelings vent,'"

"To man—proud man—I went and asked him next, He simply turned to me a scornful eye, With a disdainful look, in anger vexed, Stook his proud head and made me no reply."

DANIEL SHENK.

For the Herald of Truth.

NEGLECT OF THE POOR.

"For ye have the poor with you, always, and whosoever ye will, ye may do them good: but me ye have not always."

If we examine the teachings of our Lord, we find plainly set forth that he had great sympathy for the poor while he was upon earth in the body. We do not find in his whole life one instance that he was not ready to help the poor out of their sorrows and wants. In finding his disciples Jesus chose them from among the poorest and lowest classes of people. They were principally fishermen from the sea of Galilee. They were taught the charity upon which his religion was based, and they were thus fitted, notwithstanding their previous humble life, to carry forward the great work of salvation through Christ to mankind.

The Savior taught his disciples that they would have the poor with them always, and that they might do them good whenever they wished to do so. This need and liberty did not end with the apostles, but comes down to us. We live in a free country and enjoy such great privileges that we should feel thankful to our heav-

enly Father for the blessings of liberty accorded to us. We are also blessed with a fruitful country, and the great majority of persons have plenty of this world's goods for the support of themselves and families, and means besides with which they may help the needy. But there are some who are not so favored as the most of us are, and there are some who are poor and need the assistance of the more favored. These are remembered by our Savior, and are mentioned in his teachings.

The possessions that we call our own belong to God, and we are only stewards set over them. It is our duty to till the soil or industriously engage in our several occupations in order that we may have something to give to the poor or use in some other way of doing good. Seek first the kingdom of God and his righteousness, and God will add to us what he sees fit we should have, is what Jesus teaches concerning our pursuits of life. If God has blessed us with more than we need here, should we not seek treasure in heaven that we may have a rest for the soul?

To do good to our fellowmen here is one of the most charitable acts we can do, but it is not real charity unless it is done in love to God and man. It is selfishness to give in order that we may receive honor, or in order to be thought well of. It is also selfishness to keep what we do not need when there is suffering that we might relieve with the things that God has given us to take care of. Excuses are frequently made in these two ways; first, that we are not able to help; secondly, that there are no needy ones to help. But those who are charitable at heart can usually find something to spare, and always some one to give it to.

If we only think so, we can readily find those around us that we can help. Too often when persons are known to be in need, every able neighbor thinks that others will help them, and the result is that they are left to suffer. Then the able frequently accuse the needy of carelessness and bad management of slothfulness, and say, "Let them work their own way through;" and this by members of the church. Why are these expressions made? Is it because those who are blessed with plenty wish to go on heaping up riches to be highly esteemed among men, which is "abomination in the sight of God?" "What shall a man be profited if he gain the whole world and lose his own soul?" Christ says, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven."

The poor we have always, and can do them good whenever we will, and whatever little service we do them shall be remembered by the Lord when he comes in final judgment. Even the giving of a cup of cold water to one of his little ones shall be rewarded. We should not be

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THE FORCE OF CUSTOM.

As my neighbor and I were laboring together on the last day of December, 1880, I asked him if he would work for me the next day. After reflecting, he said that if he should work the next day, it would be the first New Year's day he ever failed to observe as a holiday. He said his father had always kept that day, and taught him to observe it and all other holidays usually kept by the people. He said he is no Christian, and if he were, it might be no harm to work on that day, as he did not think New Year's day was really a holiday, but simply the beginning of another year. I told him I was never taught to observe it; but he said where he came from, the people expected misfortune to follow labor on the first day of the year, stating that he had once sustained an injury by using an axe to chop a little wood on that day, from which he suffered ten months. He finally concluded to help me provided he need not work with sharp tools. I told him if it was wrong to work without them. So we parted with the intention of resting on New Year's day.

I afterward reflected over our conversation, and, I think, learned a lesson from it. How do we spend our New Year days? Do we with its ushering in come to God with a sincere prayer that he might refresh and renew our hearts with a fuller measure of his Holy Spirit, that we might be able with his blessing to leave back all evils that may have intruded into our life, and let them die with the old year? We should not keep any day merely by a formal observance; we should work and pray for higher attainments in a spiritual life. "God is a Spirit, and seeketh such to worship him." "To be carnally minded is death; but to be spiritually minded is life and peace." We always see that where the carnal mind has dominion over the souls of men, they have but little to say of the salvation of their souls.

We are no more bound to formal observances as under the law. "We are delivered from the law, that being dead wherein we were held, we should serve in newness of spirit, and not in the oldness of the letter?" Rom. 7: 6. So strong is the force of custom, that even the carnally minded adopt the practices of devout Christians. They go to church at stated times, and keep the usual holidays simply because it is customary. The Sabbath day, too, is merely kept according to the letter, prayer, thanksgiving and praise never being thought of. Let us wisely improve the time. Solomon says, Better is a poor and wise child, than an old and foolish king who will no more be admonished. Eccl. 4: 13. Presuming to serve the Lord by outward performances, is wasting

of its saving power on all them that believe. The same power reaches all; one believer is saved as well as another. It gives power to walk in obedience and in the righteousness of God. This power comes through faith in God's righteousness, and not our own righteousness or our own works. If we wish to be saved, we must do his will, and realize that to live in disobedience to His divine laws, or gospel rules, separates us from its saving power.

The wrath of God against all ungodliness is revealed to man in his powerful gospel. We are plainly told how he regards men who hold the truth in unrighteousness. The gospel must produce in man higher righteousness than that to which he is naturally inclined, or even that which results from morality. It has one design and the same effect upon all true believers. One of its principal objects is to make all who embrace it children of God and members of one family, that they may have free access to Him as their Father and love to each other as brethren. These effects are not produced in all who profess that gospel. There is reason to believe that some professors have never experienced the power of the gospel, and are yet unsaved, however much they have to say of their profession or of themselves as Christians.

The effects of the gospel must be manifested in the believer's walk and conduct, for by the fruit the tree is known. The blessing of grace which God for Christ's sake bestows on those who believe are manifested by fruits of righteousness and holiness. They show forth universally the protecting power the gospel has on them that believe. It produces in them an actual character of noble type. The profession will be worth nothing unless our natures have been changed after the order of the gospel, and this our conduct will show. Our conduct is the true index to the heart; it is shaped by our inward desires and feelings.

Let us not be contented with an empty profession, but let every reader be influenced by the gospel and be obedient to its teachings. Let love to God and his dear Son be the moving principle. Let the virtues of the gospel shine forth as from a light on a candlestick by the love we show to one another. I would yet live in the language of the apostle to his Corinthian brethren:

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Let all strive to live obedient to these four admonitions. If we live up to them, we may feel certain of the blessing which is annexed to them. Let us pray to God to bring about in us that perfection which his word enjoins, that we may be of one mind and live in perfect peace. Then God will go with us.

ADAM BAER.

For the Herald of Truth.

THE POWER OF THE GOSPEL.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. Rom. 1: 16.

From this text we may learn an important lesson. We can see what effect the gospel should have on believers. It tells

time that should be occupied in worshipping him with a new heart in a true spirit. Paul says, "He is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God. Rom. 2:29. He says also in 2 Cor. 3:6, "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; far the letter killeth, but the Spirit giveth life."

As we have arrived at another new year, let us pray the Lord to enable us to enter upon it in the true spirit of a Christian life, that we may not be led by forms and customs. May the Lord give abundance and grace to all his praying children, and a peaceful and happy New Year to all.

C. BRUNDAGE.

For the Herald of Truth.

THE NEW BIRTH.

The *Virginia Missionary* of October 15th has something to say on my reply to his criticism, to which I will again reply in a friendly way, with all good feeling, noticing such points as time and space will permit.

I do not understand that calling one a "friend" rules him out of the kingdom. Christ called his disciples friends, and many excellent Christians use this word to express their nearest Christian relations. Neither do I think not calling one "brother" rules him out of the kingdom. There are numbers toward whom I have warm Christian feeling, and a true, heart-friendship, and hope to meet in heaven, whom I do not call brother every time I speak to them or of them. As a congregation we prefer to use the term "brother" to those of a like faith with us, and to be "friends" to everybody. At the same time we do not close the door of the kingdom against those whom we do not always call brother, by putting such a construction upon Scripture as positively rules them out. The position of the *Missionary* is this: The Savior says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The *Missionary* says "Born of water" means baptism, and that baptism is a dipping into water, and nothing else is Christian baptism. If this does not rule me and every other one that has not been dipped into water, out of the kingdom, I would like to see a course of logic that does. After taking this position, what is the *Missionary's* calling me a "good brother" worth? I had rather be called friend and be allowed room in heaven.

I did not mean to state that there was anything "unkind" in the style of the criticism. I cannot think that the writer had the least severe or unkind feeling. What I meant was that he came direct and did not spare. Nothing unkind, my dear friend.

After reading the last criticism I must confess that I was not as careful in the use of words and terms as I should have been, but the criticisms in this particular fail to come to the point at issue, which, in fact, can be said of nearly the whole article.

The *Missionary* asks whether I can see any water in the commission, "He that believeth and is baptized shall be saved;" in Peter's sermon on Pentecost, "Repent and be baptized;" or at the Philippian jail? Yes; but not enough to constitute a spiritual mother of which to be born of God. I do not argue that a person has nothing to do in the matter of salvation, nor that water has no place in the outward consecration of those who come to Christ for salvation. The sinner must become willing to come to Christ and be saved, and this willingness takes him farther than to remain a mere passive object; he becomes willing to do all the Master's bidding. This includes baptism; but will all his doing bring about his new birth, or any part of it? I claim that it does not. I never have denied that water baptism is an outward, visible sign to the world of the consecration of the Christian, but I cannot see one single thought in the whole Bible that will harmonize with the assertion that baptism is the new birth, or forms any part of it. This would bring the Christian right under the letter of the law from which Christ died to set him free. No one claims that baptism is all of the new birth; but between the *Missionary* and myself, it is a part of the new birth or it is not a part of it. I argue the negative. If the affirmative be true, and a person is baptized according to the mode of the *Missionary*, that person is in part born again, and has in part attained his new birth by his works. No, no; water and baptism both have their place among Christian duties, but it will never do to seek in them that which is accomplished alone by the power of God.

The *Missionary* says when I intimate that it teaches that the act of baptism "constitutes the new birth," I am wide of the mark. I understand it to be a mere act of man; the water touches only the body, and cannot affect the soul; hence, I fail to see what the *Missionary* claims for it, or how it can claim that any part of the new birth is affected which the Bible teaches me to be spiritual.

There was no necessity for that long argument to prove that baptism is an initiatory rite. This is just what I claim for it, and believe it to be an indispensable duty; to receive one into fellowship and communion before baptism is never thought of.

True, the baptism of Israel in the cloud and in the sea stood between their slave-service and their release, but that baptism was no more their salvation than the Christian's baptism is the ushering in of his new life. It was only a sign, so is

Christian baptism. The tabernacle also, as referred to in the criticism, was a beautiful type. At the laver at the door of the tabernacle, the priest was cleansed, actually cleansed, which I admit with the *Missionary* was typical, but not "of baptism" unless it can be shown that water baptism is an actual cleansing from sins. It was typical of that baptism which does cleanse and prepare the Christian for that priesthood of which Paul writes to the Hebrews, in which Jesus is the Great High Priest, namely, the baptism of the Holy Ghost.

Here I will leave the matter to the thinking, candid reader, hoping that God has made, or will make of him, through His mighty power, a new creature in Christ Jesus. J. S. COFFMAN.

CHRISTMAS WITHOUT A CHRIST.

"A merry Christmas," is the greeting of millions, as the morning dawns of the reputed anniversary of the birth of Jesus, the "babe of Bethlehem." And the world eat and sing and dance, and thus make merry on the birthday of Him who came to suffer on Calvary.

It was a day of gladness when Jesus was born, and the angels of God sang the song of redeeming love, as they announced the glad tidings to the shepherds on the hills, saying, "Glory to God in the highest, and on earth peace, good will toward men." But this rejoicing was among the "heavenly hosts," and not among men. The Christ—the gift of God to redeem dying men, had appeared in the world, and angels ministered unto him.

'Tis true, men have reason to rejoice on this day, on account of the birth of the Savior, but sad to say, the greater part of the demonstrations of rejoicing are seemingly not to his glory—they have no Christ!

But Jesus was a "man of sorrows," and at last men crucified him, and put to death the "Prince of Peace." The world hated him; they could not endure his presence. And the very scenes of our Christmas days are scenes in which there is no Christ. To the world Christ is dead. They make merry and give presents, but they do not care for Christ. It is a "merry Christmas" without a Christ.—*Christian Times*.

CHRISTMAS THOUGHTS.

Numerous indeed are the hearts to which Christmas brings a brief season of happiness and enjoyment. How many families, whose members have been dispersed and scattered far and wide in the restless struggle of life, are then reunited,

For the Herald of Truth.

EXAMPLE OF THE CENTURION.

and meet once again in that happy state of companionship and mutual good-will which is a source of such pure and unalloyed delight, and one so incompatible with the cares and sorrows of the world, that the religious belief of the most civilized nations, and the rude traditions of the roughest savages, alike number it among the first joys of a future condition of existence, provided for the blest and happy! How many old recollections, and how many dormant sympathies does Christmas time awaken?

We write these words now, many miles distant from the spot at which, year after year, we met on that day a merry and joyous circle. Many of the hearts that throbbed so gayly then have ceased to beat; many of the looks that shone so brightly then have ceased to glow; the hands we grasped have grown cold; the eyes we sought have hid their lustre in the grave; and yet the old house, the room, the merry voices and smiling faces, the jest, the laugh, the most minute and trivial circumstances connected with those happy meetings crowd upon our mind at each recurrence of the season, as if the last assemblage had been but yesterday! Happy, happy Christmas, that wins us back to the delusion of our childish days; that can recall to the old man the pleasures of his youth; that can transport the sailor and the traveler, thousands of miles away, back to his own fireside and his quiet home.—*Charles Dickens*.

REASONS for dressing plainly.—The *United Presbyterian* gives some reasons why persons should avoid display in dress, when attending Divine worship; several of which are applicable to them at all times.

1. It would lessen the burden of many who find it hard to maintain their places in society.
2. It would lessen the force of the temptation which often leads women to barter honor and industry for display.
3. If there were less style in dress at "church," people in moderate circumstances would be more inclined to attend.
4. Universal moderation in dress would improve the worship by the removal of many wandering thoughts.
5. It would enable all classes of people to attend "church" in the unfavorable weather.
6. It would lessen on the part of the rich, the temptation to vanity.
7. It would lessen, on the part of the poor, the temptation to be envious and malicious.
8. It would save valuable time.
9. It would relieve our minds of serious pressure, and thus enable us to do more for good enterprises.

Christians should not look for rest in this life; that will come in due time,

At a time when our Lord Jesus entered Capernaum, the servant of a centurion, whom he loved much, lay sick. When the centurion heard that Jesus was there, he had the consent of some of the elders of the Jews, and sent them with a request to Jesus that he would come to him and restore his sick servant, and Jesus went with them. As he was not far from the house of the centurion, he sent some of his friends to him, who said, "Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof; but say in a word, and my servant shall be healed." The centurion acknowledged that all must bow to Christ and his word, saying, "I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh, and to my servant, Do this, and he doeth it." As if he would say to Christ, "Behold, Lord, I am but a man, and have to serve the councils at Rome, nevertheless I have so much power over my servants that they must obey what I command them; but thou, Lord, art clothed with such authority that all the mighty must bow to thee. All that is in heaven above and on earth beneath must yield to thee. If thou dost will condemn sickness and death, they will obey thee, and leave my child. And if thou commandest life and health, they will return again. Therefore it is not necessary that thou shouldst come into the house of thy unworthy servant. Lord, only speak the word, and my child will be restored." When Jesus heard these words, he was quite astonished, and said unto the people that followed, "I say unto you, I have not found so great faith, no, not in Israel."

Beloved readers, here we have the centurion as a living example, from which we may learn how a true Christian faith humbles one before God, and doubts not his power. This is an example, too, that shows how kindly and graciously God deals with his humble servants. The centurion was moved with compassion toward his poor servant, and had great concern for him. He spared no pains to trouble the elders of the Jews to send to Christ and entreat him to come and heal the sick servant. The centurion calls his servant his child, by which he manifests his paternal love towards his poor servant. Though he was loved, and in high honor, he did not exalt himself above his servant, for he well knew that one God created them both, that they were of one seed, and had the same origin.

Now we Christian professors have the knowledge that we are all created by one God, and born of one seed. How many of us can say with a clear conscience that we have done anything for our fellow

neighbors, and had compassion on them as the centurion had. Christ said, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." No doubt this will be the case with many of the Christian professors at the present day. Few will be found that can with a clear conscience say, "I have done what the centurion did." How lamentably some poor servants are despised by their masters. How many disgraceful words some of them are compelled to hear! Their scolding words sometimes continue from morning till night. Sometimes they go about with puffed up hearts and high looks; one boasting of his family, another of his wealth, a third of his wisdom, a fourth of his skill and beauty, etc.; but the innocent and meek Savior says, "Learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls."

We should take this sincere, pious centurion as a living example, imitate him in his faith, love, humility, and virtues, and be as solicitous for our hirelings as he was for his servant; to teach, admonish, and reprove with a paternal spirit. If they err, set them an unblamable example in all righteousness and piety. In their labor, comfort them; in their poverty, help them, and never grieve them; protect them in all honorable things; rebuke them not without cause, lest they become timid; sympathize with them, and be merciful; assist them in all their need; lift not your hearts above them nor despise them, for they are your brethren according to the flesh. In short, be so minded in love toward them as Christ Jesus is toward us. At all times remember that we all have a Lord in heaven before whose judgment seat we must all appear and render an account of all our works.

C. H. HOCHSTETLER.

Summit Mills, Pa.

For the Herald of Truth.

AS YE RECEIVED CHRIST, SO WALK IN HIM.

There must be a moment in the life of a Christian when he receives Christ, and, according to the above title, he is conscious of it. (Col. 2:6). It implies more—that we know how we have received him. Some are inclined to think lightly of such experiences because those that claim them do not always "so walk;" but it is one thing to receive Christ, and quite another to "so walk in him." The person who receives Christ, is sometimes very much warped in his judgment as to what constitutes a Christian walk. He may be naturally not well balanced in mind, and this, with a wrong training, has much to do with his subsequent life. We should exercise much patience and forbearance toward all such. To a well balanced and well instructed mind, the

requisite walk and conduct to manifest a true Christian life will be so plainly pictured, that the moment Christ is received duty becomes plain. Such seldom need be in the dark as to their duty in future life. There is usually a great desire for more of Christ and his righteousness. These desires should not be stifled, but faithfully followed up. The babe in Christ needs frequent food, and the Lord is ready to impart it, not only repeatedly, but continually. The branch draws continually from the vine; this is necessary both to life and to fruit bearing. As soon as the babe in Christ receives sufficient strength, it is inclined to work for him. Jesus says, "Every branch in me that beareth not fruit shall be destroyed." So the Word and Spirit agree. The Christian's spiritual life depends upon his working, and his spiritual decline upon his inactivity. The branch must remain in the vine, and this, representing the Christian's spiritual life, means more than simply obeying the letter. We received him by the Spirit, and by the Spirit we must walk. He changes our will, so that we not only become servants, but partners and co-workers with Christ—we will do his will. This is far from being in a state of servitude. We receive him in love, and love to obey him. There is nothing left in us antagonistic to his will. The branch can bring forth no other fruit than that of its mother vine. The child of God partakes of his nature, and is fed and nurtured by his nature. Thus we receive him; thus we must walk.

Of those who have received Christ, John says, they cannot sin because they are born of God. But this relation is easily broken, as our moral free-agency is not destroyed. O how careful we should be that we walk as we have received Him. Without first having received Christ, every step is a failure, even though there may be connected with the effort much religious zeal and earnestness, and even a strict observance of the ordinances of the gospel. All effort will be fruitless unless the life is hid with Christ in God.

We cannot otherwise receive Christ than in humility, and all who manifest character in their walk opposite to humility betray their profession. The profession must have been false, or they are unfaithful in their walk. Many receive Christ in a gaudy attire, for Christ can not find a sinner except in the ways of sin in some form, but the moment he enters the heart, all desires for such follies will flee away. Then woe to the one who returns to his simple ways. It is a reproach to Christianity when persons profess to be followers of Christ and their attire proves that they are none of his. They virtually say they have found a different way from that laid down in the gospel. They seem to have discovered that they can love the world and its ways and God at the same time. Now, if one part of the

Scriptures may be safely disobeyed, where is the place to stop breaking the commandments of God? Is it any wonder that we find professing people and churches allowing almost every command of God to be broken or disregarded? If one may make the appearance of evil in the matter of pride, why not in any other? But let us mislead no one. It should be distinctly understood that while humility is a certain characteristic of Christianity, a gospel mode of address may be strictly observed without the grace of God in the heart. We often hear it said that while every Christian is moral and temperate, it does not follow that every moral and temperate person is a Christian. Let none deceive himself with his plainness of dress. It is no mark whatever of a certain walk with Christ. Receiving Christ stands alone and complete without the assistance of works on our part. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast."

JOHN O. SMITH.

For the Herald of Truth.

THOUGHTS BY THE WAY.

Away off in the far Northwest, in the pleasant town of Winona, situated on the west bank of the Mississippi, I was sitting in one of the cars of a train that had just arrived from Milwaukee. I had been on the cars all night; the morning, however, was pleasant, the sun shone brightly, and there was a cool, bracing air. While the train was waiting to take a fresh supply of water and fuel, my thoughts ran back to my home and the dear ones there. I thought, too, of the *HERALD* and its many readers, and then the question came, What shall I write that will be useful, edifying and interesting to them?

Each month our readers expect the paper, and always look for something interesting and edifying, and many, perhaps, never think how much labor, how much anxious thought it costs to give them that which they so easily and so pleasantly read. But I always feel a deep anxiety in regard to the matter, and when I lift my pen to this purpose, I feel the deep responsibility resting upon him who undertakes to write for those who read. What an influence for good or evil he may exert upon his fellowmen! and what impressions may be given even by a single word or sentence!

While the train was thus waiting, the passengers, many of them at least, alighted and even walked about the platform, conversing one with another, enjoying the fresh breeze and the pleasant sunshine. Suddenly a strong, loud voice sounded in every ear; "All aboard!" and every passenger hastily proceeded to his place

in the car and in a few minutes the train moved off.

All these passengers were going to some particular place. They had set out for the purpose of going thither, and the way to get there was to go aboard the train and remain there until the train should arrive at its proper destination; or if they would get off the train for rest and refreshment for a short time, they must be in readiness to step on again before the train should leave, otherwise they would be left behind. Should one, however, be left at a certain station, by having left the train for a short time (unless he should have some business to perform which must be attended to in a given time), he might not lose much, as there would be another train in the afternoon or the next day, which would answer his purpose just as well; but should he have something to do which must be attended to at once, and in doing which there was no time to lose, he might by such a misfortune lose a great deal. Should a man's life be in danger, his life might be lost; should some of those passengers have been on their way to see a sick friend, that friend might have been dead before they could come to him; or should one of them have carried a pardon or a reprieve for a condemned criminal, by thus missing the train the prisoner might have been executed before his arrival. In all these cases it would have made ever so much difference whether one missed the train or not.

And again in a spiritual point of view it might make a great deal of difference. Indeed, the happiness of our souls in eternity might depend altogether upon one just such mistake.

A certain young woman when asked why she did not give her heart to the Savior, replied, "In a year I will do it." The year came round, sickness bore her down, and she rose no more. She had waited too long and missed the train.

A young man feels the Savior standing at the door of his heart, loudly knocking for admittance. "Not yet," says the young man; "After a while I will attend to the matter." By a sudden and unexpected accident the young man is hurried into eternity unprepared, and sadly bewails and laments his sad condition, feeling that he enjoyed the pleasures of this world just long enough to miss the spiritual train to the better land.

Reader, that train is Jesus; he has said that he is the way, and the truth, and the life; no man cometh unto the Father but by him. There is none other name given under heaven among men whereby we can be saved, but the name of Jesus. Board that train in time.

J. F. FUNK.

God calleth us to purity and holiness, for without holiness no man shall see the Lord.

For the Herald of Truth.

CHRISTMAS.

Happy Christmas is coming again. The birthday of Jesus. Birthday of the noblest, sweetest life that ever was on earth. May we celebrate this day by consecrating our hearts anew to His service. May the glad song of redemption echo and re-echo through all the land as it echoed from hilltop to valley in those older days when the herald angels proclaimed to the shepherds that Christ was born in Bethlehem. O, what joy must have thrilled the hearts of those humble men in the thought of God reconciled to sinners in the gift of his dear Son, who had laid aside his heavenly glory, and was born to earth, that man through him might live. Their feelings must have been something like our own, when the blessed Christ-child was born in our hearts, when we sought and found him and knew that the Redeemer of Israel was before us.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men." That sweet melody of old floats down to us through the space of time an old, old song, yet ever new. The shepherds sought him, and found him lying in a manger. His birth was a lowly one, yet nobler, grander far than that of any earthly king. King of heaven and of his kingdom no end. The wise men too saw his star in the east, found and worshipped him, and rejoiced with exceeding great joy. A happy Christmas that must have been. Happy old Simeon took the child in his arms and blessed God, saying, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Happy disciples are we, if we can celebrate Christmas with Jesus nearest and dearest in our hearts. Then we may echo the song of the angels, "Glory to God in the highest." That will stream of pure christian love flow from our hearts to all our fellow creatures. Then we can forgive all injuries, for have we not much forgiven? Then we will go out in the highways and hedges and invite all to come in to the feast of the Lord. And again will echo the heavenly chorus, "Peace on earth, good will to men."

Christmas is a day of general rejoicing for great and small. Some rejoice in their heart treasure, others in presenting each other with tokens of love; and the children await the day with happy expectancy, wondering what Santa Claus is going to bring them. I wonder where "Santa Claus" originated, and I have often wondered what is the object of parents in deceiving their innocent little ones. Why should they be told that "Kris Kringle" is going to bring them this or that? Why not tell them the true story of the blessed Christ-child, and the gift he brought for God's government. Some regard them as representations of angelic creatures; others, redeemed of earth nearest the throne. They join in the song of redemption. They lead in worshipping the Redeemer. They must be the work of his hands, and they are "living beings." Ezekiel in vision saw similar messengers of the Most High. There must be significance in their appearance. John sees four beings—lion, calf, man and eagle. Ezekiel the same. We are told concerning the arrangement of the camp of Israel, that it was according to God's own direction, and that it was a "pattern of things in Heaven." Jewish writers tell us that the standards of the four quarters of the encampment, as mentioned in the 2nd chapter of Numbers, corresponded to the vision of Ezekiel, also that the four corners of the High Priest's breastplate bore the same figures.

"COMPLETE IN JESUS."

Complete in Jesus! O how full
Of heavenly peace the thought;
Our souls redeemed—our pardon sealed!
Since Jesus' blood hath bought.

Complete in Jesus! Have our souls
In bitter anguish cried?
'Tis Jesus hears and gives relief,
'Twas for our souls he died.

Complete in Jesus—blissful thought!
'Tis ours, what'e'er befall;
Our Jesus is our Savior, Friend,
Our Life, our Hope—our All.

O let us place our hands in his,
As on through life we go;
Like little children, trusting all
To him, come weal or woe.

Thus shall our trembling hearts be filled
With love which grows not dim,
If "Jesus only" be our peace,
And this—"Complete in him."

For the Herald of Truth.

EVENINGS WITH THE BOOK OF REVELATIONS.

No. 13.

And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honor, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. Rev. 4:6-11.

We have thought best to take each verse in its order rather than make groupings of our own. This sixth verse continues the description of the Throne mentioned in 2d verse.

"Sea of Glass." The first thought is, brightness, magnificent splendor, indescribably grand. Think of the sea, vast, boundless, spreading over the whole world. So God's kingdom spreads out from the throne in all directions, limitless in extent. Job uses that same figure; "The measure thereof is broader than the sea." (Job 11:9).

"Like unto crystal." In other places this is used to express purity. "Pure river, clear as crystal." That place is free from all the many abominations which make vile the earth. "And there shall in no wise enter into it anything that defileth." The vision of Moses in the mountain saw God standing on "paved work, as it were the body of heaven in clearness."

"In the midst, and round about the throne, four beasts." The new version has it, "Four living creatures." Biblical scholars all agree that "beasts" is an improper translation of the original. Many are the views as to what these signify. Some see in them characteristics of

all—eternal life—and how he called the little ones to him and blessed them, and said, "Forbid them not, for of such is the kingdom of heaven?" That children understand these things in part we may know from our own child-life. When the child awakens one day to find "Santa Claus" a myth, will it not feel that deception was practiced upon it, and a feeling of distrust be created instead of grateful love? It may begin to think if one Christmas story is false, the other one of Jesus and the little ones and heaven may be false also.

A happy Christmas wish to all. May peace, joy, and love fill all our hearts, till our days have gone by, and our years rolled around, and we have been called to a Christmas re-union in heaven, there to enjoy God's highest gift, and forever sing with the angels' "Glory to God in the highest."

BARBARA HERR.

For the Herald of Truth.

"REASONS WHY" CONSIDERED.

Noticing the article in the *Gospel Banner* of Nov. 1st, under the title of "Reasons Why," and not finding myself in full sympathy with some of the views presented, I concluded to make some remarks, hoping and praying that the Word and will of the Lord may not suffer violence by my feeble effort to maintain the truth. The article reads as follows:

"We are sometimes interrogated by persons who are unacquainted with our customs, as to whether our sisters wear caps, after the custom of the ancient order of the Mennonites. We answer, some of them do; it is left to their choice to wear them or forbear. But why, it may be asked, are you not more radical on this point? We simply answer, because we have not a 'thus saith the Lord'; for it. If the Bible demanded and justified the enforcement of such custom, we should at once be willing to conform to it, and seek to carry it out in its most radical and stringent form. Again, on the other side of the question we are sometimes asked, Do your sisters wear hats? This question, not unfrequently, has been asked us by those not altogether ignorant of facts in the case, and whose hearts were filled with prejudice of the deepest dye, barely able to retain their indignation until we had time to answer in the affirmative, when floods of scorn, derision and contempt were poured upon us, as though we were guilty of a sin the enormity of which could not be sufficiently ridiculed to do justice to the demands of the case. But we think quite likely if these same dear people could just succeed in some way to retain their feelings of righteous indignation (so called) just a little while, until we might calmly and in the spirit of Christian love, reason the matter in the light of God's revealed will to man, that a great deal of this unnecessary fault-finding, judging and condemning might be avoided to real good advantage, and besides a good deal of unnecessary ill feeling be evaded. Now, we want to say that if the blessed good old Bible anywhere tells us anything definite in this regard, we will say, it is enough, we will abide by the Gospel standard. It is true we do not now remember

having ever read in the Bible or any distinction being set forth as to bonnets and hats as an article of dress. Indeed we do not remember of the hat being mentioned at all, whilst the bonnet, which seems to have such great preference in the estimation of so many dear good people, is distinctly spoken of in Isaiah 3rd chapter, but in rather unfavorable terms, being in connection with many other articles worn by the daughters of Judah, condemned as being sinful and an abomination in the sight of God, so that we might conclude from this Bible standpoint, that we might at all events be fully as safe in justifying the wearing of hats as bonnets. But we would still not assume the position from hence to assert the superiority of the hat over the bonnet so far as the sin in so doing is concerned. Indeed we would be at a loss to know upon what authority in the Bible we might positively condemn either, when worn as an article of use and comfort. Hence, whilst we do not understand that either when worn in becoming style as a necessity, are in themselves sinful or displeasing to God, we could not on the other hand justify the extravagance and vain show or idle display, devised and worn upon either hat or bonnet, by modern inventors and their authors of vanity. We claim and contend upon Gospel authority, that extravagance and idle display of fashionable show on the part of those professing to be the meek and humble followers of Jesus, to say the least, is very unbecoming, and whilst it is a mark of great weakness at least, to be straining every nerve to keep in line with the vain and idle fashion of the world, it also betrays an ardent love of the world and a want of love and interest in the cause of Christ. May God give to all enlightened eyes, to be able to discriminate between that which is right and in accordance with God's will and that which is in opposition thereto." D. B.

The questions in regard to the wearing of the cap by the sisters for a Scriptural covering and the wearing of hats to the exclusion of caps and bonnets do sometimes claim the attention of the Mennonite church, and are, no doubt, occasionally unkindly presented to the members of the church which the *Gospel Banner* represents. Of the latter the *Banner* complains in the above article, and very likely not without reason. We find among all societies some that are ready to pour forth "floods of scorn, derision and contempt," even in the matter of reminding one of the neglect of a Christian duty. This cannot be right, let it come from whatever source it may. The gospel of Jesus is peace, and reproof or approbation given in the spirit of Christ is always characterized by love. "Fault-finding, judging and condemning might be avoided," and should be avoided; and ill feeling cannot be the fruits of the Spirit. Presenting the truths of the word of God in so clear a light that hearers feel condemned because of neglect, however is not wrong, but it is something entirely different from uttering condemnatory language with feelings of bitterness or in a spirit of envy.

Now, while the *Banner* has justly reproved those who have presented the above questions with "scorn, ridicule," etc., I hope no one will feel grieved if I

fail to understand the matter of the covering just as the *Banner* explains it in the above article, and give a few reasons and ask a few questions. It is not fault-finding I am after, but the truth. In all kindness and sincerity I wish to know the will of God in this matter, and am willing to give up all previous opinions that are in opposition to his will. Let those who have more perfectly learned the divine will be diligent to show it to the unenlightened.

The *Banner* says, in answer to the question, Why are you not more radical on this point? "Because we have no 'thus saith the Lord' for it. If the Bible demanded and justified the enforcement of such custom, we should at once be willing to conform to it, and seek to carry it out in its most radical and stringent form." The confession in the latter part of this answer implies a great deal, and is just what it should be. Such frankness and willingness to do God's bidding is to be admired. On the ground that this confession is Scriptural, I wish to examine the subject of the covering according to 1 Cor. 11. But, before I proceed, let us look a moment at the first part of the above answer. True, the Book does not say directly, in so many words, that women shall wear caps when they pray or prophesy, or that men shall not wear hats when they pray or prophesy, but the good Lord has left it to sensible reasoning Christians to decide what the woman shall put on her head. I do not believe that the Lord intended that his willing, faithful disciples should be so stupid as to need a direct expression of particular words for everything that shall be required of them. Does the *Banner* "carry out in its most radical and stringent form" everything for which there is a direct "thus saith the Lord"? And is it not "radical on any point," seeking to carry it out unless there is a direct "thus saith the Lord" for it? As soon as it answers the first question in the affirmative, and the second in the negative, I have a number of other questions to ask on which I desire information.

Read 1 Cor. 11: 6. According to the late revision it says, "For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled." Here, in this verse alone, are two points that, notwithstanding the warping and twisting and one-sided arrangements on this teaching of Paul, fully establish his meaning to have been an artificial covering for the praying woman. When Paul says, "Her hair is given her for a covering," he is simply bringing in nature to illustrate that an artificial covering is required. If the hair were the required covering, Paul could not reasonably say, "If the woman be not covered, let her also be shorn." This shows positively that she may be uncovered and still have her hair. The

word also means something. Paul appeals to their reason when he says, "If it be a shame for a woman to be shorn or shaven." He seems to say, Ye know that it is a shame, and since ye know this, let her be covered. This teaching of Paul is definite, it is definite language, and holds forth a definite idea. Now, since the *Banner* says, "That if the blessed good old Bible says anything definite in this regard, we will say, it is enough, we will abide by the Gospel standard," the *Banner* admits that an artificial covering is required for the praying or prophesying sister.

When the prophet Isaiah declares the judgment of the Most High upon the women of Judah for their wickedness in the pride of dress, he truly does mention bonnets and not hats; neither do we find either of these articles of dress condemned or justified in direct language in the teachings of the apostles. But these facts do not justify us in claiming to be ignorant of God's will in the matter. An uneasy conscience can usually find a hot iron to sear it, even if it be indifference, because the Word does not say so and so in direct language. Let us not be willfully stupid. We can understand what the prophet meant and what the apostles taught if we want to. That there is grievous sin committed in dressing is known to every professing Christian, but there are multitudes that are reluctant to confess it. The sin is not so much in the article of dress as in the manner of wearing it, and the object for which it is worn. What God complained of through the prophet, was, the pride the daughters of Zion had in their bonnets and numerous other things, and that is probably what he objects to in the bonnets and hats worn now-a-days. If the daughters of Zion had worn their bonnets because they humbly, and in the fear of the Lord preferred them to something else that ventilated the pride of the wicked of that day the Lord would never have complained of them for that practice. And if the holy women now wear hats for use and a token of godliness as my own and probably the writer in the *Banner's* grandmother used to do, the hat must be commendable in the sight of the Lord. And if our sisters wear bonnets because they desire to "adorn themselves in modest apparel, with shamefacedness and sobriety," that certainly is approved of the Lord. The matter stands in a clear light, and we can see it through if we only open our eyes. We will state the case thus:

Pride in dress is as sinful as that manifested in other ways, and that which generates and fosters pride is an evil Christian people must avoid. Apparel that is modest and becometh women professing godliness is in accordance with the holy Scriptures, and must be right.

If the bonnet and hat both pass this

test they are commendable articles of dress for women professing godliness. If one or both fall under condemnation they must be discarded. In regard to preference, this is the point where the difference of opinion comes between the *Banner* and myself. I have no way to decide except by the actual results which accompany and follow the wearing of hats and bonnets by women. My observation is that when sisters wear bonnets and not hats for Christ's sake, you seldom find many other things in their dress that are unbecoming. With those that take to the hat I have invariably found that some pride-fostering article, and sometimes a host of them, accompany it. Which way does the bonnet point, to pride or humility, and which way does the lady's hat point? When a sister puts away her hat when she comes to Christ and wears the bonnet, what do Christians and the world conclude? Do they think she is coming down into the humility of the Gospel, or going on in pride as the world does? If one who has professed Christ, and has been wearing the bonnet, would suddenly don the hat, what would all conclude? Would they think that she was growing in grace and obedience, and still going on to make greater sacrifices for Christ's sake? How is this working in congregations where the bonnet has been given away for the hat? Is it taking off the "gold, or pearls, or costly" array, according to Paul's entreaty? Is it putting an end to the adorning of the hair, wearing of gold and putting on of apparel which Peter condemns? If so, glorious result. But I will leave these questions for each reader to answer for himself.

The woman's covering as taught in the Scriptures has a signification and a purpose, and unless it is of a character that shows forth that signification it is worthless. The Scripture covering is a visible sign of humility and woman's subjection to the will of God. The Scriptures do not state what the covering shall be, but surely the cap is a properly significant covering, for it is known everywhere as a sign of humility, and those who are humble enough to wear it are known to do so because they are in submission to the will of God. It is not to be presumed that nothing can possibly take the place of the cap, but it certainly is a proper scriptural covering because it has been adopted, and is so used. When anything is adopted by a congregation and carries with it the proper signification it may answer all that the Scriptures require. But the modern fashionable lady's hat will not do, because that signifies obedience to carnal desires, pride, and a love of the world, the exact opposite of Paul's teaching in 1 Cor. 11—obedience to God, humility, and love to Jesus. I hope the writer in the *Banner* will not feel wounded if I, with a sad heart, point out one feature in the above article that I fear may prove a snare to souls. When persons read from a paper that

they highly respect as many do the *Banner*, and look upon it as teaching the pure Word, and find there justified the things that please the carnal mind, will they not be led to throw off the wholesome restraint of the Gospel, and make their liberty an occasion for the flesh? Will not the enemy of souls laugh when he sees sanctification and holiness side by side with a sanction that would license a nearer approach to the vanities of the ungodly? The fact that some passionate persons pour out a flood of scorn upon the inconsistencies of professed Christians, does not justify them in their departure from the truth. We should all remember that the same things may grieve a true child of God, and that one of his "little ones" may be "offended."

What is the above article after it is carefully considered and thoroughly analyzed? To my mind it is an indirect argument against the time-honored, Scriptural covering (the cap) of the holy women of the past, which the great majority of the women (or at least their ancestors) of the congregation which the *Banner* represents, once willingly wore and honored, and which the editor of the *Banner* himself in former years most strenuously advocated; and at the same time a flesh-pleasing adroit that justifies the unrighteous acts of professed Christians donning the paraphernalia of the wicked, decorating their bodies with the attire that will make them appear like sinners. I write this from a sense of duty, with sad, yet charitable feelings, not believing that the writer intended his "Reasons Why" to harmonize with the carnal desires of the proud, and the feelings of such that are under restraint, yet are inclined to vanity; nor to grieve the hearts of some who have crucified the old man, and desire to follow Jesus in all things. I cannot think that the writer looked prayerfully forward to the effect his article must surely have unless its influence should be in some way speedily counteracted. J. C.

THE CLEANSING POWER.

"The blood of Jesus Christ his Son cleanseth us from all sin." Have I come to the Fountain that is opened for sin and all uncleanness and washed my soul in its purifying flood? Do I feel that I am a sinner condemned and lost forever, unless the precious blood of Jesus is sprinkled on my soul? Have I seen and confessed my guilt, and found forgiveness? Have I realized and mourned my sinfulness, and being cleansed from its pollutions by that blood which takes away the stain, as well as the power of sin?

THE Burmese observe five commandments. The fifth one is in these words: "Thou shalt not drink intoxicating liquors." Query: In this respect is not heathendom in advance of Christendom?

subjection to his will. Jesus Christ came into the world, not merely that sins might be forgiven, and men saved after they had committed great sins, but his mission was to save men from their sins. He came not merely to raise the fallen sinner, but to save man from falling into actual sin. The blood of Jesus not only atones for original sin and actual sins which individuals have committed, but it brings man into a relation with God in which he is saved from committing sins. The teachings of our Savior do not alone show how to come to Christ and receive pardon for past sins, but how to live a life of purity without repeating the sins which were pardoned in coming to him. Christ came to take away sin, not merely that its punishment may be averted, and sins forgiven, but that the perverted state of man's heart may be changed into the image of Christ. Christianity is a ceasing from sin, and the Christian finds it his meat and drink to do his Father's will. Brother, sister, has the blood of Christ saved you from sin? C.

PERFECTION.—“Editor HERALD OF TRUTH: In the November No. of your paper, page 184, I read, ‘A perfect Christian can grieve the Holy Spirit,’ etc. Can a Christian be ‘perfect’ in this world? He can be true.”

In this world a Christian cannot be a perfect God nor a perfect angel; neither can he be perfect in wisdom and judgment, nor in all his works. A Christian will find imperfections in many things through his whole life, be he ever so true and devoted. But there are numerous texts which show clearly that a Christian should, and may be perfect in the Bible sense of perfection. The kind of perfection which the Savior enjoins upon Christians in the text, “Be ye therefore perfect, even as your Father in heaven is perfect,” and what constitutes this perfection, is not so well understood by Christians as it should be. When a person is “true” he is perfect. “True” is superlative; it makes no allowance for the slightest variation from perfection.

THE BRETHREN (DUNKERS).—The late numbers of the Brethren's papers betray some of the troubles which have grown out of the recent divisions in that church. The Progressives labor to show that they were unjustly cast off from the brotherhood. The Conservatives declare their

innocence of any injustice or any disloyalty to the church or the Scriptures. The Old Order Brethren claim to have been grievously dealt with by the Annual Meeting, that the main body of the church has fallen into corruptions too unrighteous to be tolerated, and that the only course left for them, in which it was possible to obey the Scriptures and maintain their long cherished principles, was to withdraw and form a separate organization. They claim that both Progressives and Conservatives belong to the fast element, and that virtually there are only two parties.

We are pleased to see so much mildness and forbearance on the part of some writers, but feel sorry to find in some others, whether they felt so or not, evidences of bitterness.

O, how sad when parties of the same brotherhood forbid one another the use of their church houses to worship in, put new locks to the doors and close them, compelling those they formerly loved as brethren to worship in barns or out of doors! What heartaches, sighs, and tears, the prince of darkness can cause by setting brethren at variance. Ah, well can we sympathize; for many of us know by sad experience the sorrow which separations in congregations bring. C.

CHURCH NEWS.

On Sunday, Nov. 6th, the Brethren Amos Herr and Bishop Benjamin Herr conducted the services at the Brick Meeting-house near Willow Street. Ten persons were baptized and one reclaimed.

BAPTISM.—On the 16th of October, seven persons were baptized at the Plain Meeting-house, Montgomery county, Pa. May the Lord bless them that they may prove shining lights to the unregenerated world.

FROM HAY, ONTARIO.—Bishop Elias Weaver, of Waterloo, Ont., visited in Huron county, and held three meetings on the 22nd and 23rd of October. Five young persons were received into the church by baptism.

DURING the month of November, Brother Samuel Coffman and wife, of Rockingham county, Va., were visiting among the churches in Washington Co., Maryland, Franklin, Cumberland and Lancaster counties, Pa.

BROTHER SCHRAAG.—Brother John Schraag, of Dakota, preached at Franconia, Montgomery Co., Pa., on the 19th of October. He visited all the churches in the vicinity. May the Lord bless him

for his words of encouragement. We feel like Paul wrote to Philemon, “We have joy and consolation in thy love, because the saints are refreshed by thee, brother.” J. H. H.

BROTHER JACOB MENSCH of Bucks Co., Pa., has been visiting in Lancaster Co. On the 8th of November he preached at the Stone Meeting-house. John Rolfe, a Russian brother from Dakota, preached at the same place on the 1st of November.

BROTHER BENJAMIN HORNING of Berks county, Pa., visited the church in Montgomery. November 8th he preached at Franconia, on the 9th at Doylestown, on the 10th at the Plain, on the 11th at Worcester; from there he left for his home.

FROM LITITZ, PA.—Brother Christian Bomberger writes that Brother Samuel Coffman, of Rockingham county, Va., preached at Landisville on Saturday, Nov. 12th, and at Lititz on Sunday the 19th. Also that they were visited by six brethren and sisters from Montgomery county, among them Jacob Mensch and Abraham Kolb, and eight members from Bucks county, among whom were the Brethren Gottshalk and Detweiler. Bro. Schraag of Dakota was also with them. There were a number of meetings held, and Bro. B. says they have no want for preaching at present.

FROM NEBRASKA.—Bro. Henry Nice and wife of Morrison, Ill., were here for two weeks visiting the churches, and left for home on the 19th of October. Bro. Nice held a number of meetings, and on the 16th the communion was observed. Bro. Nice expressed himself well pleased with the country.

On the 18th Bro. Samuel W. Lapp and wife started for Osborne, Kansas, to attend the conference at that place.

J. M. NUNEMACHER.

FROM MIFFLIN COUNTY, PA.—Communion services were held at the church near Allenville on Sunday, Oct. 30th, at the church near Belleville on Nov. 6th, and at Mattawana Nov. 13th. The Sunday Schools connected with these churches have closed for the winter. All, or nearly all, connected with these churches now feel that Sunday Schools, when properly conducted, are a means of doing much good among our young people, in restraining them from spending the Lord's day in visiting and trifling conversation, and, instead, interesting them in reading and studying the word of God. It is to be regretted that, in a few cases, there is yet a want of agreement as to what is the proper way of conducting Sunday Schools.

FROM CANADA.—Brother George R. Schmitt, of Baden, Waterloo county, Ont., writes under date of November 10th, that he is now seventy years old, and that he is afflicted with a trouble in the chest, so that the physician has prohibited him

from preaching. For about two months he has had a severe cough, which at the time of writing, however, was some better, but will no doubt prevent him for some time yet from exercising his ministerial functions. He says, “It has been my intention, for some time, to visit again the churches in Elkhart Co., and also the aged brother J. M. Brenneman in Ohio; but it seems as though I was almost worn out. The will of the Lord be done. “Our church is still growing a little. Five persons have again felt the necessity of making a covenant with God, and will be baptized and received into the church on the 27th of November. May the Lord make them strong, that they may be a light in the church.”

BRO. E. M. SHELLINGER, of Stephenson county Illinois, dropped in upon us quite unexpectedly, on Saturday, Nov. 12th, and remained with us over Sunday, preached for us Saturday and Sunday evenings, and assisted also in the communion services on Sunday forenoon. On Monday afternoon he resumed his journey, being on his way to Juniata county, Pa., to visit friends and the churches in that part of the country. We feel very thankful for such visits, and hope others may do likewise. We wish the brother a pleasant and prosperous journey, and may the Lord bless his work to many souls.

Bro. S. has since written to us, stating that he had attended services in the Orrville Church, and was with Bro. C. C. Beery in Medina county, Ohio. He expected to start for Blair Co., Pa., on the night of the 16th. He stated that he is well, and from his letter we would infer that he is seriously interested and zealously engaged in the good cause.

FROM MONTGOMERY CO., PA.—Bro. Henry Godshall sends us a very kind and encouraging letter in which he says, “Bro. Kornhaus of Illinois was with us all night; so also Bro. Christophel and wife. I hope they have reached their homes again in health and safety. I have often desired to come and see you, but so far I have not been able to do so, neither do I know whether I shall ever be able to do so, as my humble circumstances both temporal and spiritual hardly allow me to do so, but my desire is that the Lord may give grace and strength to our work, so that we as shepherds may meet, together with our flocks, in the heavenly mansions, of which Jesus says, ‘In My Father's house are many mansions,’ etc. May God grant us wisdom, that many may be brought from darkness to light, and be converted from the power of Satan unto God, so that in the great day we may be able to say, ‘Here am I, and those which thou hast given me.’”

We hope the dear brother will remember us often and write us for the benefit of the readers of the HERALD.

FROM OKEMOS, Ingham county, Michigan.—From Bro. Cornelius Unruh we have just received a very interesting letter in which he expresses the most sincere thanks for himself and the church in his charge, for the visit Bro. J. F. Funk made with them last year, and says, “We have not yet forgotten this, and often speak of it and say, If only the kind ministers and bishops who travel so much to visit the churches in the State of Michigan would also visit us, and not so entirely overlook or forget us, but come to us and exhort and encourage us. It is indeed soul-inspiring nourishment to our hearts when we have the pleasure of these kind visits. Therefore I desire that these lines may appear either in the HERALD OF TRUTH or the RUNDSCHAU, so that the brethren, ministers and bishops, may see it. Perhaps some of them may be prompted by the spirit of love to visit us, a small scattered flock, and so be the cause of much joy to our hearts.”

“The general health in our vicinity is good. The twin sons of my nephew, Jacob Ratslaff died on the 19th of August. Harvest this year was an average crop, though in some places it falls below this. With kind greetings, etc.”

FROM LANCASTER, ILL.—Bro. Isaac Lapp writes to us that they held their communion meeting on the 29th of October. He says, “On Saturday previous we had services, and two persons were received into the church by baptism. Bro. Henry Nice, of Whiteside county, and Bro. Snavely, of Stephenson county, were with us, and we had a soul-cheering time. Bro. Snavely conducted the first part of the service. Bro. Nice followed, speaking of the sufferings of Christ. He pointed to the manner in which Christ showed his love to the world, and asked all to remember that the Savior is still willing to accept sinners, if they are ready to come in his own appointed way. It appears to me that the fathers and mothers who were present, and who understood the German language, could not help being impressed with their duty toward their children.”

Here I had to sympathize much with those who have no satisfaction in the German language. We have not had one communion service to my knowledge that the English part of the congregation had full satisfaction. Some of the members that have been going to communion have not once had the satisfaction of understanding all the services. It seems to me much good might be done if we had more service in the language which the people generally understand. Many persons say there is no use in their coming to our meetings, for they cannot understand the language, and they cannot be thought hard of for preferring and attending services they can understand. Some of our churches are far behind in this respect, and are not doing anything to get on. O ministering brethren,

be willing to leave the ninety and nine and go into the wilderness to search for the lost.”

FROM VIRGINIA.—Bro. “Hildebrand writes that during the first week in November the church in Augusta Co., was favored with a visit from the brethren Samuel Shank and Daniel Shewalter and their wives from the Lower District in Rockingham county. On Friday evening Bro. Shank preached at Hildebrand's church, on Saturday there were preparatory services at Mount Pleasant, and on Sunday following communion was held at the same place. Bro. H. expects soon to visit the church at Winchester, Va. We hope to get an account of his visit.

FROM EMMET CO., MICHIGAN.—I was among the first settlers in this part of the county, and have lived here for five years and six months. I thought it might be of interest to some of the readers of the HERALD to hear something from one who has been here a considerable time. The longer we live here the better we like it. The air is pure and the climate healthy. Generally the soil is productive. The winters are long, but mild and of even temperature. There are still chances for cheap homes for persons of limited means. H. C. GARBER.

FROM MARYLAND.—Bro. David Martin, of Washington Co., Maryland, writes that they held their communion at Stofer's church on the 23rd of October; that the brethren Abraham Shank and John Geil from Va., and John M. Greider from Montgomery Co., O., were with them on that occasion. Bro. Shank officiated at the communion. He says they greatly rejoiced amid the truths that were so bountifully set before them. There were appointments for Bro. Greider on Monday at Miller's and on Tuesday at Reiff's. At the latter place Brother Samuel Coffman of Va. arrived, just from the cars, in time to take part in the services. Bro. Peter S. Heatwole and wife from Va. were also on a visit to Maryland. There were three meetings at Clear Spring for the brethren Shank, Geil and Brunk. Communion on Sunday the 30th.

FROM BROTHER CROOK.—During the month of October, Brother Andrew Crook and Sister Crook of Dubois county, Ind., made a visit to Elkhart Co., Ind., and Allen Co., Ohio. Since their return home, Bro. C. has written a letter to one of the brethren at this office from which we take the liberty to make the following extract:

We arrived at Shoals at 2 o'clock in the morning, and staid at a hotel till daylight when we started homeward on foot. After walking three quarters of a mile we met our old friend Robert Denbo, coming with his conveyance to meet us. We had a pleasant journey home, which we reached about dusk in the evening. We found the loved ones all well, and almost wild

with joy to see us after our long absence. We feel thankful to the Lord for his merciful kindness toward us who are so unworthy of his many favors and blessings.

Dear Brother, our visit seems almost like a bright vision. You cannot know what a bright gleam of sunshine it has thrown across life's pathway. It was like an oasis in a sandy desert. If we never meet again, I will never forget with what a heavy heart I parted from you that night in church at Elkhardt. It seems like a new life to me since my return. Before our visit you all appeared far away, but now you brethren with whom I became acquainted seem very near.

My meeting with Brother J. M. Brenneman was more than I ever expected, yet I was permitted to meet my best friend, who proved a friend in my darkest hours, and pointed me to the way I should go. May the Lord bless him in his declining years with peace of soul.

May the Lord bless your labors to the saving of humanity.

Your brother in the faith,

ANDREW CROOK.

FROM VIRGINIA.—Brother Hildebrand, of Waynesboro, Virginia writes us an interesting letter of church news, from which we extract the following:

On the evening of the 12th of October I was at the house of Bro. Samuel Shank, preached near Broadway, Rockingham county, where ten or twelve brethren and sisters were congregated. We spent the hours pleasantly and profitably in singing, exhortations and prayer. The next day the Virginia conference met at Trissel's church. Good feeling and unity were manifested throughout, and all present expressed their desire to stand for the doctrines of the Bible as maintained by the Mennonite church. The conference session closed on Saturday about twelve o'clock; all present seemed cheered, and appeared to rejoice in the blessings of the Lord. Public services were held at two o'clock, which were well attended. On Sunday following the communion was held, and about three hundred members were guests at the Lord's table.

On the fourth Sunday in October, we had a communion meeting at Hildebrand's church in Augusta county, and on the fifth Sunday at Kindig's church in the same county, and on the first Sunday in November at Mount Pleasant, and also in Augusta county. These meetings were all well attended. Brothers love seems to have been existing throughout all these churches. Thanks and praises be to God through Jesus Christ our Lord.

On the 10th of November my oldest daughter and myself started on a visit to the church at Winchester, Va. We spent the night pleasantly with Brother Christian Ebersole. The next day, Saturday, we met for services at ten o'clock, at the Kernstown church, where we had a pleasant meeting. Votes were cast for a deacon, and in the afternoon we had public services again, when Brother John Whitmore was chosen by lot out of the three brethren nominated, and ordained deacon. I gave him heavenly wisdom for the faithful discharge of his duties. The next day, Sunday, we held a communion service at the same place, where Bro. John W. Landes, from Augusta county, and about fifteen brethren and sisters met with us, among them our young minister Abraham Wenger, who made some

interesting remarks. All the members present communed with one exception. May the Lord be gracious to our brother, that he may be enabled in a true spirit to remember the death of our Savior. On Monday we met at the house of a beloved aged sister, to eat and drink with her the sacred emblems of the Lord's death. Here we had a joyful little meeting. All the members present communed. In the evening we met for services at Knuffman's school-house. All these meetings were well attended. The Lord be praised for his kind protection and the multitude of his blessings upon us while on our visit. May he abundantly bless our feeble efforts to the salvation of souls and his own glory.

JACOB HILDEBRAND.

A VISIT TO THE SOUTH AND WEST.

I left my home in Allen Co., Ohio, Sept. 11th, 1881, to accompany Bro. George Brenneman to Dubois Co., Ind., on a visit to Bro. Andrew Crook. We arrived at Jasper, Ind., on the evening of the 16th, where we had the long desired privilege of meeting Bro. Crook, who conveyed us the same night to his home, a distance of 15 miles. We held four meetings in this vicinity, during which time we were made glad to learn that the wife of Bro. Crook had a desire also to be received into the Church by baptism. She was accordingly baptized on Monday Oct. 19th. We could not help feeling that it must indeed be very encouraging to our brother to have his companion accompany him on his pilgrimage to the heavenly Canaan, especially since they are so far away from the church of their choice. During our meetings here there was good order and marked attention. There seems to be at this place a hunger and thirst after righteousness. To such the promise is, "They shall be filled."

From here we went to Morgan Co., Mo., where we attended conference on Friday Oct. 23rd. We spent this day very pleasantly and we trust profitably. On Saturday evening we attended meeting at the same place (Mt. Zion Church.) On Sunday the communion was observed. On Sunday evening we filled an appointment at the Swiss Church.

From here we had intended to go directly to Marion Co., Kan., but we learned while here that it would not be much out of our way to stop with Bro. Baer, at Belton, Cass Co., Mo., where we arrived on Monday forenoon. There was an appointment for preaching the same evening at Bro. Baer's school house, but owing to the inclemency of the weather there was no preaching. Bro. Baer and family are living here all alone and desire to be visited as often as possible. On Tuesday morning we bade them farewell, feeling very thankful to them for their kindness toward us while with them.

On Tuesday evening we arrived at Ma-

riion Center, Kan. In this vicinity we met with many friends and brethren and sisters with whom we had formerly been acquainted, but had not seen for a long time. We spent five days here visiting among the friends and brethren, seeking to admonish, encourage and instruct one another on the important subject of religion. We held meeting on Thursday evening at Bro. Good's school-house, on Saturday evening at Weaver's school-house, and on Sunday, Oct. the 2nd, communion meeting was held at Bro. Good's school-house. On Monday, accompanied by the brethren Henry Hornberger, minister and Emanuel Weaver, deacon, we went about 25 miles south west into Harvey Co., to Bro. R. J. Heatwole's, at whose school-house we had a very pleasant meeting the same evening. We felt loth indeed so soon again to leave the place. After meeting we went about five miles to Bro. David Weaver's, lately from Pa., where we were kindly received and entertained. The next morning, Oct. the 4th, stopping a short time at Bro. Thomas Pletcher's, we proceeded on our way north, taking dinner with Bro. Horheimer, and traveling twenty-four miles we found ourselves in the neighborhood where the ministering brethren Daniel Brundage and Jacob Hildeman reside. Services were held on the evenings of the 4th and 5th in their meeting-house. We spent the intervening time very agreeably and we trust profitably in visiting among the brethren and sisters. On the morning of the 6th we again started for Marion Co., stopping on the way with the aged sister, Susan Smith, formerly of Elkhardt, Ind. She is in feeble health, and does not expect to be long in this world. She requested us to sing the hymn, "O think of the home over there." The last stanza of this hymn seemed to express very nearly her feelings.

"I'll soon be at home over there,
For the end of my journey I see." &c.

We arrived about noon at the home of Bro. E. Weaver, at whose school-house we again had meeting that evening, which was well attended and we trust the efforts put forth for the good of souls here, as well as elsewhere, were not altogether in vain.

The next morning, Oct. 7th, we turned our faces homeward, taking the train at Peabody, Marion Co., Kan., for Astoria, Fulton Co., Ill., where we arrived on Saturday, eve., Oct. 8th, and were met by our friend Ami Swisher, who conveyed us to my uncle John Shenk, who resides in Sumnum, Ill. I was indeed made glad to meet once more with my uncle and brother in faith, whom I had not seen for many years, and with aunt Mary and cousin M. P. Sehenk, neither of whom I had ever before seen. On Sunday, in the afternoon we held a meeting in Sumnum in the Ger. Ref. church. The next morning we were kindly conveyed by a brother in

the Ger. Ref. Church, to Bro. Jonas Boyer's, at whose school-house we held a meeting the same evening. There are here six or seven brethren and sisters who are as sheep without a shepherd. Our sympathies were much awakened here whilst parents with tears in their eyes were pleading for help, their hearts perhaps aching and trembling with desire to see their sons and daughters

"Gathered into the fold,
With believers enrolled."

And shall they ask and plead in vain? Here are young people, and older ones too, who would no doubt make their home in our church if they had the necessary encouragement, and who might do much in the way of helping to gather into the ark of safety while the door of mercy is yet open. This is only one of the many places where help is needed. Brethren, there is a demand for more laborers and more labor. Many souls are hungering and thirsting for the bread and water of life, and for want of it many are perishing in the wilderness and others are growing cold and negligent of their duty. Since we left our homes for this trip the importance of this matter has been impressed upon our hearts, and whilst we feel anxious that the work may go on, there is one fact encourages us; it is this: that our people at home and abroad wherever we went, from the time we left home till we returned, are beginning too to see the importance of this matter. The means to carry on this work are within the church, and just so soon as our people become fully awake to its importance it will go on.

We took the train at Ipavia, Fulton Co., Ill., on the 11th for Elkhardt, Ind., where we arrived the same day. We remained here one week, during which time we attended conference at the Yellow Creek Church, and seven meetings for worship at different places. We had here a very pleasant and encouraging time, although while here, "dark clouds gathered o'er" as the news reached us that Sister Catharine Shenk, oldest daughter of Bro. George Brenneman, had been called out of time into eternity since we left home. While here we again met with Bro. and Sister Crook, of Dubois Co., Ind., who accompanied us to our homes in Ohio, where we arrived on the evening of the 19th, and found our families well. We feel thankful to our heavenly Father for his protecting care over us and our families during our absence. We also feel to return thanks to the many kind friends with whom we met on our journey. May the Lord reward you all, and may he enable us all to grow in grace and in the knowledge of truth, and to "press forward toward the mark for the prize of the high calling of God in Christ Jesus our Lord."

JOHN SHENK.

A VISIT TO OHIO.

I left home on Friday morning Oct 21st for a visit to Allen, Hancock and Putnam Counties, O. At Goshen, Bro. Joseph Brenneman and wife, from Allen county, who had been visiting among their friends in that vicinity for a time, came on board, and we traveled together. We waited a short time at Warsaw to make the connection, and also at Ft. Wayne we had to lay over several hours. Here we visited some of the book-binders and the extensive Book Store of Siemon Brothers. It was also our pleasure to meet our old friend Dr. C. B. Stemen, who resides here.

On the way we fell in company with Bro. John K. Yoder, bishop of the Amish church in Wayne county, Ohio, who was on his return home from a visit to Tennessee and Indiana. In conversation with him, the ride from Ft. Wayne to Elida seemed only too short.

At Elida Bro. Moses Brenneman met us, and we accompanied him to his home. In the evening we had a pleasant meeting at Sherrick's meeting-house, where it was our privilege to speak to an attentive audience.

We met here the aged laborer in the Lord's vineyard, Bro. J. M. Brenneman, also Bro. Geo. & C. D. Brenneman, J. Shenk, and many others. On Saturday we again had a pleasant meeting at the same church, and afterwards visited the aged Bro. Pre. Christian Culp, who was not able to attend public services on account of bodily infirmities, occasioned by a fall from the roof of a small building. He, however, had so much improved, that he was able to sit up and walk about the house.

In the evening we had a good meeting at Shenk's meeting-house, where we spoke from Rom. 5: 6-10, and spent the night with Bro. John Shenk.

On Sunday we had communion services at Shenk's church. A large number was present, and especially a large number of brethren and sisters, among whom were many young people. Another praiseworthy characteristic was noticeable here, namely, that all endeavor to let their light shine in their uniformly plain dressing. It is a source of real pleasure to see so many young people together who have taken up the cross, and are willing for Jesus' sake to array themselves in "modest apparel" and so faithfully follow in the footsteps of the meek and lowly Jesus. During the summer this church had an accession of twenty-nine souls. We trust all of them, as well as the older ones, will stand up for Jesus; stand faithfully; stand firm, and hold out to the end.

We know there are temptations; we know that the enemy of souls is about; we are aware that wolves in sheep's clothing are going about to delude and deceive and persuade souls away from Christ;

from the path of humility; from the path of plainness; and so mislead the faithful followers of Jesus, by persuading them that none of these things may have any effect upon you, my dear brethren and sisters. Stand firmly to your promise, and let the vain, delusive world pursue its follies. There is a promise of a blessing which only the faithful ones can receive.

The afternoon we spent partly with a number of brethren and sisters at the house of Pre. Henry Good. After this we visited in company with Bro. Good the aged Peter Stemen, who was very sick. We conversed with him in regard to his spiritual welfare and prayed with him. He appeared to feel resigned to his heavenly Father's will, and has since taken his departure to the land from whence none ever return.

In the evening we had another service at Shenk's meeting-house, but on account of the rain and darkness the congregation was small. Yet we had the promise that "where two or three are gathered, there will I be in the midst of them," and trust that here, too, the Lord may have given his blessing. We spent the night with Bro. Daniel Shenk. The next morning, accompanied by Bro. J. M. Brenneman and wife, we went by rail to Ada, to visit in the New Stark church.

We were met by Bro. John Blosser, and about noon arrived at his house. In the evening we spoke in their meeting house to a small, but attentive audience. We spent the night with Bro. Paul Freed and family, and the next day we had a German service. We spent the day in visiting among the brethren, and in the evening had a large and attentive audience, to whom we attempted to set forth the words of life from Matt. 7: 21-23.

We spent the night with Bro. Brunk, and the next day Bro. Peter Thut took us to the Reilly Creek church in Allen Co., where we had a good attendance and a pleasant meeting. It was our privilege to meet here the ministering brethren Christian Steiner and David Amstutz of the Swiss Mennonite church, known as the "Chippewa Church" in Wayne county, Ohio. We had met these brethren many years ago, and we were glad to renew the acquaintance.

After meeting we visited with the brethren Abm. Steiner and David Boesinger, and in the evening an appointment had been made at the Swiss church, where a large concourse of people had met to listen to the preaching of the word, and we had a pleasant meeting. The brethren from Wayne county were also present, and with them the ministers of this church. The church here is in charge of Bishop John Mosser, who for many years has stood as a faithful watchman on Zion's walls, lifting up his voice boldly in defense of the faith of his church. We must confess that the brotherly love and earnestness with which we met at both the

meetings of the day and throughout our intercourse with the brethren was especially cheering and encouraging.

We spent the night with Bro. C. P. Steiner, who the next morning conveyed us to the Blanchard church in Putnam Co. We made a visit with Bro. Joseph Moyer and in the afternoon had meeting. The congregation was not very large, but the meeting was pleasant and encouraging.

In the evening we had services at the same place where there was a large attendance, and we felt especially blessed, and trust the Spirit of God may have made impressions on many hearts not soon to be forgotten.

We spent the night with Bro. Smith, and the next day (Friday), accompanied Bro. Geo. Brenneman to Sister Hoover's, where we spent the day. It was especially gloomy and rainy in the afternoon and evening, so that the meeting appointed at the Reformed church in the vicinity was attended by only a very small number, and we were very glad when after a tiresome drive through the rain and darkness we were welcomed to the cheerful home of Bro. Geo. Brenneman.

The next morning Bro. Amos Smith took us to Delphos, and at four o'clock P. M. arrived safely at home.

Thanks to God for his protecting care and the many blessings enjoyed.

JOHN F. FUNK.

A VISIT TO MARYLAND AND VIRGINIA.

In the Nov. number of the HERALD OF TRUTH it was stated that Bro. John M. Greider, Bishop, from Ohio, preached in Lancaster on Sunday, Oct. 9th. etc. In the forenoon he preached at Brubaker's, on Sunday, Oct. 16th at Landisville to a crowded house, and on Monday, Oct. 17th, I took him to Kreybill's meeting-house, where he filled an appointment. On the road going we stopped with our old ministering brother C. Nissley, who is very old and feeble. On Wednesday he bade farewell to our aged father and went to Cumberland Co., Pa., to visit some friends. On Saturday the 22nd, I, accompanied by my wife, started for a short trip to Maryland and Virginia. At Carlisle, Cumberland Co., Bro. John met us on the cars and we journeyed together, stopping at Morgantown, Washington Co., Maryland, where Bro. Adam Bear met us, and we staid with him all night. The next day we attended meeting at Stauffer's meeting-house, where we met with some brethren from Va. Here the communion was observed. Bishop Abram Shank, from Rockingham Co., Va., served Bro. John Geil, from Va., spoke first, then brother John M. Greider who was followed by Bro. Shank. In the afternoon we met at Bro. Jacob Hoover's, where we communed. Bro. John served in the German language. We went to Joseph Shank's to stay for the night. Here we found also the brethren from Va. There were four preachers present, namely, Shank and Geil from Va., Bear from Md., and Greider from Ohio. On Monday morning there was an appointment at Miller's meeting-house, which we all attended. In the afternoon Bro. John broke bread for Grandmother Eschman. On Tuesday morning there was an appointment at Witmer's meeting-

house, where four bishops met from three different states, besides four preachers.

Here Bro. John parted from us, and went to Clear Spring, where there was an appointment for him. On Wednesday we went to Va., arriving at Bro. Daniel Mellinger's at noon. Bro. John also came there on Thursday. We visited among friends and brethren meetings in a school-house, and were all well attended except the last one, when it rained. On Monday morning we bade our sister goodbye. Bro. Mellinger took us to the stage, in which we came to Martinsburg, where we parted. Bro. John to the cars on the Balt. & O. R. R. we to the Cumberland Valley R. R. for Harrisburg, Pa. Arrived at home on Tuesday Nov. 1st and found our family all well, as did brother John when he arrived at home in Ohio. During our short trip we met many warm-hearted brothers and sisters, and are very thankful to them and to God for their kindness and hospitality and feel willing to extend a welcoming hand to any or all come into a neighborhood to call upon us. We heard some soul quickening exhortations in the evenings before retiring for the night.

JACOB M. GREIDER.

THE ECUMENICAL METHODIST CONFERENCE.—One of the noticeable events in the religious world is the recent gathering at London of delegates from all the various sub-denominations into which the followers of John Wesley have become divided. This conference of the Methodist bodies commenced its meetings on the 7th of September, in the City Road Chapel, where Wesley preached a century ago, and closed its session on the 20th of the same.

The delegates were about 400 in number, and represented a total of 4,800,000 members, and, including their families, not far from 20,000,000 people in all. They came from all the known Methodists, 26 in number.

RUSSIAN MENNONITES.—*The London Friend* has received information of the safe arrival at Tashkent in Asia, the capital of Russian Turkestan, of the Russian Mennonites who had determined to settle there. They are about 1000 in number, and think they have a promise from the Russian Government of exemption from military service for fifteen years. About 14,000 of these people are believed to have removed to the United States and British America.

SMALL POX.—South Bend reports quite a number of cases, and the number still increasing. There were about fifteen cases in Bristol, but the disease is said to be under control at that place. Only one death has been reported. There were several cases at Vista. No cases have yet been reported from Goshen or Elkhart.

The liquor dealers of New York City paid about \$500,000 into the city treasury for licenses to carry on the rum traffic in 1880, and the city controller paid out of the city treasury about \$7,000,000 to pay the expenses of the courts, police, and prisons, as the cost of keeping the liquor business going on in the city.

JOHN GYUMBER, the Hungarian of Lehigh Co., Pa., who had been asleep for one hundred and seventy-one days, awoke early in August, but he is yet in a critical condition.

CHOLERA.—Three hundred deaths on the 6th of November of Asiatic cholera, are reported to have taken place in Mecca, the sacred city of the Mohammedans.

The United States ship, "Alliance," which has been searching for the arctic Cruiser, "Jeannette," has returned without finding any traces of the missing vessel.

The damages by the recent overflow of the Mississippi, a short distance above and below Quincy, Ill., is estimated at nearly \$3,000,000.

Two thousand and four of the liquor sellers of New York City have served in different state prisons, and 2,645 in county prisons.

The net loss of property by the late Michigan fire is now estimated at a little over \$1,700,000.

Baron James Rothschild, of the great family of millionaires, is dead.

The fund for Mrs. Garfield amounts to \$357,851.

The first snow of the season, at Elkhart, fell on the 3rd of November.

Fifteen thousand immigrants are reported to have arrived in Manitoba this year.

OBITUARY.

DIED.—Sept. 23rd, in Crawford Co., Ill. of dropsy, Mary, wife of Adam Winger, aged 61 years, 2 months and 3 days. She was buried the 24th, in the Oblong burying-ground. Appropriate remarks were made at the house, by H. Christy and J. Fenn, of the Missionary Baptist Church, and from Romans 8: 11. She was born in York Co., Pa. Her maiden name was Hoover, grand-daughter of the late Pre. Henry Martin of that place. When 12 years old she came with her parents to Wayne Co., Ohio, where, Nov. 6th, 1840, she was united in marriage to her surviving husband, with whom she lived nearly 40 years. In the spring of 1850 she removed with her husband and 6 children to Elkhart Co., Ind., where she and her husband in 1860, united with the Mennonite Church and remained a faithful member till her death. In the year 1870, they removed to Crawford Co., Ill. During the last 11 years she was deprived, on account of being at a distance from the church, of all the church privileges; she even did not hear a single sermon from any of the ministers of her church. She left a bereaved husband, 10 children and 26 grand-children to mourn their loss; though they mourn not as those that have no hope. She had the full assurance that she was at peace with God and was only waiting with patience and the time to come when the Savior would call her to that bright and happy home, where she is now resting from all her troubles and sorrows, with her 4 children and 8 grand-children that preceded her in the life of the soul. Among her last desires, she wished once more to partake and the emblems of the broken bread, and shed blood of her Savior Jesus Christ. She also desired during her sickness to see all her children together, which privilege she was granted. They all came together though some came over one hundred miles. They had not been at home all at one time for over eleven years. Her only sister and brother from Elkhart Co., Ind., also came to see her a few days before she died and saw her laid in her last resting place. When her children were all around her she requested us to sing and pray, which we did. She then exhorted us all very earnestly,

saying, that she would now soon leave us, and was going to that bright and happy land, whence no traveler returns, that we should all observe and obey our Lord and Savior, so that we might all meet her and join glad hands in that heavenly land, where sickness sorrow and death shall never come. I hope her prayers and exhortations will not soon be forgotten by any who heard her sing and pray and exhort in her last days. May it be as she said at upon the waters that may be gathered many days hence.

Married.

Good.—**BELLER.**—In Tazewell Co., Ill., by Ch. Neffinger, Joseph B. Good and Veronica Beller.

BRUBAKER.—**STAUFFER.**—On the 3rd of November, in Brunnerville, Lancaster Co., Pa., by Christian Bomberger, Brother Henry Brubaker and Sister Anna Stauffer, both of Lancaster county.

BRUNK.—**POWELL.**—October 30th, in the house of Sister Susanna Shenk, Allen Co., Ohio, by Bro. G. Brenneman, Bro. Perry E. Brunk and Sister Maria F. Powell, both of the above named county, but formerly of Virginia.

STEINER.—**GARBER.**—On the 3rd of November, at the house of the bride's parents, by Ch. Sommer, Brother John Steiner and Sister Rosina Garber, both of Wayne county, Ohio.

LEHMAN.—**BAUMGARTNER.**—On the 17th of Nov. at the house of the bride's parents, by Ch. Sommer, Peter A. Lehman and Barbara Baumgartner, all of Wayne Co., Ohio.

GEIGER.—**LEHMAN.**—On the 19th of Nov. at the house of the bride's parents, by Ch. Sommer, Samuel Geiger of Putnam Co., Ohio, and Catherine C. Lehman, of Wayne Co., Ohio.

Died.

Please send marriage and death notices for insertion soon after their occurrence, and always give the name, age, and date of death.

PLOTCHER.—Of typhoid fever, Oct. 28th, in Harvey Co., Kansas, Sister Esther, wife of Bro. Henry Plotcher, aged 47 years, 6 months and 15 days. She was sick three weeks, and suffered much pain, having been also afflicted much of the time for a number of years, so that she might have said with old Father Jacob, "Few and evil have the days of the years of my life been." But now

"Her languishing head is at rest;
"Is thinking and aching no more;
"Her quiet, immovable breast
"Is heaved by affliction no more;
"Her heart is no longer the seat
"Of trouble and torturing pain;
"It ceases to flutter and beat,
"It never shall flutter again."

During her last sickness she gave evidence, from time to time, of willingness to die. As Brother Henry stood weeping by the side of her death bed, she said to him, "I feel prepared to go; be not troubled, weep not for me." Nine children, their father, and five grand-children are left to mourn their loss. They all live in Kansas, and were all present to pay the last tribute of respect to the departed mother, whose death was the first to break the family circle upon earth. She earnestly entreated her children, who were with her before she died, to seek to serve the Lord while life is yet given, that they may all be reunited again, and the happy family joined in heaven. Before she laid her precious body in the Gospel adoration, since at a time least expected, death may come.

MOSER.—On the 14th of Nov., near Dalton, Wayne county, Ohio, of diphtheria, Simon, youngest son of Abraham and Maria P. Moser, aged 3 years, 6 months and 7 days. He leaves a father, mother, 4 brothers and 3 sisters to mourn for him. Funeral services were held by Jacob Nusbaum at the house, and by Christian Schneck at the Sonneburg church from 1 Peter 1: 24, 25.

ROSZART.—On the 7th of November, in Livingston county, Ill., of scarlet and typhoid fever, Maria Roszart, aged 15 years and 9 months. Services were held on the 8th, by Christian Schlegel, John P. Schmitt and Joseph Rediger. She was willing and prepared to die. Over a year ago she found her Savior, and made her vow with God in the church. We hope she now belongs to the number who have washed their raiment, and made them white in the blood of the Lamb. She leaves deeply sorrowing parents and nine brothers and sisters to mourn her early departure. Dear young friends, take also this into deep consideration; "As for man, his days are as grass; as a flower in the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more."

HALDER.—In September, in Livingston Co., Ill., a young son of Jacob and Barbara Halder, aged 3 weeks and 13 days. Funeral services by Christian Schlegel and J. P. Schmitt.

BENNER.—October 26th, at Evendale, in Lost Creek Valley, Juniata Co., Pa., of diphtheria, Jacob W., son of Christian and Elmina Benner, aged 8 months and 13 days. Buried at Lost Creek church. Services by Thomas and William Graybill. Text, John 16: 22.

SHENK.—On the 19th of October in Putnam county, Ohio, suddenly, Sister Catharine, wife of Christian N. Shenk, and daughter of Bro. Geo. Brenneman, aged 38 years, 6 months and 20 days. Services by C. B. Brenneman and H. Hoover, from Matt. 24: 42. She had been in feeble health for some time, but on the morning before her death she said to her husband that she felt better than she had for some time. He then went away from home on some important business. About two o'clock P. M. she suddenly sank down, and was assisted to the house and to bed by the children, where in a short time she expired. She leaves a deeply afflicted husband and six small children to mourn their loss. May this sad affliction be sanctified to the good of all.

LOUG.—On the 14th of Oct., in Allen Co., Ohio, Alice Elizabeth, daughter of William and Mary Long, aged 11 months and 19 days. Services by C. B. Brenneman, and H. Good from John 11: part of 28th verse.

GOOD.—On the 18th of Oct., in Allen Co., O., of dysentery, Sister Anna, wife of Simon P. Good, aged 23 years. Services by C. B. Brenneman and H. Good, from 1 Thess. 4: 16, 17.

REPP.—On the 2nd of November, near Chambersburg, Columbia Co., Ohio, of typhoid fever, Eli Rupp, aged 26 years, 10 months and 15 days. Buried at the Reading meeting-house. Services by L. Glos and Michael Rohrer.

GEIL.—Oct. 28th, near Green Mount, Rockingham Co., Va., of diphtheria, Joseph Edward, son of John Geil, aged 3 years, 7 months and 18 days. Funeral services by Gabriel D. and Joseph F. Heatwole.

MARTIN.—October 11th, in Salisbury twp., Lancaster county, Pa., Bro. Jacob Martin, Sr., aged 75 years, 2 months and 12 days. Bro. Martin had been afflicted for several years, and for nearly two years he was confined to his bed.

COBER.—On the 21st of September, in Hay, Huron county, Ont., Hannah, w/o of Solomon Cober, aged 34 years, 10 months and 24 days.

HACKY.—November 1st, at Franconia, Mont-

gomery Co., Pa., Mary Hagey, maiden name Landis, aged 55 years, 11 months and 8 days. Funeral services by Josiah Clemmer at the house, and Abel Horning at the burying place.

ZIMMERMAN.—On the 16th of October, in Livingston county Ill., Anna Maria, daughter of Joseph and Elizabeth Zimmerman, aged 5 weeks and 3 days. Funeral services by Christian Schlegel and J. P. Schmitt.

MYERS.—In Lancaster county, Pa., about the 10th of November, Brother David Myers, aged 71 years, 9 months and 21 days. Services by Benjamin and Amos Herr.

ROSENBERGER.—October 16th, at Towamencin, Montgomery Co., Pa., Franklin Rosenberg, aged 26 years and 28 days. Services by Christian Allebach and Josiah Clemmer.

MINNINGER.—At Plain, Montgomery Co., Pa., Zeno, child of Joseph and Annie Minninger, 6 months and 7 days. Services by Josiah Clemmer and Jacob Loss.

MARTIN.—November 4th, at Line Lexington, Pa., Mary Martin, maiden name Hendrick, aged 42 years, 3 months and 15 days. Services by Jacob Gehman and Josiah Clemmer.

LEHMAN.—On the 27th of September, in Wayne Co., Ohio, Catharine, daughter of Peter and Elizabeth J. Lehman, aged one day less than 8 years. Funeral services by Bishop Chr. Sommer.

MOSER.—On the 17th of October, in Wayne county, Ohio, Brother Abraham Moser, after a long and painful illness, of rheumatism, aged 62 years, 9 months and 19 days. Funeral services by Jacob Nusbaum and C. B. Steiner.

DELP.—On the 2nd of November, in Hatfield Station, Montgomery Co., Pa., of malarial fever, John Delp, aged 84 years, 3 months and 3 days. He was buried on the 6th at Salford meeting-house. Services by Isaac Clemmer and Henry Goshall, from Job. 19: 25. He leaves a wife and six children.

KUNS.—On the 4th of November, in Hatfield Station, Montgomery Co., Pa., Harriet, wife of A. Kuns, aged 26 years, 4 months and 23 days. On the 7th she was buried at the Kulpville Methodist burying ground. Services by Henry Goshall and E. Appel from 2 Cor. 5: 1. She leaves a husband to mourn her early departure.

BEAR.—July 31st, in Putnam Co., Ohio, of dropsy, Bro. Samuel Baer, aged 67 years, 4 months and 22 days. Buried Aug. 2nd. Services by G. Brenneman and R. Prowant.

SUITALE.—Oct. 24th, in Putnam Co., Ohio, of consumption, Bro. David Spinnale, aged 37 years, 11 months and 10 days. Services by G. Brenneman and H. Prowant.

ZANER.—Sept. 7th, in Juniata Co., Pa., of dropsy, Susan Zaner, aged 64 years, 6 months and 7 days. She was a sister in the Mennonite Church. She was buried at Lost Creek, where appropriate remarks were made by Jacob and William Graybill, from Job 17: 1.

KNOES.—Oct. 10th, in Lost Creek Valley, Juniata Co., Pa., Anna Knoes, aged 74 years, 4 months and 3 days. She was buried on the 12th, at the Brick Church near Richfield. Funeral services by William Graybill, from Job 17: 1.

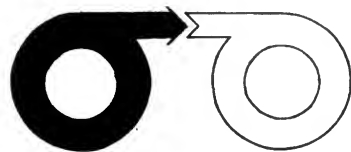
BASOM.—Sept. 20th, in Juniata Co., Pa., of old age, Sister Susanna Basom, aged 90 years and 5 days. Buried the 22nd at Shelly's Church. Services by Samuel Winey and Thomas and Solomon Graybill. Text, Rev. 21: 1, 2.

GOODLIKE.—August 24th, in Snyder Co., Pa., William, son of Levi and Mary Goodling, aged 16 days. Services by Thomas Graybill.

ARLOSTAG.—Sept. 15th, in Snyder Co., Pa., Michael Arlostag, aged 72 years, 6 months and 15 days. Services by Thomas Graybill and Elias Landes. Text, John 16: 22.

SECOND-HAND BOOKS.—One Copy of "Chamber's Information to the People," (Fifth American Edition,) in 2 volumes, price, \$2.00 per volume. *Mennonite Publishing Co., Elkhart, Ind.*

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